



RESEARCH ARTICLE

Qualitative Study: Analysis of Interpersonal Relationships of Female Students Using the Niqab

Annida Dahrul^{1*}, Cintya Sukma Widita², Muflihah Awaliyah Sufti⁴, Sekar Dwi Wulandari⁵, Eva Agustian⁶

Published online: 25 December 2022.

Abstract

The purpose of this interpersonal relationship analysis is to make the community have an overview of the interpersonal relationships of female students who choose to wear the veil. It can be seen from the motives, factors and environmental responses to the choice of the subject who chooses to wear the veil. This study uses a qualitative approach to interpretive phenomenology. The technique used in this research uses in-depth interviews and observation. The results of the research show a specific picture of how the subject establishes interpersonal relationships with the environment both from a psychological and social perspective. Based on the results of the research, it can be seen that each subject has different problems in interpersonal relations, both from within or psychological aspects or problems from the perspective or perspective of the environment and the surrounding community.

Keywords: interpersonal relationships, female students, veiled

INTRODUCTION

Interpersonal relationships are one of the most important skills in life, because by having good interpersonal skills a person will easily achieve success both in career, social relations and family life. This good interpersonal ability must also be possessed by women who wear the veil. By having good interpersonal skills, veiled women will be able to communicate and socially interact better. The phenomenon of the veil in Indonesia has been around for a long time, even before Indonesia's independence, but discussions about veiled women are still very interesting to study. Their existence is often associated with radical Islam and acts of terrorism that often occur in Indonesia (Novri & Yohana, 2016). The existence of veiled women began to strengthen again after the daughter of the Indonesian proclaimer (Mrs. Sukmawati) brought up the veil issue and compared it to Indonesian women's hair buns

. The poem by Mrs. Sukmawati eventually reaped a lot of polemic which indirectly raised the issue of the veil

booming again.

The existence of veiled women in Indonesia raises many pros and cons in society, they are even considered a group that has very high exclusivity because of their closedness. Fatur and Syafiq (2017) state that the exclusivity and closedness of the veil community can hinder the socialization process. One important factor in the formation of interpersonal perceptions is facial cues (Nursalam & Syarifuddin, 2015). Various nonverbal clues including facial expressions are important to know in an intimate communication because they can inform the feelings or emotions of the parties involved in the communication.

The phenomenon of the veil in Indonesia has existed for a long time, even before Indonesia's independence. However, the discussion of veiled women is still very interesting to study. Their existence is often associated with radical Islam and acts of terrorism that often occur in Indonesia. So that the presence of veiled women raises pro and contra actions in society. In social interactions, veiled women will face various obstacles, one of which is in terms of interpersonal relationships. This is due to their limitations in being easier to recognize, one of which is because their faces are covered. So that in everyday life they will also experience problems because their appearance is different from the others. The exclusivity and closure of veiled women is what most likely hinders their socialization process.

So it is not uncommon to find discriminatory behavior aimed at veiled Muslim women both when they are in the

Aisyah Pringsewu University

**) corresponding author*

Annida Dahrul

Email: annidadahrul@gmail.com

community and on campus because the stigma that spreads often associates veiled women with negative understandings that lead to religious deviations such as fanaticism, not even a few who call their existence part of the from radical Islamic groups. Various news and issues that are spread often corner veiled women in various regions including Indonesia, for example the news of the arrest of a terrorism suspect, which is widely reported in the mass media, such as the recent case of the arrest of a veiled woman who broke into the presidential palace and shoved her gun which until now it is not clear the identity of the perpetrator and the continuation of the case. This then has an impact on the formation of various negative stigmas in society regarding the figure of a woman who wears the veil.

Islamic Higher Education has an important role in society, as described in the Tri Dharma of Islamic Higher Education, namely education, research, and community service (Dachulfany, 2013). The increasing number of Islamic movements on campus is a fact about the rise of Islam which is marked

by changes in lifestyle by students using religious symbols. Nowadays, there are more and more female students who wear headscarves and wear syar'i and students wear koko clothes when they go to campus (Andries, 2012).

Interacting with other people, of course, female students who wear the veil are slightly different from other female students who are not veiled. Female students who wear the veil are the center of attention, both when they are outside the room and in the learning process room on campus, this is because their appearance is different from other female students. Some people have the view that women who wear the veil are closed people and rarely socialize in social interactions with the surrounding community. This makes veiled women seem exclusive. Individuals in socializing are inseparable from interpersonal interactions as expressed by Rahmad (2013: 88), in "socializing each individual cannot be separated from an interpersonal perception of a large influence, not only on interpersonal communication but on interpersonal relationships" (in Hasanah, Rosihan, & Novitasari, 2020).

Based on the background described, the author is interested in researching by trying to find out more about female students who wear the veil on campus and how interpersonal relationships are established between them and the campus environment such as friends, lecturers, staff and others. Thus, the author wants to conduct research entitled "Qualitative Study: Analysis of Interpersonal Relations of Veiled Student". And the purpose of this research is to find out what kind of interpersonal relationship veiled female students have with their campus environment.

Theory Studies

Interpersonal relationships are relationships that involve two or more people interdependent and use consistent patterns of interaction. Relationship between individual is selective. We don't always have interpersonal relationships with people that we meet. Sometimes we don't let other people be in awareness our. We have criteria for the character and background of the people who will be friends with us. Based on those criteria, we showed interest and did Interpersonal activities such as greeting, getting to know each other, chatting, exchanging information, etc. We only connect with people we find interesting we, unlike those who are considered

unattractive, we avoid them and avoid social contact with them.

The description above shows the importance of interpersonal interest in initiating an interpersonal relationship. Interpersonal attraction, according to Baron and

Byrne (1997) (in Rahman, 2018) is our assessment of other people based on whether we like that person or not. This interpersonal attraction, then, will determine whether we will establish interpersonal relationships or not. If there is interest, then the interpersonal relationship begins. At first, the process of this interpersonal relationship is superficial. Information exchange has occurred but is limited to general information; the frequency of meetings is still rare and limited to certain activities. If the interpersonal relationship is considered satisfactory, then the interpersonal relationship will continue to a more intimate stage. Otherwise, the interpersonal relationship will end or take place or feel empty.

According to Rahman (2018), there are six basic needs that underlie a social relationship, namely, affection (attachment), the need to get affection and attention. Close relationships with other people can provide feelings of security and comfort, social integration, the need to feel part of the surrounding social environment. Social relations will foster the belief that there are other people who have the same attitudes and beliefs as us, self-esteem, the need to be respected and valued by others. Other people can be a source of feelings of worth, competence and value A sense of unity of trustworthiness The belief that others will provide assistance when needed Guidance The need to get guidance and advice from others Opportunities to nurture desire to love and provide assistance.

Meanwhile, according to Bunnk (2018), there are many motives that encourage us to establish social relations. However, the most important of these motives are three, namely, social comparison. According to Buunk, when we are in an uncertain situation, we will tend to approach other people who are in the same situation. According to Festinger, it is not much different, that people will tend to make good comparisons of thoughts, feelings, or other reactions with people who are in the same situation, especially in situations that are scary, reduce anxiety. When we are in an anxious situation, we will tend to approach other people to feel more comfortable and become more relaxed. Looking for information. In certain situations, we also approach other people for information so that we will better understand and control the situation.

Hill, Buunk, and Weiss (in Rahman, 2018) show us that there are many motives that underlie our attraction to other people. Uniquely, the basis of interpersonal attraction is personal and subjective. Everyone has a different basis of interest. Someone who is attractive to us, is not necessarily attractive enough to others, and vice versa. Then, at one time we may have several motives. Next, these motives cannot be fulfilled only by having one type of interpersonal relationship or no single

form of interpersonal relationship can fulfill all of these motives at once. As a result, in order for these motives to be fulfilled, we must establish diverse and balanced interpersonal relationships. So, good relations with family are not enough, good relations with neighbors, guests and other people are also important to build properly.

In order to form interpersonal interest, it is better to know the factors that influence interpersonal attraction. Here are some important reasons why people are attracted to other people, Commonalities. Other people are attracted to us because there are similarities between us and themselves. The similarity in question is similarity in

terms, attitudes, hobbies, personality, or the same in terms of religion, ethnicity, place of residence or language. Similarities can generate interest because similarities can make it easier for us to condition what will happen; we will derive pleasure from the harmony of opinion, custom, and unity of activity, Closeness. Other people are attracted to us because there is a closeness between us and them. Proximity will increase the ease of interaction, similarity and frequency of meetings. That's why we like to interact with neighbors, college friends, and co-workers. But closeness is also influenced by feelings of like/dislike. For people who like, closeness will increase interest, and vice versa, complement each other. Other people are attracted to us because each other can complement each other's needs. This could explain why short people tend to like tall people, white people like black people, and quiet people like talkative people. According to Murstein, in the further development of interpersonal relationships, complementarity in terms of roles plays a role than at the beginning of the encounter, Physical attraction. Other people are attracted to us because we are physically attractive enough for them. This could explain why people tend to favor beautiful women, or punish them more lightly when they do something wrong. According to Brehm and Kassin (1996) (in Rahman, 2018) there are several reasons that may be related to physical attractiveness and interpersonal attraction, namely: Getting pleasure from seeing people who are physically attractive, Beauty/handsomeness is a good stereotype, People's interpersonal skills physically attractive relatively better. This is because people usually treat people who are physically attractive in a better way. There are certain advantages when being close to people who are physically attractive, Competence. Other people are attracted to us because we have certain competencies. Being an academically intelligent person is usually liked by many people. Likewise with being smart in other things such as being good at getting along, good at talking, or experts in certain fields, personal warmth. Other people are attracted to us because we can provide psychological warmth when interacting with them. A warm person on a personal basis can make anyone near them feel important, special, and cared for. Fairness of exchange. Other people are attracted to us because there is a balanced exchange between us and him. Whoever the person may be will not like dealing with people who want to win alone. If he needed something, he came begging. It's our turn to need him he doesn't care. Interpersonal relationships that are felt to be unfair will lead to feelings of guilt, anxiety, and feelings of discomfort, Association. Other people are attracted to us because there is an association between the characteristics we have and the things that person likes.

MATERIALS AND METHODS

This study uses a qualitative approach with interpretive phenomenology methods. The qualitative method was chosen because the researcher wanted to get and analyze an overview of the interpersonal relationships of veiled female students and their environment. The subjects used in this study were 3 veiled female students from 2 different campuses, namely 2 subjects from the same campus at Aisyah Pringsewu University and 1 subject from Muhamadiyah University, Makassar. The data collection method used in this study was interview data conducted in person or via telephone.

RESULTS AND DISCUSSION

The subject's motives for choosing to veil

From an environmental perspective, the subject tries to understand the choice of subjects who choose to veil, even though some common people often perceive negatively, but the subject feels that this is an environmental view and has no effect on the migration they make. In addition, the subject also explained their use of maintaining good interpersonal relationships, namely exchanging information, asking for advice, creating a harmonious life, being able to mingle with others in a healthy and within limits. As stated by the subject during the interview process;

"With lecturers, we ask for guidance, then advice, with friends we can exchange information and learn from each other, although sometimes some tend not to understand" (subject 1) "the motive is, first, because we are social beings

, We need other people, we can't live alone, both in joy and sorrow, right? We definitely need other people, so how can we live in harmony with other people when people need us, we can help, regardless of who it is." (subject 2)

"Yes, there is, because I personally don't want to be treated too special/isolated because I veil myself, so I try to find ways to not have distance from my classmates, I try to be open so they don't limit themselves too much to me. Just take care of yourself even though sometimes the environment is not appropriate" (Subject 3)

Factors that influence interpersonal relationships

There are several factors that affect interpersonal relationships in the subject environment, namely the similarity of vision and mission, frequency, reciprocity, conformity, one class, one group, feel one fate. This is as conveyed by the three subjects in the interview process,

"We have the same frequency, the same vision and mission, with that we can be comfortable and close" (subject 1)

"There is a reciprocal relationship, exchange of information, then from conformity, we in a group like that with each other we have a feeling connection". (subject 2)

"One class, one group, feel one destiny, one mind goes on when talking". (subject 3)

Environmental response

As for the response from the campus environment to veiled female students, based on the results of interviews with the three subjects and at different campuses, they all received very good responses from lecturers, friends, campus staff and others. Subjects 1 and 2 are on the same campus (UAP), they feel very valued and supported, they are not treated badly or there is no bad response from the campus environment towards them, as stated by subjects 1 and 2 in the interview process, "Thank God, for the bad

response So far it's safe or not everything is fine" (subject 1)

"Thank God it's good, because at UAP (campus) I registered from the start, I asked the admin first, "can I wear a veil or not" the answer was no "there is a problem, it's okay" and as time goes by, at first maybe people feel

that because those who wear the veil are a minority on campus, they are the first to be the center of attention, they are often seen when we are eating, maybe they are curious about how to eat it, but yeah if time goes by, it's normal, it's not considered a strange thing anymore."(subject 2)

Based on interviews with 2 subjects on the same campus (UAP), the two subjects did not have any obstacles when establishing their interpersonal relationships on campus, they felt that wearing the veil was not a barrier to their activities or participating in activities on campus, but there a number of things that were felt by subject 2 were not right when the activity was attended/carried out by a veiled female student, for example in the field of sports, as conveyed by subject 2 in the interview process, "What are the obstacles to activities such as academics, God willing, not really

, but if it's like sports, I really don't like that field even though I don't even wear a veil, because if I wear a veil, participating in playing badminton doesn't feel right like that." Unlike the case with subject 3, which is a different city and campus, subject 3 conveyed in the interview process,

"There have been, but not from my class mates, I have participated in campus activities and then there was a guy who said "that's the one who is wearing the veil, the veil was opened" the committee said that his friends who were there were also like that, I was a bit sick there."

Based on the interview above, subject 3 said that the response he received from the campus environment was a good response from his class mates, but there had been unpleasant treatment from one of the committee (male) at a campus activity attended by the subject . There are several provisions from the campus regarding veiled female students, namely, it is not permissible for a new student to wear a veil after they have studied at this campus if they have previously worn a veil it is permissible, then it is required that all photos of personal data such as KTM must not wear a veil, and provisions for graduation did not wear the veil. As stated by subject 3 during the interview process,

"Nothing, but there are rumors that my campus is not allowed to veil, but those who have veiled before entering campus are allowed. Even a photo of a student card must be removed from the veil and later at graduation they are told to open the veil. Actually, it's not a barrier, but there are provisions."

In the early stages these three subjects wore the veil in the campus environment, still in the process of adjusting themselves, subjects 1 and 3 had felt lonely and alienated because they were a minority and kept boundaries to mingle with others, but over time all feelings of alienation or loneliness disappeared because they have been able to adapt to the environment and have begun to open this up to establish good interpersonal relationships with their campus environment. As conveyed by subjects 1 and 3 in the interview process,

"Once, when I first entered college because indeed the students who wore the veil were very minority, so at first you had to adapt first but over time you got used to it and felt comfortable." (subject 1)

"Once, especially for women who wear the veil, make sure that if you want to mingle too much, also think about it, sometimes I don't participate in their activities outside

the campus, if it's not too important, I don't participate myself." (subject 3)

It was different from subject 2 who did not feel alienated in the early stages or the adjustment period in using the veil on campus, as stated by subject 2 in the interview process, "Never,

because in class I was silent and didn't have the chance to say that." that's all they've got. When I first entered when I was a new student, I also veiled myself but I felt the response was good, like asking questions first, so I've never been isolated before."

From the results of the interviews that were conducted with the 3 subjects, they were all able to establish good interpersonal relationships with friends, lecturers and staff on their campus, although sometimes the environment was not able to support their activities and choices to wear the veil but even so the subjects felt helped because they had close

friends and best friend. So that from this it can help the subject in establishing good interpersonal relationships with new people and the subject's environment.

DISCUSSION

Based on the results of interviews and analysis conducted, it can be concluded that the interpersonal relationships of veiled female students from 3 subjects at 2 different universities can be concluded. the subject is fulfilled, they have a sense of security, a sense of being appreciated even though they need adjustments, another thing that underlies it in terms of motivation as a veiled student is solely because she is worshiping Allah SWT by protecting her dignity or genitals from adultery in the eyes and other sins, and the concept of veiling explained in QS. Al-Ahzab verse 59 which means:

"O Prophet, say to your wives, your daughters and the wives of the believers: Let them stretch out their headscarves all over their bodies. This is so that they are easier to recognize, therefore they are not disturbed. And Allah is Most Forgiving, Most Merciful."

The results of the interview on subject 3 explained that the subject was used to and comfortable wearing the veil without feeling that it interfered with daily activities.

That veiled female students do not always close themselves to their environment and look bad on the outside, they still interact, it's just that there is a distance and maintain boundaries with male ajnabi when interacting, and carry out interpersonal relations with the environment but still in accordance with Islamic law and without violating Islamic law .

There are no obstacles for veiled female students in establishing interpersonal relationships with their campus environment. The subject is always trying to establish a good relationship and adjust. That the veil they wear is not a barrier to establishing interpersonal relations and activities on campus, it's just that there are some provisions from the campus related to certain events related to the veil and the influence of the perspectives of some people who do not match their perspective in choosing to wear the veil .

At the beginning of semester, subjects 1 and 3 felt lonely and a little alienated, because they felt that in a new

environment, they were in the minority with a striking difference in appearance from those who chose to wear the veil. However, as time goes by, the feeling of loneliness and alienation disappears, because they are able to open themselves up to establish good interpersonal relationships

within the campus environment. They even have a close circle of friends and best friends.

The response given by the campus environment to veiled female students was a good response, where the lecturers, friends, and staff really accepted and appreciated them. This is because the veiled female student is not too closed and open by maintaining the boundaries that should be.

CONCLUSIONS AND RECOMMENDATIONS

Based on the subject's presentation, namely veiled female students regarding the interpersonal relationships they experience, it can be concluded that:

1. The subject's motives for choosing to veil because of the process of hijab and getting the blessing of Allah
2. Factors that influence interpersonal relationships of the subject are the similarity of vision, mission, frequency, and relationship reciprocity, conformity, one class, one group, feeling one destiny
3. The subject's environmental response is seen from how the environment accepts and understands, although there are some people who have unilateral perceptions that the subject's choice is wrong or inappropriate.

Suggestions for future research are expected to explore more female subjects who choose to veil not only from interpersonal relationships but can be based on other influencing factors both from a psychological perspective and the more specific experiences they feel while choosing to veil. It is hoped that this topic can continue to develop so that the existence of women who wear the veil is not always considered negatively from a social environment perspective, both in society and around it. So that you can see and analyze from a different point of view.

REFERENCES

- Andries, FF (2012). The movement of the UGM campus mosque and UIN Sunan Kalijaga in understanding national politics. *Journal "Analysis", 19(02), 137-145.*
- Dacholfany, MI (2013). The role of university leadership in building Islamic civilization. Nizam : *Journal of Islamic Studies, 2(1), 1-16.*
- Hasanah, A., Rosihan, A., & Novitasari, D. (2020). Analysis of Veiled Student Interaction Relationships in Ogan Komerang Ulu District. *Mass Journal, 1(1), 37-46*
- Fatur, AR & Syafiq, M. (2017). Motivation, stigma and coping with stigma on women who wear the veil. *Journal of Theory and Applied Psychology, 7(2), 103-115*
- Novri, MS & Yohana, N. (2016). The construction of the meaning of the veil by veiled women worshippers at the Umar bin Khattab Mosque, Delima Subdistrict, Tampan District, Pekanbaru. *Let's Fisip, 3(1), 1-12.*

Nursalam, S. (2015). Society's perception of veiled women. *Journal of Sociological Education Equilibrium, 3(1), 116-125.*

Rahman, Abdul, R. (2018). Social Psychology: Integration of Revelation Knowledge and Empirical Knowledge. Depok: Rajawali Press.

