

Reception of Closes Awrah Student of Al Qur'an Science and Tafsir UMS (Study of Living Quran Verses Close Awrah)

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ABSTRACT

Closing the awrah is the obligation of Muslim women contained in QS. An-Nur verses 31 and QS. Al-Ahzab verse 59, although there are still many who have not fulfilled the rules of Shari'ah. Muslim women's awareness in closing awrah increased very rapidly in various places. It cannot be denied that some of them not only carry out their obligations as Muslim women, but some are following the growing trend in society. The way Muslim women close the awrah becomes varied. This article discusses the reception of closing the students of Quran Science and Tafsir University of Muhammadiyah Surakarta (Study Living Quran verses of Close Awrah). This research is a type of qualitative research. In analyzing the data, the instruments the researchers used were structured interviews, observations, and data that researchers got from journals and the Qur'an. The results of the study were categorized on four factors of reception of closing awrah, namely the concept of understanding, background, thinking, and practice of closing the awrah of the respondent. In conclusion, the reception of closes the awrah is strongly influenced by the understanding, thinking, background, and daily practice of respondents in closing the awrah.

Keywords: *Reception, Closing Awrah, Student of the Qur'an Sciences and Tafsir UMS*

1. INTRODUCTION

The Qur'an is the haq kalamullah. Allah Swt. wants to make all His creatures live and live their lives in order and order according to the provisions of His Shari'ah. Allah Swt. sent Rasulullah Saw. to convey the contents of the Qur'an to all humans to be used as a guide to life and guidance (*hudan lin nas*). In addition, Rasulullah also became a prototype of the practice of implementing all the teachings contained in the Qur'an which means Allah swt. not only conveyed His verses, He also gave a concrete example

of His amaliyah so that humans can easily understand, able to make the Qur'an as a solution to all life problems, and able to practice the values contained in it.

One of the good deeds as a form of the implementation of the command of Allah Swt in the Qur'an is to cover the awrah. Allah Swt. conveyed the obligation to close the awrah in accordance with the provisions and conditions as such in the Qur'an surah An-Nur (24) verses 30 -31:

قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أْبْصَرِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَرْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ
 وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُنَّ مِنْ أْبْصَرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۗ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۗ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرَ أُولِي الْأَرْزَابِ مِنَ الرِّجَالِ أَوْ الْوَالِدِ الَّذِيْنَ لَمْ يَطْهَرُوا عَلَىٰ عَوْرَتِ النِّسَاءِ ۗ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ ۗ مِنْ زِينَتِهِنَّ ۗ وَتَوْبُوا إِلَى اللَّهِ ۗ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

Tell believers to avert their glances and to guard their private parts; that is purer for them. Allah (God) is informed about anything they may do. [1]

Tell believing women to avert their glances and guard their private parts, and not to display their charms except what [normally] appears of them. They should fold their headscarves over their bosoms and show their charms only to their husbands, or their fathers or their fathers-in-law, or their own sons or stepsons, or their own brothers or nephews on either their brothers' or their sisters' side; or their own womenfolk, or anyone their right hands control, or male attendants who have no sexual desire, or children who have not yet shown any interest in women's nakedness. Let them not stomp their feet in order to let any ornaments they may have hidden be noticed. Turn to Allah (God), all you believers, so that you may prosper! [2]

The limitations and provisions of the awrah in the verse are very clear. Awrah should not be displayed intentionally without any emergency, even if the man exposes the awrah in front of a man or woman who exposes awrah in front of a woman. Rasulullah Saw. said, "Do not look at the awrah of another man. Let

not women see the awrah of other women." Imam Nawawi Rahimahullah said that the awrah means less, disgrace, and ugly. People will be ashamed when they expose it. Imam Nawawi also stated that the awrah must be covered from the view of humans who include the ijmak of ulemas [3].

Islam has taught one of the efforts to cover the awrah by using the hijab. Hijab is a cloth that covers the entire body of a woman except the face and palms. Basically the hijab and veil are different. A veil is a cloth used to cover the head, neck, and chest only, while the hijab covers from head to toe. The word of Allah Swt. About the hijab is on QS. Al-Ahzab verse 59:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۗ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

“O Prophet, tell your wives and daughters, and believers' wives as well, to draw their cloaks close around themselves. That is more appropriate so they may be recognized and not molested. Allah (God) is forgiving, merciful. ” [4]

Among Muslim women, an important visual identifier is the use of a headscarf or head covering [5 and 6]. Although many different forms of clothing meet the demands of the hijab and much debate is ongoing about the existence of oppression (e.g., as a means of seclusion and incarceration) and the release (e.g., as a means of asserting one's cultural and social identity) from the hijab[7 and 8]. After all, she has emerged as a very prominent symbol of Muslim female identity in recent years. However, the hijab has become the object of cultural debate in Western European countries, as evidenced by laws aimed at

banning the display of conspicuous religious affiliation.

On the other hand, hijab or better known as hijab is worn among Muslim women as an enforcement of Islamic values based on the teachings of the Qur'an and is mostly related to masculine views aimed at safeguarding women and their honor. In the last century, the hijab trend mushroomed in the media after the rise of global Islam in the Middle East from the 1970s to the wave of Islamophobia that emerged after 9/11. Two types of research patterns emerged during this period. The first centers on the hijab as the dominant factor in ethnic religious discrimination, while the other focuses on the growth of a culture of consumption derived from the recursive image of the hijab in print, television, and the internet that stimulates public interest in Islamic modesty, raising awareness of its goals.

The existence of Muslim women to cover the awrah that is increasing rapidly occurs in various places, both domestically and in other countries even including in the United States. Muslim women in the United States wear hijab. They understand this as Allah Swt's will. They see it as proper Islamic behavior, and many feel it distracts unwanted men's attention. Many come wearing hijab because they learn from and talk to their friends. Some choose to wear hijab with the support of family and friends; others do so despite rejection from family, friend, school friends, and others. [12] In addition, from the results of NGO interviews in the UK, hijab seems to work in two ways. First as a symbol of Muslim women's right to express the identity they desire in the public-political realm and secondly as a tool to access that sphere safely and lawfully (Interview: Iqbal, 2004; Muslim Council of England, 2003; Qureshi, 2004) [13].

Canadian Muslim women define the hijab and niqab based on their experiences with society and how

they view religious texts. The women interviewed agreed that hijab is a mandatory act in Islam, but the level and style worn varies from woman to woman. They agreed that hijab was formed by covering the hair and wearing polite clothing. This can include wrapping it wrapped around the head, wearing it as a turban style or blending the hijab with a face veil [14].

However, it cannot be denied that some of the Muslim women in hijab are not merely carrying out their duties as Muslim women, but also there are those who just follow the growing trend in society. This condition cannot be separated from the development of the hijab business climate that is so massive and offers a variety of innovation modes at competitive prices. Hijab / jilbab becomes varied, there is a syar'i hijab that uses a veil, a syar'i hijab without a veil, a medium headscarf, a large hijab, there is even a hijab that is trending with the name of a celebrity.

In an article by Khatri Shabina calling hijab Hits the Runway, she even commented on this. "From Egypt to Indonesia, fashion plays a role not only in attracting women to hijab, but also motivating them to continue to do so." Although culture and religion are traditionally seen as the driving force for hijab, fashion is also now coming in as one of the forces. Hijab has become a part of fashion and style. It is interesting that Khatri commented on the fact that there are more scarf shops not because of the increase in religiosity but because it has become part of local style and fashion.

With the lack of hijab fashion models that tend to meet the tastes of the market indirectly affects the way Muslim women use hijab. This also happens among students in the research environment, namely the department of Al Qur'an Science and tafsir University of Muhammadiyah Surakarta, where they have determined the material of the interpretation of Al-Qur'an verses about the obligation to close the awrah.

In addition, The University of Muhammadiyah Surakarta is an Islamic-based university and steeped in Islamic values and requires every student to wear a hijab in the campus environment. The phenomenon shows that every student is different in interpreting and addressing Al-Qur'an verses that regulate the wearing of hijab / covering awrah.

Based on the background and facts above researchers are interested in studying more deeply about the reception of closing the awrah of students of Al-Qur'an Science and Tafsir Universitas Muhammadiyah Surakarta by using the Living Quran Approach.

The word reception is flavored from the Latin *recipere* which etymologically means the sending or welcoming of the reader [16]. The word reception terminologically means the science of beauty which is based on the reader's response to literary works [17]. From both notions it can be concluded that, reception is a discipline that examines the role of readers in receiving, welcoming, and responding / reacting to literary works.

At first, reception is indeed a discipline that examines the role of readers in a work. This is because literary works are aimed at the interests of readers as connoisseurs and consumers of literary works. In this activity, the reader determines the meaning and value of literary works so that literary works have value because there are readers who provide value. Thus, this reception theory discusses the role of the reader in welcoming a work. In looking at a work, the reader factor is very decisive because the meaning of the text is determined by the role of the reader. The meaning of the text depends on the historical situation of the reader and a text can only have meaning after it has been read.

By referring to the above definition, the terminology of "reception closes awrah"

(objectification and actualization of the Qur'an verses) means the study of the speech or the perspective of the reader in giving meaning to the holy verses of the Qur'an. The acceptance can be the way people read and chant the Qur'an verses, the way the community interprets the message of its verses, and the way the community applies its moral teaching. Thus, the closeness and interaction of the reader with the Qur'an is very influential on the reception of the verses contained in it and can provide an overview of the characteristics and typology of society in the process of objectification and internalization of the content of the Qur'an verses [19].

From the description of the meaning of the reception, it must be agreed, is the Qur'an a work of literature? There are several definitions and criteria put forward by literary experts that a work can be classified as a literary work if it has three elements of literary aspects, namely (1) aesthetic rhyme and rhythm; (2) defamation, which is the psychological condition of readers who experience amazement after consuming the work; (3) reinterpretation, i.e. the curiosity of the reader of literary works to reinterpret the literary works he has enjoyed [20].

By referring to these opinions, according to the author of the Qur'an meets the criteria of 3 elements of literary literacy. First, meet the rhyming element and rhythm that is the Qur'an is Arabic; read (iqra) with tartil, meets the rules of tajwid, and the rhythm is arranged and orderly. Second, the element of defamation within the reader. The reader will automatically be amazed by the verses of the Qur'an that he reads. Sayyid Qutb called this process of amazement as *mashurun bi Qur'an* (bewitched by the Qur'an), as experienced by Umar ibn Khattab [21]. The process of reinterpretation as a consequence of the element of arrival also appears to be evident in the Qur'an. The process of reinterpretation in this context is the response of the reader or listener to the two elements above so that in Islamic studies, many

people are interested in studying the aesthetic aspects of the Qur'an, rhetoric, and so on.

2. METHOD

This type of research is field research which is research conducted systematically by lifting the data in the field [22]. The research method used is a qualitative research method that presents data using an *emic* perspective, i.e. the data is presented in the form of descriptions according to language and the perspective of the research subject [23]. The research subject is the students of the Qur'an Science and Tafsir UMS class of 2018.

The approach in this study is the shortening of phenomenology by the way the Qur'an is read, accepted, addressed, responded to, and practiced by Muslim society in the reality of daily life according to the cultural context, background, and social association as an understanding of the Qur'an itself [24].

In today's Al Qur'an studies, this approach is called living Quran. In terms of language, living Quran comes from two words, namely living means life and Quran is the holy book of Muslims. In terms of living Quran can be interpreted as Al-Qur'an (text) that lives in society [25].

Living Quran in essence originated from the phenomenon of Al-Quran in Everyday Life, which is the meaning and function of the Qur'an that is understood and applied by Muslim communities. In another sense, applying the function of the Qur'an in life is actually beyond its textual condition. The application of the function of the Qur'an like this arises because of the practice of the Qur'an meaning which does not refer to textual understanding, but is based on the assumption of the primacy and benefits of certain parts of the Qur'an text for the practical benefit of daily life.

Heddy Shri Ahims Putra classified the Quran in three categories: (1) Living Quran is the Prophet

Muhammad Saw. This is based on Aisha's information when asked about the morals of the Prophet Muhammad Saw., so she replied that the morals of the Prophet Muhammad Saw. are the Qur'an. Thus, the Prophet Muhammad Saw. is the living Qur'an. (2) The expression of living Qur'an can refer to a society whose daily use of the Qur'an as a guide to life. They live by following what is commanded in the Qur'an and staying away from forbidden things. (3) The expression can also be interpreted that the Qur'an is not only a book that "dies", but a book that is "alive", i.e. a manifestation of the value of the Qur'an practiced directly in various daily lives [28].

In connection with this article, living Qur'an is the study of the Qur'an but does not rest on its textual existence, but rather the study of social phenomena born of the presence of the Qur'an in a particular geographical and time region.

From the above understanding, it can be concluded that living Quran is a scientific study in the field of the Qur'an studies that examines the relationship between the Qur'an and social reality in society. Living Quran also means the application of the teachings of the Qur'an in everyday life although sometimes what the community does is different from the verses contained in the Qur'an [30].

The data collection techniques used are interview techniques and observation techniques. The author uses written questionnaires provided to respondents online to obtain in-depth information data about background, opinions, views, motives, perceptions, behavioral attitudes of respondents, namely students of the Qur'an science and Tafsir University of Muhammadiyah Surakarta towards verses The Qur'an on the command to close the awrah. Furthermore, the researchers making active observations to respondents means that researchers directly interact and together so that they can play various roles that are possible in accordance with the subject conditions studied. The

existence of researchers has been known by the subjects studied, but researchers have been considered part of them. The goal is to access what is needed for the researcher. The method used is the documentation method. The documents to be studied are the texts and photos of the female students who cover the awrah. The texts are in the form of books, while photo documents provide visual information about the application of closing awrah.

Data analysis in this study is carried out at the time of data collection and after completion of data collection within a certain period. First, data reduction. Reducing data means summarizing, choosing the main things, focusing on the things that matter, looking for themes and patterns, then discarding the unnecessary ones. Second, the presentation of data. In this case Miles and Huberman (1984) states that the most often used to present data in qualitative research is with text that is narrative. Third, withdrawal of conclusions and verification [31].

3. RESULT AND DISCUSSION

Based on the results of observations, interviews and intense interactions between the author and respondents of 18 students of the Qur'an Science and Tafsir Muhammadiyah Surakarta University illustrated that respondents in general have different understanding, background, thinking concepts, and implementation practices of verses about closing awrah. These differences affect each other's reception to the objectification of verses about closing the awrah in everyday life. Here writer explained the data about the reception closing the awrah of the Qur'an Science and Tafsir Muhammadiyah Surakarta University students which the writer categorized into four components.

3.1. Respondents' Reflections on Menutup Aurat

According to the observations of the writer during intervening with respondents, it is seen that the average respondent has a good understanding of the concept of closing the awrah as it is in the Qur'an verses. This is corroborated by the results of interviews as many as 94% of respondents have read and reviewed the Qur'an verses about closing awrah, even as many as 89% of respondents have also read the interpretation of the verse. However, a small percentage of respondents turned out to have read and reviewed verses about closing the awrah let alone studying its interpretation.

There is a strong or positive association between educational attainment and the wearing of the hijab, veil/niqab, and other piercings in religious aspects, particularly the understanding of religious learning and the frequency of reading[32].

3.2 Background and Scope

The writer conducted structured interviews with questionnaires to explore the scope and background of respondents. The writer found data showing that as many as 72% of respondents came from boarding and 28% non-boarding. Most of the respondents came from families that obediently carried out the command to close the awrah and taught to close the awrah even though it was not forced (83%). They said that the family in the home environment had closed the awrah (82%). Even the respondent's

friends almost all of them have closed the awrah. This shows that educational and environmental factors are also influential in the reception closing the student's awrah.

3.3 Respondents' Thought Concepts

Thinking is a thought process based on understanding and knowledge and experience of a person. Respondents in this study are people who have a good concept of understanding and background about the Qur'an verses by covering the awrah. The understanding of closing the awrah according to the respondent is to close all limbs that are forbidden to be shown. The statement is in accordance with the theory that closing the awrah in the sense of Islamic law means closing from the minimum limit of human limbs that must be covered because of the command of Allah Swt. . The existence of this command to close the awrah because the awrah is a member or part of the human body that can cause lust or lust if left open. Such part or limb of the human body must be covered and guarded because it is part of human honor.

The entire sorority argues that Muslim women are obliged to close the awrah in accordance with the provisions of Allah Swt. It is instructed in the Qur'an verses about covering the awrah. They also understand based on QS. An-Nur verse 31 that all female limbs that have puberty must be closed except the face and palms. However, for respondents who make surah Al-Ahzab verse 59 as a foundation in closing the awrah (17%) argues that covering all limbs by showing only both eyes and palms is mandatory, while the majorities of students make QS. An-Nur verse 31 as a foundation in closing the awrah (73%) argues that closing the entire limb by showing only the eyes and palms of the sunna law.

How to wear hijab can shape other people's assumptions about national identity and gender, as

well as how respondents' beliefs about how they are viewed by others shape the performance of this identity[34]. Respondents' understanding of how the visibility of their Muslim identity shapes their own behavior [35]. Not infrequently in the community / social media, the problem between the way one dresses and someone's morals becomes a debate. Researchers asked respondents' opinions regarding to this matter. Most (94%) of female students argue that Muslim women who cover the awrah are in accordance with the provisions of Allah Swt. In the Qur'an verses about covering the awrah shows evidence of understanding of Allah's command and akhlakul karimah. A small percentage of students think it's unrelated. Nevertheless, all the students understood that there were some family members whom we should not show our awrah before them.

Addressing the trend of hijab as a means of closing the awrah. A total of 67% of female students think that a Muslim woman cannot freely follow the benefits but must still pay attention to the various tranquilities of Allah Swt. As many as 33% of respondents said that a Muslim woman can freely follow the trend of benefits that are developing today.

3.4 Respondents' Implementation Practices in Closing Awrah

A person's charitable deeds and practices are greatly influenced by his or her understanding, background, and concepts of thought. Of all respondents as many as 89% of female students have closed the awrah in accordance with the provisions of Allah Swt. In the Qur'an verses about covering the awrah, i.e. covering the veil to the chest when dressed. Of these 89%, 60% covered all limbs except the face and palms when dressed, and as many as 29% covered the entire limb by showing only both eyes and palms in the dress. As many as 11% of students have closed the awrah even though it is not in accordance with sharia.

Nevertheless, all students of the Qur'an Science and Tafsir close the awrah on the awareness and understanding of carrying out Allah Swt's command. In the Qur'an verses about closing the awrah and not to follow the growing trend in society. Although the decision to wear the hijab was shaped by beliefs about the Qur'anic command, women also reflected on their symbolic signification and how it features in the performance of public identity.

All students also always close the awrah when welcoming guests of the opposite sex who come to the house and always close the awrah in various public activities. However, as many as 17% of students have not closed the awrah in accordance with the provisions of Allah Swt. In the Qur'an when dealing with a family that Allah Swt. is not mentioned in QS. An-Nur verse 31.

The spirit of the respondent in carrying out the Shari'ah / command of Allah Swt. It was also followed by their awareness of inviting others to close the awrah (83%), only teaching and delivering (11%), and the remaining 6% of students did not do both. Nevertheless, all the students of the Qur'an Science and Tafsir have closed the awrah and they also feel that by closing the awrah in accordance with the provisions of Allah Swt. In the Qur'anic verses greatly influence morals in speaking, acting, and acting.

4. CONCLUSION

Based on the overall data collected through the results of intensive observations, interactions, and interviews to respondents, it can be concluded that the reception closing awrah of the student of the Qur'an science and Tafsir is as follows.

- In terms of understanding, it shows that there is a difference in understanding or even a gap in understanding of the students of the Qur'an Science and Tafsir Muhammadiyah Surakarta

University about the verses related to closing the awrah although in very small amounts.

- With the description of the background and scope of respondents, data obtained indicates that the respondent is in a very conducive environment in carrying out the command to close the awrah based on the verses about closing the awrah.
- The various comprehends of the Qur'anic science students and Tafsir UMS about covering awrah, based on their understanding of covering awrah and the Qur'an verses that they use as the basis in closing the awrah. However, there is a small percentage of students whose understanding and concepts of understanding do not correspond to each other.
- The practice of implementing respondents in closing the awrah is quite varied. This is certainly closely related to her understanding, background, and concept of thought.

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