



The Correlation Between Self-Motivation and the Use of Niqab by Female Students in Islamic Higher Education Institutions

Wenny Meilia Nurlistiani¹, Hanif Cahyo Adi Kistoro²

Email : Wenny1600031118@webmail.uad.ac.id, hanif.kistoro@pai.uad.ac.id

Abstract

Background: Self-motivation constitutes a significant factor in an individual's behavior. This similarly holds true when an individual decides to wear the niqab. **Purpose:** This research aims to investigate and examine the assumption of a correlation between self-motivation and the use of the niqab by female students at Ahmad Dahlan University. **Design/methods/approach:** The research employs a quantitative approach with descriptive statistics. The research subjects comprise all 75 niqab-wearing female students at Ahmad Dahlan University. A cluster sampling technique is utilized. Data collection involves questionnaires/surveys. Data analysis is conducted using simple product moment analysis with the assistance of SPSS version 23 software. **Findings:** There is a correlation between self-motivation and niqab use among female students at Ahmad Dahlan University, Yogyakarta. The correlation coefficient (r) is 0.115. With a significance level > 0.05 , the null hypothesis (H_0) is rejected, and the alternative hypothesis (H_a) is accepted. The coefficient of determination (R square) is 0.78, indicating that self-motivation accounts for 78% of the variance in niqab use among female students.

Keywords : Self-motivation, wearing the veil, UAD student, Islam

Introduction

The use of the niqab has recently become a trending topic in society and social media, triggered by the issue of banning its use among civil servants (ASN). Furthermore, the phenomenon of wearing the niqab has become increasingly common, especially among female university students. However, within the social context, there are varying public attitudes, both pro and contra, towards women who wear the niqab, primarily influenced by differing religious interpretations.

Recently, there has been a surge in phenomena within society related to Islam, such as "hijrah." This term has been widely echoed by various individuals, including celebrities and ordinary people. The meaning of hijrah is no longer interpreted as migrating from one place to another, but rather as a transformation towards becoming a better person. One aspect of this hijrah phenomenon is adopting the use of long hijabs and niqabs. However, wearing a niqab in public is not without its challenges, particularly in the face of negative stigma.

Nevertheless, society exhibits diverse interpretations of religious expression, including traditionalist Islam, progressive Islam, and various other Islamic ideologies. Regardless, the application of Islamic teachings also varies. Communities with a modern Islamic perspective tend to adapt the use of hijab according to contemporary trends. In contrast, communities with a fundamentalist Islamic perspective often wear the hijab extending to cover the entire body, including the niqab, and do not adhere to contemporary trends (U. S. Wijayanti, 2020, p. 11).

The use of the niqab has indeed sparked numerous controversies among government bodies, the general public, and within educational settings. In educational environments, particularly in higher education institutions, female students who wear the niqab often face obstacles. For instance, at Sunan Kalijaga State Islamic University, the rector threatened to expel students who insisted on wearing the niqab, as it was associated with the ideology of a particular Islamic sect. In contrast, Sunan Ampel State Islamic University Surabaya does not impose any restrictions on the use of the niqab. Similarly, at Ahmad Dahlan University, there are no regulations prohibiting the use of the niqab (U. S. Wijayanti, 2020, p. 11).

Despite facing numerous obstacles, many individuals uphold their belief in wearing the niqab. A significant number of female students across various campuses continue to wear the niqab, and the trend is seemingly on the rise despite its association with radicalism (Hakim, 2020, p. 104). This persistence is driven by various factors, including personal motivation and the absence of prohibitions from universities.

In this regard, humans are the primary actors who determine their own life goals based on strong foundations. Similarly, the use of the niqab has become increasingly prevalent and even trendy among Indonesian women, particularly amongst female university students. This phenomenon is frequently observed on various campuses, including Universitas Ahmad Dahlan.

Oke, berikut adalah terjemahan dari teks yang Anda berikan ke dalam bahasa Inggris, dengan tetap memperhatikan kriteria yang telah disebutkan sebelumnya:

As is known, the niqab is an extended version of the hijab, which is a long, non-transparent cloth used to cover the face except for the eyes and extends to cover the chest. The use of the niqab is driven by the religious understanding that wearing it is sunnah (recommended), and by one's own will or, in other words, self-motivation (Rasyid & Bukido, n.d., p. 75). Motivation itself is a drive or reason that underlies a person's enthusiasm to do something to achieve a goal (Uno, 2008, p. 3). According to Mc. Donald, motivation is a change in energy within a person that is marked by the emergence of a "feeling" and is preceded by a response to the existence of a goal (A.M, 2016, p. 73). Motivation itself is a gift from Allah SWT to each of His creatures, which differentiates the behavior of each individual.

This study aims to analyze the influence of self-motivation on the use of the niqab among female students at Ahmad Dahlan University, Yogyakarta. The researcher argues that female students are driven to wear the niqab for various reasons, such as religious understanding, growing up in a devout family, or self-motivated understanding where they are driven by a desire to change for the better by striving to practice Islamic teachings. This is often referred to as *Hijrah*. The increasing prevalence of the niqab among female students is also influenced by the widespread availability of media, making various information related to religion, including the niqab, widely disseminated and easily accessible.

Literature Review

Motivation is a driving force that compels an individual to perform an action in order to achieve a specific goal. Derived from the word "motive," motivation can be defined as an internal power that propels an individual to act. Motivation is akin to an internal engine driving a person to engage in an activity to reach a desired outcome. It encompasses various concepts such as needs, habits, and curiosity (Uno, 2008, p. 5).

Motivation consists of two types: intrinsic and extrinsic motivation (A.M, 2016, p. 73). Intrinsic motivation is a form of drive that comes from within oneself. This means that this motivation does not require stimulation or influence from others to achieve its goals. Examples include the desire to change, to achieve, and to gain knowledge. Extrinsic motivation refers to motives that are activated by external stimulation. Extrinsic motivation is also a form of motivation that is initiated based on external impulses that are not absolutely related to learning activities (A.M, 2016, pp. 89–91). Examples include influence from others and regulations.

From the elaboration of various types of motivation above, it can be understood that self-motivation falls under the category of intrinsic motivation, meaning that self-motivation is a drive that originates from within the individual themselves.

Intrinsic motivation (self-motivation) has several dimensions, including: a) Need (self-protection) (Maizuddin & Suarni, 2019, p. 47). b) Religious/theological knowledge (emulating the Prophet's Sunnah) c) Competence (desire for recognition) (Jumaidah, 2018, p. 40). d) Goals (pleasure, satisfaction)

The niqab is a veil that covers the face, except for the eyes (Partadiredja et al., 2018, p. 26). The Indonesian dictionary (KBBI) defines "cadar" as a cloth that covers the head or face (R. Wijayanti, 2017, p. 26). In Arabic, the niqab is also referred to as "Al Niqab," and it is worn by Muslim women in conjunction with the hijab. The distinction between Al Niqab and hijab lies in the fact that hijab refers to women's clothing that covers the entire body, including the face and

hands (al-Husainan, 2019, p. 58). Al Niqab, on the other hand, specifically denotes the cloth used to cover only a woman's face (Shalih al-Fauzan, 2019, p. 257).

From this definition, it can be understood that a niqabi woman is a Muslim woman who wears a long robe-like garment, also known as an abaya, which covers the entire body including the head, and a face veil, or niqab, leaving only her eyes visible.

In our daily lives, we often hear the three terms "cadar," "jilbab," and "hijab." These terms share similarities as tools for covering women's aurat, specifically their hair. However, they also have fundamental differences. Jilbab is clothing that covers the entire body from head to toe, except for the face and palms (R. Wijayanti, 2017, p. 5). Hijab is women's clothing that covers the entire body, including the face and palms (al-Husainan, 2019, p. 58). Meanwhile, "cadar" in the KBBI (Big Indonesian Dictionary) has the same meaning as niqab, which is a cloth that covers the face from the curve below the eyes downward (Partadiredja et al., 2018, p. 215).

There are varying opinions among scholars regarding the ruling on wearing the niqab. Here are some perspectives from different schools of thought (Al-Barik, 2017a, p. 149): Al-Ahnaf (Hanafi school): Women are allowed to reveal their face and hands, however, it is forbidden (haram) for non-mahram men to look at them with lustful intentions. Maliki school: There are three opinions within this school of thought: First opinion: It is obligatory (wajib) for women to cover their face and hands. Second opinion: It is not obligatory to cover the face and hands. However, it is obligatory for non-mahram men to lower their gaze. Third opinion: This opinion differentiates between women based on their beauty. It states that it is obligatory for beautiful women to cover their face and hands, while it is recommended (sunnah) for women who are not considered beautiful.

The majority of scholars within the Shafi'i school of thought argue that covering the face and palms is not obligatory. Conversely, the Hanbali school maintains that covering them is obligatory. This difference of opinion stems from the potential for a woman's natural, unadorned face to cause temptation or fitnah. If her face is considered beautiful and alluring, it then becomes awrah (parts of the body that must be covered) and must be covered to protect both the woman from harm and men from temptation.

The majority of Islamic jurists (fuqaha) hold the view that the face and palms are not awrah and therefore covering them is not obligatory. However, they recommend covering them as a sunnah (recommended practice), especially in situations where safety might be a concern.

Based on these perspectives, it can be concluded that wearing the niqab is not obligatory according to the major schools of thought and prominent scholars. This is because the face and palms are not considered awrah. Nevertheless, wearing the niqab is a recommended practice (sunnah) and can serve as a means of preventing potential negative consequences and sins.

Methods

This research employs a quantitative correlational approach, which involves collecting data to determine the relationship between variables. The data analysis utilizes descriptive statistics. Descriptive statistics are used to analyze data by describing the collected data and providing information solely about that data. This includes simple calculations such as frequency, percentage, percentile rank, highest and lowest scores, and mean, which are then generalized to a larger dataset or population (Burhan & Marzuki., 2015, p. 7).

Data collection was conducted using a closed-ended questionnaire. The research population comprised female students who wear the niqab. A population is the entire set of objects to be studied; in other words, it is a generalized region consisting of objects and subjects with certain qualities and characteristics that are studied and examined by the researcher (Sugiyono, 2016, p. 81). A sample of 33 participants was deemed representative of the population and was determined using the cluster sampling technique. The questionnaire data can be found in Appendix 3. The significance level was set at 5% (or 0.05), corresponding to a 95% confidence level. Data analysis employed correlational methods, specifically product-moment correlation, validity testing, reliability testing, determination of the coefficient of determination, and hypothesis testing for correlation.

Result

An instrument is considered valid if it is capable of measuring what it is supposed to measure. The results of the validity test for the variables of niqab use and motivation can be seen in the appendix. This validity test utilizes SPSS software by comparing the calculated r -value (r_{hitung}) with the r -value from the table (r_{tabel}). The output shows the following:

Validity of the Self-Motivation Variable: The results of the self-motivation validity test can be seen in Appendix 1. From the table, it can be observed that 7 out of 24 items were declared invalid.

The results of the validity test for self-motivation can be seen in Appendix 2. From the table, it can be observed that 1 out of 24 items was declared invalid. The reliability level test can be conducted using Cronbach's Alpha, which is used to measure questionnaires or surveys that employ a Likert scale. The reliability test was conducted using Cronbach's alpha, with a significance level of $\alpha = 5\%$ (0.05). The instrument is considered reliable if the alpha coefficient (α) is greater than the critical value (T_{tabel}). The analysis was performed using SPSS version 23 by inputting the total score of each research subject for each variable. The results of the reliability analysis are presented in the following table:

Tabel 1. Variabel

Variabel	R_{xy}	$T_{\text{tabel } 5\%}(32)$	Keterangan
X	0,777	0,349	Reliabel
Y	0,926	0,349	Reliabel

From the table above, it can be concluded that the questionnaire with variable X (self-motivation) obtained a reliability coefficient of 0.777 and the questionnaire with variable Y (niqab use) obtained a coefficient of 0.926. In other words, all questionnaires in this study are reliable. Furthermore, to prove the relationship between self-motivation and niqab use, a correlation test was conducted using the Pearson product-moment correlation coefficient with the assistance of SPSS.

Tabel 2. Correlations

Correlations			
		Niqab Use	Self-Motivation
Niqab Use	Pearson Correlation	1	-,280
	Sig. (2-tailed)		,115
	N	33	33
Self-Motivation	Pearson Correlation	-,280	1
	Sig. (2-tailed)	,115	
	N	33	33

The table shows that the correlation between the same variables is equal to 1 with a sample size (N) of 32. The correlation between the variable "use of niqab by female students" and "self-motivation" is -0.280 with a significance level of 0.115. The critical values table for r shows the correlation index for a significance level of 5% (0.349) and 1% (0.442). However, the SPSS calculation directly shows the index value with (P, α) , where $P = 0.115$ (11.5%).

Based on these test results, the null hypothesis (H_0) is rejected if $P > 0.05\%$. The data shows that $0.115 > 0.05$, meaning that H_0 is rejected and the alternative hypothesis (H_a) is accepted.

Hypothesis testing with an r-test was conducted using SPSS version 23 software, specifically employing the Product Moment correlation with the following formula:

$$r = \frac{\sum xy}{\sqrt{(\sum x^2)(\sum y^2)}}$$

Keterangan rumus

r = product moment

\sum = sum of scores

X = independent variable

Y = dependent variable

Tabel 3. Model Summarys

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.280 ^a	.078	.048	10.42670
a. Predictors: (Constant), MOTIVASI				

After conducting the coefficient test, the next step involved an R test to determine the correlation between the two variables employed in this research. The results yielded a value of 0.280, signifying a correlational relationship of 0.280 between variable X and variable Y. The coefficient of determination (R square) indicates the strength of influence that variable X exerts on variable Y. In this case, the value of 0.78 suggests that self-motivation accounts for 78% of the variance in niqab use among female students. The remaining 22% represents other external influences not encompassed by self-motivation, such as the influence of partners, parents, environment, and other factors not explicitly identified in this study, suggesting the involvement of additional explanatory factors.

The results of the data analysis conducted by the researcher lead to the following conclusions based on a significance level of 0.05 (5%): a) If the significance value is < 0.05, it indicates that there is no significant influence of self-motivation on the use of the niqab among female students, or the null hypothesis (H0) is accepted. b) If the significance value is > 0.05, it indicates that there is a significant influence of self-motivation on the use of the niqab among female students, or the null hypothesis (H0) is rejected.

Tabel 4. Coefficients

Coefficients^a						
Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	72.650	18.009		4.034	.000
	MOTIVASI	-.421	.260	-.280	-1.621	.115
a. Dependent Variable: CADAR						

Based on the output above, the significance value of 0.115 is greater than 0.05. Therefore, it is concluded that H₀ is rejected and H_a is accepted, which means "there is a correlation between self-motivation and the use of niqab among female students at Ahmad Dahlan University".

Discussion

This research aims to examine the correlation between self-motivation and the use of the niqab among female students at Ahmad Dahlan University. To determine this correlation, a correlational research method (relationship test) employing the Product Moment correlation technique was conducted. This research was carried out by distributing questionnaires to investigate the relationship between self-motivation and the use of the niqab among female students at Ahmad Dahlan University. The subjects involved in this study were specifically female students who wear the niqab at Ahmad Dahlan University.

The data obtained from the analysis of the correlation between self-motivation and the use of the niqab among female students at Ahmad Dahlan University yielded a significant value of 0.115. This indicates that the majority of female students who wear the niqab do so purely out of their own volition, without any external coercion.

The results of the calculation using the product moment show that the correlation between the same variables is equal to 1, with a sample size (N) of 32. The correlation between the variable "use of niqab by female students" and "self-motivation" is -0.280 and has a significance level of 0.115. In the critical values table for r, the correlation index value for a significance level of 5% is 0.349 and for 1% is 0.442. However, with the SPSS calculation, the index value obtained is directly shown by the value (P, α), which is P = 0.115 (11.5%).

Based on the results of the hypothesis testing, the null hypothesis (H₀) is rejected if the p-value is greater than 0.05. The obtained data shows a p-value of 0.115, which is greater than 0.05. This indicates that H₀ is rejected and the alternative hypothesis (H_a) is accepted. Therefore, it can

be concluded that there is a correlation between self-motivation and the use of niqab among female students at Ahmad Dahlan University, based on the aforementioned data. This suggests that female students who wear the niqab at Ahmad Dahlan University do so primarily due to self-motivation rather than external factors.

The coefficient of determination (R-squared) indicates the strength of the influence of variable X on variable Y. With a value of 0.78, this signifies that self-motivation accounts for 78% of the variance in the use of the niqab among female students. The remaining 22% represents other factors influencing this behavior, such as the influence of partners, parents, environment, and so forth.

This is clarified based on the results of the distributed questionnaire, which showed that they wear the niqab because it is considered a sunnah practice that brings rewards while also preventing fitnah (temptation or social discord) and feeling safer from the attention of non-mahram men. They believe that beauty should be reserved for their husbands and do not want to constantly feel the need to appear beautiful. They also wear it to preserve their modesty and for the sake of their own well-being and that of their parents, and to avoid wearing makeup which could lead to tabarruj (excessive adornment). Furthermore, after wearing the niqab, they feel calmer, closer to Allah SWT, and more protected. They also mentioned that people, even those they did not know before, often offer them advice, both positive and negative.

However, they face several challenges after choosing to wear the niqab. Many people judge them without understanding their individual characters; some students even experience ostracism from those closest to them. Furthermore, some people associate niqab wearers with terrorism. Despite these obstacles, they remain resolute in their decision to wear the niqab, understanding that life inevitably involves both positive and negative perceptions from others.

Overall, this research was conducted well, although there were still some limitations. One of them was the time constraint due to the COVID-19 pandemic, which led to the use of online questionnaires for data collection. This method resulted in a limited number of respondents completing the questionnaires distributed by the researcher.

Conclusion

There is a correlation between self-motivation and the use of the niqab by female students at Ahmad Dahlan University. Moreover, several interviews conducted with these students revealed that they chose to wear the niqab for reasons such as protection from non-mahram men, avoidance of tabarruj (excessive adornment), and a sense of comfort in more modest attire.

The R test indicates a correlation between the two variables employed in this study. The test yielded a value of 0.280, demonstrating a correlational relationship of 0.280 between variable X

and variable Y. The coefficient of determination (R Square) indicates the strength of the influence of variable X on variable Y. With a value of 0.78, it signifies that self-motivation accounts for 78% of the variance in the use of the niqab among female students. The remaining 22% represents other influences beyond self-motivation, such as the influence of partners, parents, environment, and so forth.

With the decision-making process, if the significance value is < 0.05 , it means that there is no influence of self-motivation on the use of the niqab by female students (H_0 is accepted). Conversely, a significance value > 0.05 means that there is an influence of self-motivation on the use of the niqab by female students (H_0 is rejected). The value of $0.115 > 0.05\%$, so it can be concluded that H_0 is rejected and H_a is accepted, in other words, "there is an influence of self-motivation on the use of the niqab by female students at Ahmad Dahlan University".

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