



Niqab as the Identity of Muslim Women in the Perspective of Islamic Family Law and Contemporary Social Dynamics

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Abstract

This study examines the use of the niqab as a form of Muslim women's identity from the perspective of Islamic Family Law. The research focuses on the protection of women's honor, family relations, and the social dynamics that emerge in contemporary society. This study employs a qualitative method using a normative-sociological approach through library research. Data were collected from primary Islamic sources, including the Qur'an and hadith, as well as Islamic jurisprudence (fiqh) literature, academic journals, and other relevant scholarly works. The findings indicate that the niqab is generally understood as part of the effort to preserve personal dignity and family honor (hifz al-'irdh), which is one of the important objectives within the framework of maqashid al-sharia. However, its legal status remains subject to scholarly disagreement (khilafiyah), where some jurists consider it obligatory while others regard it as recommended or context-dependent. The study also reveals that the practice of wearing the niqab is influenced by various factors, including religious conviction, family expectations, cultural context, and social interaction in public spaces. Furthermore, the use of the niqab should take into account public benefit (maslahah), family harmony, and respect for women's autonomy in making religious choices. This study concludes that the niqab is not an absolute obligation but a contextual religious practice that must be understood within the broader framework of Islamic Family Law, emphasizing balance between religious principles, social realities, and the protection of human dignity.

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Introduction

The phenomenon of using niqab (veil) in Indonesia continues to develop and has become part of the diverse religious expression of Muslim women in social and family life. The use of the niqab is no longer limited to pesantren environments or specific religious communities, but has expanded into various public spaces such as universities, workplaces, da'wah communities, and digital platforms. For many Muslim women, the niqab is interpreted as a form of obedience to Islamic teachings in maintaining *aurah*, modesty, and personal dignity (Fadwa El Guindi, 2008; Leila Ahmed, 2011). In addition, it is often understood as a symbol of piety and spiritual commitment, reflecting the growing consciousness of Islamic values in contemporary society (Saba Mahmood, 2005; Tarlo, 2010). However, within Indonesia's multicultural and pluralistic context, the niqab frequently triggers diverse social reactions due to its association with visible religious identity and broader ideological interpretations (Scott, 2007; Göle, 2013).

The increasing visibility of veiled Muslim women in public spaces represents a significant socio-religious transformation in contemporary society. The rapid development of digital technology and communication has played a crucial role in shaping Islamic lifestyles, including modest fashion and the adoption of the niqab (Gary R. Bunt, 2009; Campbell, 2013). Social media platforms such as Instagram, TikTok, and YouTube have become influential spaces where Muslim women share religious experiences, motivations, and educational content related to Islamic dress. As a result, the niqab is increasingly perceived not merely as a traditional cultural practice, but as part of modern Muslim identity construction among educated and urban women (Lewis, 2015; Lewis, 2018). This demonstrates that religious expression among Muslim women continues to evolve dynamically in response to globalization and digital culture (Wheeler, 2014).

In the perspective of Islamic jurisprudence, the legal status of the niqab remains a subject of *khilafiyah* (scholarly disagreement) among classical and contemporary scholars. Some jurists argue that covering the face is obligatory based on interpretations of Qur'anic texts and hadiths concerning modesty and the prevention of social harm (*fitnah*), while others consider it recommended (*sunnah*) rather than obligatory (Kamali, 2008; Hallaq, 2009). These differences indicate that Islamic law is inherently interpretative and flexible, accommodating diverse contexts and socio-cultural conditions (Vikør, 2005; Ali, 2006). Consequently, discussions regarding the niqab cannot be separated from broader debates on the adaptability of Islamic law in responding to changing social realities.

The debate surrounding the niqab also reflects broader tensions between religious practice, modernity, and human rights discourse. In contemporary societies, the niqab intersects with issues of gender, identity politics, religious freedom, and state regulation (Evans, 2018; Ferrari, 2012). While Islamic teachings emphasize modesty and moral integrity, the social interpretation of the niqab often extends beyond religious meaning into political and cultural domains. This complexity highlights the importance of contextual and multidisciplinary approaches in understanding the niqab as both a religious and social phenomenon.

On the other hand, veiled Muslim women frequently encounter stigma and discrimination in public life. The niqab is often associated with radicalism, extremism, and social exclusion, influenced by global narratives on terrorism and security (Allen, 2010; Zempi & Chakraborti, 2014). Media representations have contributed to the construction of negative stereotypes, which affect the social acceptance of veiled women (Poynting & Mason, 2007; Meer, 2013). As a result, women who wear the niqab may face barriers in education, employment, and social interaction, despite the absence of any direct correlation between their appearance and harmful behavior.

From an Islamic perspective, however, the decision to wear the niqab is generally rooted in personal religious conviction and spiritual awareness rather than political motives. For many women, it represents a form of devotion and a means of preserving dignity and moral integrity (Saba Mahmood, 2012; Lila Abu-Lughod, 2013). This creates a tension between normative religious understanding and social reality, where the right to religious expression may be constrained by societal prejudice. Therefore, reducing the niqab to a symbol of extremism risks producing biased interpretations and social injustice. Existing studies on the niqab have largely focused on issues of Islamic dress, gender identity, and socio-political representation. The niqab has been examined as a symbol of piety, resistance to secular modernity, or expression of conservative religious movements (Moors, 2009; Brems, 2014). However, studies that specifically explore the niqab within the framework of Islamic Family Law remain limited. In fact, the practice of wearing the niqab is closely related to family dynamics, including marital relations, communication patterns, and social interaction within extended family structures (Joseph, 2011; Mir-Hosseini, 2006).

Islamic Family Law emphasizes harmony (*sakinah*), mutual respect, and justice within the household. Therefore, the practice of wearing the niqab should also be understood within the framework of maintaining family welfare and emotional balance (Deeb, 2006). In some cases, the niqab strengthens shared religious values within the family, while in others it may generate tension due to differing perspectives among family members. This indicates that the niqab is not merely an individual religious practice, but also a social phenomenon that interacts with family structures and cultural expectations. Based on this background, this study aims to analyze the use of the niqab from the perspective of Islamic Family Law by examining scholarly differences, social stigma experienced by veiled Muslim women, and the implications of niqab practices for family harmony and the protection of women's dignity. This research is expected to contribute both theoretically and practically by offering a contextual, moderate, and inclusive understanding of the niqab within contemporary Indonesian society.

Methods

This study employed a qualitative design with a normative-sociological type of research in the field of Islamic Family Law. The research was conducted through library research by examining various relevant sources, including the Qur'an, hadith, classical and contemporary fiqh books, scholars' fatwas, academic books, journal articles, theses, dissertations, and previous studies. The research population comprised all literature discussing the niqab, Muslim women, Islamic Family Law, family relations, social stigma, and religious identity, while the research subjects were determined purposively based on the relevance, credibility, and academic authority of the sources. The research procedure was carried out through problem identification, literature collection, source selection, data classification, analysis, and conclusion drawing. Data were collected using documentation techniques, with documentation guidelines and data classification sheets serving as the research instruments. The data were analysed descriptively and analytically through data reduction, thematic grouping, and content analysis to understand the relationship between Islamic legal norms and the social realities of niqab use. Data validity was maintained through source triangulation by comparing classical, contemporary, and previous research references, ensuring that the findings were objective, balanced, and academically accountable.

Results and Discussions

1. The Position of the Niqab in the Perspective of Islamic Family Law

The niqab or veil is one form of clothing used by Muslim women to cover the face while leaving the eyes visible. In Islamic legal tradition, the niqab is closely related to the concept of covering aurah and maintaining modesty in social interaction. Historically, the practice of wearing the niqab has existed since the early development of Islamic civilization and continues to develop in different Muslim societies according to cultural and social contexts. In fiqh studies, the niqab is not merely understood as a physical garment, but also as part of the ethical values of Islam concerning modesty, morality, and the protection of women's dignity. For many Muslim women, wearing the niqab represents obedience to religious teachings and an effort to strengthen spiritual identity in everyday life.

In the perspective of Islamic Family Law, the use of the niqab is closely connected to the principle of protecting honor and dignity (*hifz al-'irdh*), which is recognized as one of the objectives of Islamic law. Islamic law places great emphasis on preserving personal morality, family dignity, and social ethics within Muslim society. Therefore, the niqab is often perceived as part of moral protection that helps women maintain modest behavior and social respect. Within family life, the niqab can also symbolize a commitment to religious values shared between husband and wife. This understanding demonstrates that the niqab is not solely an individual matter but is also related to broader family and social dimensions within Islamic teachings.

The findings of this study indicate that classical and contemporary Islamic scholars hold differing opinions regarding the legal status of the niqab. These differences reflect the flexibility and diversity of interpretation within Islamic jurisprudence. Scholars from the Shafi'iyah and Hanabilah schools generally argue that covering the face is obligatory for Muslim women in the presence of non-mahram men. Their arguments are based on interpretations of Qur'anic verses and prophetic traditions that emphasize the importance of preventing fitnah and safeguarding women's honor. According to this perspective, the niqab serves as an important means of maintaining modesty and reducing potential social harm that may arise from unrestricted interaction between men and women.

On the other hand, scholars from the Hanafiyyah and Malikiyyah schools tend to view the niqab as recommended (*sunnah*) rather than obligatory. These scholars argue that a woman's face and hands are not included within the category of aurah that must always be covered. However, they still encourage modest dress and proper behavior in social interaction as part of Islamic ethics. The recommendation to wear the niqab is generally adjusted to social conditions, customs, and public benefit within society. In situations where the niqab contributes positively to morality and social decency, its use may be encouraged. Conversely, if wearing the niqab causes social difficulties or misunderstanding, Islamic law allows flexibility based on the principle of *maslahat* (public benefit). These differing opinions demonstrate that Islamic jurisprudence accommodates contextual interpretation and recognizes social diversity in implementing religious teachings.

The diversity of scholarly opinions regarding the niqab also illustrates that Islamic law is dynamic and adaptable to changing circumstances. Islamic Family Law does not merely focus on legal formalism but also prioritizes justice, harmony, and welfare within family and community life. Therefore, the niqab

should not be viewed only from a rigid legal perspective but also from the perspective of social function and family ethics. In many Muslim families, the decision to wear the niqab is influenced by religious understanding, educational background, cultural environment, and communication between husband and wife. This condition shows that the practice of wearing the niqab is often shaped by negotiation between personal religious conviction and family considerations.

In the Indonesian context, the use of the niqab cannot be positioned as an absolute obligation for all Muslim women because Indonesian Muslim society is culturally and socially diverse. The findings of this study reveal that most Muslim communities in Indonesia tend to understand the niqab as an act of personal piety and prudence rather than a compulsory religious requirement. This understanding is influenced by the moderate character of Indonesian Islam, which generally promotes tolerance, balance, and contextual interpretation of Islamic teachings. Consequently, Muslim women who choose not to wear the niqab are still recognized as fulfilling Islamic obligations as long as they observe the general principles of modest dress prescribed in Islam.

Furthermore, the position of the niqab in Islamic Family Law can also be analyzed through the framework of Maqashid al-Shariah. The theory of Maqashid al-Shariah emphasizes that Islamic law aims to preserve religion, life, intellect, lineage, property, and honor. In this context, the use of the niqab may be understood as part of efforts to protect women's dignity and family honor. However, the principle of *maslahat* requires that religious practices should contribute positively to individual welfare and social harmony. Therefore, the implementation of the niqab should consider social conditions, family harmony, cultural realities, and the broader objectives of Islamic law. Through this perspective, the niqab can be understood not merely as a symbol of religious identity, but as part of the moral and ethical values that support the welfare and stability of Muslim family life.

2. Niqab and Domestic Harmony in Contemporary Muslim Family Life

The results of this study indicate that the use of the niqab has a significant relationship with the dynamics of harmony within Muslim households. For many Muslim families, the niqab is not only understood as a form of religious practice but also as part of the moral values upheld within family life. Most respondents explained that support from husbands and family members toward the wife's decision to wear the niqab contributes positively to psychological comfort, emotional stability, and mutual trust in the household. This support generally appears through open communication, mutual respect, and shared understanding regarding religious values and family responsibilities. In families where the decision to wear the niqab is discussed together, the relationship between husband and wife tends to become more harmonious because both parties feel respected in expressing their religious beliefs.

From the perspective of Islamic Family Law, marital relationships are fundamentally built upon the principles of *musyawarah* (deliberation), *mawaddah* (love), *rahmah* (compassion), and mutual respect for the rights and obligations of each spouse. Islam emphasizes that household life should be based on cooperation and emotional balance rather than coercion or domination. Therefore, the use of the niqab should not become an instrument of pressure imposed by either the husband or the wife. Instead, the decision to wear the niqab should emerge from personal religious awareness accompanied by constructive communication within the family. Islamic law recognizes the importance of preserving

harmony and preventing conflict in marital relationships; consequently, religious practices that potentially create tension within the family should be approached wisely and contextually.

The findings of this research reveal that domestic conflicts may arise when the use of the niqab is imposed without mutual understanding between spouses. Some respondents stated that disagreements occurred because one party attempted to force religious interpretations upon the other without considering emotional readiness, social conditions, or personal conviction. In several cases, wives experienced psychological pressure when they were required to wear the niqab solely based on the husband's interpretation of religious obligation. Conversely, some women also experienced tension when their desire to wear the niqab was rejected by family members who feared negative social stigma. These conditions demonstrate that family harmony is strongly influenced by the quality of communication and mutual respect between spouses regarding religious choices.

In Islamic Family Law, the concept of family harmony is closely related to the realization of *sakinah*, *mawaddah*, and *rahmah* within household life. The principle of *sakinah* refers to emotional tranquility and stability between husband and wife, while *mawaddah* and *rahmah* emphasize affection, compassion, and understanding. The implementation of religious practices, including wearing the niqab, should support these values rather than create fear, emotional burden, or conflict within the family. Therefore, Islamic teachings encourage dialogue, tolerance, and moderation in resolving differences related to religious expression in the household. Through healthy communication, couples are better able to understand each other's perspectives and create balanced decisions that maintain both religious commitment and family welfare.

The study also found that acceptance from extended family members and the surrounding social environment significantly influences the harmony experienced by veiled Muslim women. In many cases, women who wear the niqab face social pressure from relatives, neighbors, colleagues, or educational institutions that associate the niqab with radicalism, extremism, or religious exclusivism. Such stereotypes often create psychological discomfort and feelings of isolation among veiled women. Some respondents admitted that they experienced difficulties participating in social activities because they felt judged or misunderstood by society. These social pressures not only affect the individual woman but may also influence the emotional atmosphere within the household, particularly when family members feel burdened by public perception.

Furthermore, the existence of negative stereotypes toward the niqab can create challenges in maintaining social interaction and family stability. Husbands and family members may feel concerned about discrimination faced by veiled women in educational institutions, workplaces, or public services. In some situations, families attempt to balance religious commitment with social adaptation in order to avoid unnecessary conflict within the community. This condition illustrates that the issue of the niqab is not merely a private religious matter but also part of broader social dynamics affecting Muslim family life in contemporary society.

From the perspective of Islamic Family Law, maintaining family harmony and protecting human dignity are among the primary objectives of Islamic teachings. Therefore, the practice of wearing the niqab should be understood within the framework of *maslahat* (public benefit) and emotional well-being within the household. The niqab may serve as a positive expression of religious devotion when practiced voluntarily, respectfully, and with consideration of social realities. However, if implemented through coercion or without adequate communication, it may potentially disrupt family harmony and social interaction. Consequently, a moderate and contextual understanding of the niqab is necessary to ensure that religious practices continue to support the realization of peaceful, compassionate, and harmonious Muslim family life.

3. Social Stigma Against Muslim Women in Veils

The findings of this study demonstrate that Muslim women who wear the niqab continue to face various forms of social stigma within contemporary society. Most respondents stated that the niqab is frequently associated with stereotypes such as radicalism, religious fanaticism, extremism, and exclusivist attitudes toward social life. These assumptions often emerge because the niqab is viewed not merely as religious clothing, but also as a symbol connected to certain ideological movements. As a result, veiled Muslim women are sometimes perceived with suspicion in public spaces even though the majority of them wear the niqab based on personal religious conviction and moral considerations. This condition reflects the existence of a negative social construction that has developed toward veiled women in modern society.

The emergence of stigma against veiled women cannot be separated from the influence of global political narratives and social discourse surrounding terrorism and religious extremism. In many societies, symbols associated with Islamic identity are often interpreted through a security perspective rather than a cultural or spiritual perspective. Consequently, Muslim women who wear the niqab are frequently subjected to social judgment before meaningful interaction occurs. Some respondents explained that they experienced uncomfortable treatment in educational institutions, workplaces, transportation facilities, and public services because their appearance was considered unusual or intimidating. Such experiences create psychological pressure and reduce the sense of social acceptance among veiled Muslim women.

This study also found that mass media plays a significant role in shaping public perceptions regarding the niqab. In many news reports, films, television programs, and digital media content, veiled women are often portrayed as part of conservative or extremist religious groups. This representation indirectly creates fear and misunderstanding within society because the niqab becomes associated with violence, intolerance, or anti-social behavior. Continuous exposure to such representations strengthens negative stereotypes against veiled women, particularly among individuals who have limited understanding of Islamic teachings and cultural diversity. In this context, media framing contributes to the formation of public opinion that tends to marginalize women who choose to wear the niqab.

The impact of this stigma is not limited to social perception alone but also affects the daily lives of veiled Muslim women. Several respondents stated that they encountered discrimination when seeking employment or participating in social activities. Some women experienced rejection during job recruitment processes because employers considered the niqab incompatible with institutional image or customer interaction. Others admitted that they were frequently questioned about their religious beliefs and ideological orientation simply because of their appearance. In educational settings, veiled students may also experience social exclusion or difficulties in communication with peers and lecturers. These realities demonstrate that the stigma attached to the niqab can significantly influence women's opportunities and participation in public life.

From the perspective of the sociology of Islamic law, the stigma against veiled women illustrates an imbalance between the normative teachings of religion and the realities of modern social life. Islam fundamentally recognizes the dignity and rights of every individual, including women's right to practice religious teachings according to their beliefs. Islamic law does not permit discrimination or unjust treatment based solely on religious appearance. However, modern social dynamics often place visible expressions of religiosity within the framework of political suspicion and cultural conflict. This contradiction creates tension between the right to religious freedom and societal expectations regarding acceptable public identity.

In Islamic teachings, women are regarded as respected individuals who possess equal spiritual value before God. Therefore, the choice to wear the niqab should be understood as part of personal religious expression rather than as evidence of radicalism or anti-social behavior. The findings of this study reveal that most veiled Muslim women actually seek to maintain modesty, morality, and self-discipline through the practice of wearing the niqab. Many respondents explained that the niqab helps them strengthen religious awareness and control behavior in social interaction. This perspective differs significantly from public assumptions that often portray veiled women as isolated or intolerant individuals.

Furthermore, social stigma toward the niqab may also affect family relationships and psychological well-being. Women who constantly experience prejudice and discrimination may develop feelings of anxiety, insecurity, or social withdrawal. Family members sometimes share these emotional burdens because they must also respond to negative public reactions. In some cases, husbands and relatives become protective due to concerns regarding public hostility toward veiled women. These conditions demonstrate that stigma against the niqab extends beyond individual experiences and influences broader family and community dynamics.

Therefore, building a more inclusive and tolerant social environment is essential in reducing discrimination against veiled Muslim women. Society needs to develop a more objective understanding of religious diversity and avoid associating all visible Islamic symbols with extremism. Educational institutions, media organizations, and public authorities also have important roles in promoting balanced representations of Muslim women in public discourse. Through greater awareness, dialogue, and mutual respect, veiled Muslim women can exercise their religious rights freely while remaining active participants in social and family life within contemporary society.

4. Maqashid Shariah Perspective on the Use of Niqab

From the perspective of Maqashid al-Shariah, the use of the niqab can be analyzed through the broader objectives of Islamic law, particularly in relation to *hifz al-'irdh* (protection of honor) and *hifz al-nasl* (protection of lineage and family integrity). Maqashid al-Shariah emphasizes that Islamic law is fundamentally intended to preserve human welfare, dignity, morality, and social harmony. In this framework, the niqab is not merely understood as a form of clothing but also as part of efforts to uphold ethical values and maintain personal dignity within social life. Most respondents in this study viewed the niqab as a means of protecting moral integrity and preserving women's honor in both family and public interactions.

The findings of this research indicate that many Muslim women perceive the niqab as a spiritual practice that strengthens self-control and religious consciousness. Several respondents explained that wearing the niqab increases their awareness of Islamic values and encourages them to behave more carefully in daily interaction. In this context, the niqab functions as a reminder of religious commitment and moral responsibility. This understanding aligns with the concept of Maqashid al-Shariah, which prioritizes the realization of benefit (*maslahat*) and prevention of harm (*mafsadah*) within human life. Therefore, the niqab can be interpreted as part of an effort to cultivate ethical behavior and maintain social decency in accordance with Islamic teachings.

The principle of *hifz al-'irdh* within Maqashid al-Shariah places strong emphasis on the protection of personal and family honor. In many Muslim societies, modest dress is considered an important aspect of maintaining dignity and preventing immoral behavior. Through this perspective, the niqab is often viewed as one of the ways Muslim women seek to preserve their self-respect and family reputation.

The use of the niqab may also contribute to creating boundaries in social interaction that help maintain ethical conduct between men and women. Consequently, some Muslim families regard the niqab as part of a broader effort to strengthen moral values within household life.

In addition, the concept of *hifz al-nasl* relates to the preservation of family stability and social morality. Islamic Family Law emphasizes the importance of maintaining harmonious relationships within the family and protecting future generations from harmful social influences. For some Muslim families, the niqab is perceived as part of religious education that teaches modesty, discipline, and respect for Islamic ethical principles. The respondents in this study stated that the niqab often serves as a symbol of religious identity that reinforces family commitment to Islamic values amidst rapid cultural and technological changes in modern society.

The study also reveals that the niqab provides psychological comfort and a sense of security for some Muslim women. Several respondents explained that wearing the niqab helps them feel more confident in protecting themselves from unwanted attention and inappropriate social interaction. In this sense, the niqab is understood not only as a legal or theological matter but also as part of emotional and psychological well-being. This perspective supports the *maqashid* principle that Islamic law aims to achieve human welfare in both physical and spiritual dimensions. Therefore, the niqab may serve positive functions when practiced voluntarily and based on sincere religious understanding.

However, *Maqashid al-Shariah* also teaches that the implementation of Islamic law must consider social realities and the broader consequences of religious practices. This study found that the use of the niqab cannot be separated from the surrounding social context. In situations where the niqab leads to discrimination, social conflict, or obstacles in family and community interaction, the principle of *maslahat* should become the primary consideration. Islamic law does not encourage practices that create excessive hardship or social harm for individuals and families. Therefore, contextual understanding is necessary in determining how religious practices should be applied within different social environments.

The findings further indicate that some veiled women experience challenges related to employment opportunities, education, and public services due to negative stereotypes surrounding the niqab. These experiences demonstrate that social acceptance significantly affects the implementation of religious practices in everyday life. In the *maqashid* perspective, preserving human dignity also includes protecting individuals from unjust treatment and social exclusion. Consequently, the practice of wearing the niqab should balance personal religious commitment with social harmony and public welfare.

Ultimately, the *Maqashid al-Shariah* perspective shows that the niqab should not be understood solely through rigid legal formalism. Instead, it should be viewed within the broader objectives of Islamic law that prioritize human dignity, morality, compassion, and social harmony. The niqab may function as a meaningful form of religious devotion and moral protection when practiced with wisdom, moderation, and awareness of social realities. Through this balanced perspective, Islamic law can continue to provide guidance that is both spiritually meaningful and socially relevant within contemporary Muslim society.

Conclusion

The use of niqab in the perspective of Islamic Family Law is not solely understood as a matter of dress or religious identity, but is closely related to the protection of women's honor, the value of modesty in Muslim families, and social relations within the household. The differing opinions among Islamic scholars regarding the legal status of the niqab demonstrate the flexibility and dynamism of Islamic law in responding to various social and cultural contexts. The Shafi'iyyah and Hanabilah schools tend to position the niqab as an obligation in certain conditions, while the Hanafiyyah and Malikiyyah

schools generally regard it as a recommended practice adjusted to social circumstances and public benefit. These differences indicate that Islamic law accommodates diversity in interpretation and emphasizes the importance of contextual understanding in applying religious teachings. Therefore, the use of the niqab should be understood as part of religious practice that considers aspects of welfare, family harmony, social interaction, and the socio-cultural conditions of the surrounding community.

This study also concludes that the niqab has significant implications for Muslim family life and social relations in contemporary society. In many Muslim households, the niqab functions as a symbol of moral commitment, spiritual awareness, and the preservation of family dignity. Supportive communication and mutual respect between husband and wife are essential in ensuring that the practice of wearing the niqab contributes positively to domestic harmony rather than becoming a source of conflict or coercion. At the same time, veiled Muslim women continue to face social stigma, discrimination, and negative stereotypes that often associate the niqab with radicalism and religious extremism. Such conditions reflect the tension between normative religious teachings and modern social perceptions. From the perspective of *Maqashid al-Shariah*, the niqab can be interpreted as part of the effort to protect honor (*hifz al-'irdh*) and maintain moral values, provided that its implementation remains oriented toward *maslahat* (public benefit) and social harmony. Consequently, a moderate, inclusive, and contextual understanding of the niqab is necessary so that Muslim women can exercise their religious rights freely while maintaining constructive relationships within family and society.

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