



THE MEANING OF HIJAB IN RELIGIOUS BEHAVIOR AMONG THE PEOPLE OF TANJUNG MAKMUR VILLAGE, NORTH LABUHANBATU DISTRICT

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ABSTRACT

This study examines the meaning of the hijab in religious behavior among the people of Tanjung Makmur Village, North Labuhanbatu Regency. The hijab is no longer seen solely as a religious obligation but has evolved into a symbol of religious identity, social status, and fashion, with varying interpretations among Muslim women in the village. Some wear it out of faith, while others follow social, cultural, or environmental pressures. This research uses a qualitative method with a phenomenological approach to explore the subjective experiences of informants regarding the hijab's significance in their religious lives. Data was collected through in-depth interviews, observation, and documentation with six informants, including Muslim women who wear the hijab and a local religious figure. The results revealed that the hijab represents obedience to Allah, self-identity, protection from negative views, and a form of da'wah. Influencing factors include family, religious education, personal awareness, and religious norms. The study concludes that wearing the hijab is closely linked to positive religious behavior.

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1. INTRODUCTION

According to Mahmood (2022), the hijab is an important symbol in Islamic teachings that holds spiritual, social, and cultural values for Muslim women. In Islamic tradition, the hijab is not only a covering for the aurat but also an expression of a Muslim woman's identity and her obedience to Allah SWT. The Qur'an clearly mandates the wearing of the hijab, particularly in Surah An-Nur verse 31 and Surah Al-Ahzab verse 59, which instruct believing women to cover their aurat to preserve their dignity and protect themselves from non-mahram views (Mahmood, 2022).

The hijab serves multiple functions: covering the aurat, providing protection, and reflecting a Muslimah's identity. It also encourages the wearer to align her behavior with Islamic values. According to Tajfel and Turner's social identity theory (2019), religious attributes like the hijab play a crucial role in shaping individual identity within the social context. Here, the hijab becomes a religious symbol that represents the self-image of a Muslim woman (Tajfel and Turner, 2019).

As time progresses, the hijab has transformed from a religious affirmation of identity to a fashion trend, especially among young Muslim women. It is no longer seen purely as an indicator of one's level of religiosity, as it is increasingly worn for social or cultural reasons, especially among teenagers who follow current fashion trends. This shift can sometimes result in the wearing of the hijab in ways that are not fully in accordance with Islamic teachings, potentially leaving parts of the aurat uncovered. This trend can have negative consequences, as it may

invite unwanted attention and disturb others. Hence, the hijab remains a vital issue in Islam, with Muslim women encouraged to wear it consistently, as its benefits outweigh the potential harms (Hanafy, 2018).

From a scientific perspective, hijab has been extensively discussed, particularly in urban settings and higher education. Studies have explored its theological, gender, and sociological dimensions. Abu-Lughod (2023) notes that the hijab holds a dynamic position in modern Islamic civilization, serving not only as a religious symbol but also as a form of cultural resistance. Hijab practice has a deep spiritual dimension as it reflects the internalization of Islamic values in a woman's daily life. Thus, studying the hijab is about more than just clothing; it is also about power relations, identity, and religious commitment (Abu-Lughod, 2023).

Hijab is expected to embody Islamic moral values like modesty and respect for religious norms. It should not only be seen as a ritual obligation but as part of comprehensive religious behavior. Research by Nurhayati et al. (2021) found that wearing the hijab according to religious teachings positively impacts self-image, self-esteem, and strengthens the Islamic identity of Muslim women.

However, in rural communities like Tanjung Makmur Village in North Labuhanbatu Regency, the meaning of the hijab varies greatly. Some women wear the hijab for social reasons or simply follow fashion trends, while others do so out of genuine religious conviction. This aligns with the findings of Rahmawati et al. (2022), which state that many young Muslim women in rural areas wear the hijab to meet social expectations rather than due to spiritual motivations. This indicates a shift in the hijab's meaning from a religious symbol to a lifestyle choice (Rahmawati et al., 2022).

Given these varied meanings, it is essential to examine the main phenomena regarding hijab practices in rural communities. In Tanjung Makmur, some women wear the hijab as an act of religious obedience, while others are influenced by social pressure or fashion trends. This creates a complex social dynamic where the hijab is not only a religious symbol but also a cultural and social identity. The key questions to address include how women in the village interpret the hijab in relation to their religious lives, and whether their hijab-wearing practices are driven more by personal understanding of Islamic teachings or by local social and cultural norms. Additionally, how do the village communities respond to varying hijab styles that may deviate from local traditions? These questions form the foundation for exploring the intersection of hijab, identity, and religious practice in rural settings. By answering these, this study can provide insights into the development of more contextually relevant religious education and da'wah strategies.

The transformation of social and cultural values in Indonesian society, particularly concerning women's religious expression, has made understanding the hijab's evolving meaning even more urgent. The rise of modern hijab trends blurs the line between religious identity and personal expression, making it difficult to separate the hijab from broader social influences, including fashion and class identity. This is not only a phenomenon in urban areas but also in rural settings like Tanjung Makmur. Hijab is increasingly viewed as part of a lifestyle and social status rather than solely a religious obligation. This shift in meaning calls for deeper investigation into how hijab practices are socially interpreted and influenced by factors such as modernity, globalization, and local social pressures.

This study fills the research gap by examining the meaning of hijab in religious behavior in rural communities, specifically in Tanjung Makmur Village, a region that has not been the focus of similar research. The study also broadens the demographic scope by including informants from diverse age groups and social backgrounds, thus providing a more comprehensive view. It not only addresses motivations for wearing the hijab but also examines its social and cultural implications and its impact on religious behavior. Through a phenomenological approach, this research aims to enrich the understanding of hijab as both a religious obligation and a social symbol, contributing to the development of more effective and context-specific da'wah and religious education strategies in rural communities.

2. RESEARCH METHODS

This research uses a qualitative approach with a phenomenological method. This approach was chosen because the study aims to deeply understand the meaning of the hijab in the religious behavior of the people of Tanjung Makmur Village, North Labuhanbatu Regency. The phenomenological approach allows the researcher to explore the subjective experiences and views of informants regarding the hijab and its relationship to their daily religious practices.

The research was conducted in Tanjung Makmur Village, North Labuhanbatu Regency, an area known for its diverse social, economic, and educational backgrounds of Muslim women and their practices surrounding the meaning of the hijab. The research took place over one month, from February 24 to March 24, 2025. Data sources include both primary and secondary data. Primary data were obtained directly from informants through

interviews, observations, and documentation. Secondary data were collected through a literature review of relevant concepts related to the hijab, religious behavior, and social-religious theories.

The data collection techniques used in this research included in-depth interviews, field observations, and documentation. Interviews were conducted directly with informants using a pre-prepared interview guide. Observations were made to observe the religious behavior of informants, such as attending congregational prayers, participating in recitations, and engaging in other social-religious activities. Documentation was used to complement and strengthen the results of the interviews and observations.

The data analysis technique employed in this study was qualitative descriptive analysis. Data obtained from interviews, observations, and documentation were analyzed through the stages of data reduction, data presentation, and conclusion drawing. Data reduction involved selecting data relevant to the focus of the research, followed by presenting the data in descriptive narrative form. Conclusions were then drawn to understand the meaning of the hijab in the religious behavior of the Tanjung Makmur Village community.

To ensure data validity, the researchers employed triangulation, comparing data from interviews, observations, and documentation. Additionally, member checks were performed by reconfirming interview data with the informants to verify the accuracy of the information obtained. Data validation was also conducted by comparing the results of this study with findings from relevant previous studies.

Table 1. Table Of Research Informants' Initials

Initial	Age	Description
V	38 Years	Religious Figure {Ustadzah}
R	28 Years	Muslimah {Housewife}
P	31 Years	Muslimah {Housewife}
M	40 Years	Muslimah {Housewife}
S	25 Years	Muslimah {Employee}
E	20 Years	Muslimah {Teen}

3. RESULT AND ANALYSIS

Hijab

Etymologically, the word "hijab" comes from the Arabic "حجاب" (hijāb), which means "cover" or "barrier". In the Islamic context, hijab refers to the obligation for women to cover their aurat, which includes the entire body except the face and palms. According to Quraysh Shihab (2022), hijab is not just a garment, but also includes attitudes and behaviors that reflect the modesty and honor of a Muslim woman. He argues that hijab serves to preserve the honor and identity of Muslim women, as well as protect them from inappropriate views. On the other hand, Ayatollah Muthahhari (2021) emphasizes that hijab has a deep spiritual dimension, where the wearing of hijab reflects an individual's commitment to moral and ethical values in Islam. She argues that hijab can be a means to achieve inner peace and enhance spiritual awareness. Thus, the meaning of hijab is not only limited to the physical aspect, but also includes complex spiritual, social and cultural dimensions.

The hijab is often understood as a symbol of identity and commitment to religious teachings, where the wearing of the hijab reflects an individual's awareness of moral and ethical values in Islam (Ayatollah Muthahhari, 2021).

Jilbab

Etymologically, "jilbab" comes from the Arabic word "جلباب" (jilbāb), which means "outer garment" or "covering". In the Islamic context, jilbab refers to the loose, long outer garment worn by women to cover their aurat. According to Yusuf al-Qaradawi (2020), the jilbab serves as a protective covering over a woman's body and maintains modesty in social interactions. In terms of terminology, the jilbab is often considered one of the concrete forms of hijab, which is more specific in terms of design and function. The hijab reflects the identity of a Muslimah and is part of the obligation to maintain honor and integrity in society (Yusuf al-Qaradawi 2020).

Difference between Hijab and Headscarf

Hijab and jilbab are often used interchangeably, but they have different meanings in the Islamic context. Hijab generally refers to the obligation of women to cover their aurat, which includes the entire body except the face and palms. According to Quraysh Shihab (2022), hijab is a broader term that includes various forms of clothing that comply with the requirements of sharia. On the other hand, jilbab is one of the more specific forms

of hijab, which usually refers to a loose, long outer garment that covers a woman's entire body. In the view of Yusuf al-Qaradawi (2020), the hijab serves as a protective covering that covers the aurat and maintains modesty, and reflects the identity of a Muslim woman. Thus, the main difference between hijab and jilbab lies in the scope and specifications of the clothing worn, where the latter is one concrete form of the more general hijab (Quraysh Shihab 2022).

Qur'anic Verses About the Order to Wear the Hijab

The order to wear hijab began in the prophetic year which at that time was addressed to the Prophet's wives. In the Qur'an it is written in Surah al-Ahzab 53:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ

Meaning: "When you ask them (the Prophet's wives) for anything, ask from behind the veil".

The fiqh scholars expanded the meaning of hijab to cover the female body, and not only for the Prophet's wives but also for all Muslim women. In order to avoid non-mahram views that awaken desire and maintain dignity.

Surah Al-Ahzab 59:

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

Meaning: "O Prophet (Muhammad) tell your wives, your daughters and the wives of the believers that they should spread their veils over their whole bodies. That is so that they may be more easily recognized, so that they may not be harassed. And Allah is most gracious, most merciful".

The verse means that believing women who are free, pure and honorable are ordered to cover their bodies with a long-stretched hijab so that their bodies are not seen and not disturbed. Although women who lived in the time of the Prophet, there are still many who wear clothes but like naked, open and very easy to be seduced and seduced by ungodly men.

Religious Behavior

Religious behavior refers to the actions and practices carried out by individuals or groups in carrying out religious teachings. It includes various aspects, such as worship, social interaction, and understanding of religious values. Religious behavior can be seen in the form of worship rituals, such as prayer, fasting, and zakat, as well as in daily attitudes and behaviors that reflect religious values, such as honesty, tolerance, and compassion.

In religious behavior, there are several important elements that are interrelated. First, there is the ritual aspect, which includes regular worship practices. Second, there is the social aspect, where individuals interact with the community and the surrounding environment in a religious context. Third, there is the moral aspect, which includes the ethical values held by individuals in living their daily lives. According to Rahman (2022), religious behavior is not only influenced by personal beliefs, but also by social and cultural interactions that exist around individuals. Thus, religious behavior is a complex and dynamic phenomenon, which reflects the relationship between individuals, communities, and religious teachings (Rahman 2022).

There are several theories that explain religious behavior, including:

Religious Socialization Theory: This theory explains that individual religious behavior is influenced by the socialization process that occurs in the family, community, and social environment. According to Durkheim (2021), religious socialization forms norms and values that are internalized by individuals, thus influencing the way they behave in a religious context. In this case, individuals who grow up in an environment that supports religious practices tend to be more active in carrying out religious teachings (Durkheim 2021).

Cognitive Theory: This theory focuses on how individuals' understanding and knowledge of religious teachings affect their religious behavior. According to Bandura (2022), individuals who have a good understanding of religious teachings will be more likely to apply these values in their daily lives. This suggests that religious education and a deep understanding of religious teachings can improve the quality of religious behavior.

Motivation Theory: This theory explains that religious behavior is influenced by individual motivation to carry out religious teachings. According to Maslow (2023), individuals have spiritual needs that drive them to seek

meaning and purpose in life. In this context, religious behavior can be seen as an individual's effort to fulfill spiritual needs and achieve inner peace (Maslow 2023).

The Meaning of Hijab in Religious Behavior among the Tanjung Makmur Community

Based on the results of research conducted in Tanjung Makmur Village, North Labuhanbatu Regency, it appears that the use of hijab among Muslim women in the village is not just a religious obligation that is carried out formally, but has a diverse and deep meaning for each individual who wears it. When researchers conducted in-depth interviews with a number of informants consisting of adult women, teenagers, and housewives in the village environment, they almost entirely agreed that hijab is a commandment of Allah that must be carried out by every Muslim woman who has reached puberty. However, the meaning behind the practice of hijab is wider than just the implementation of religious rules.

Hijab as a form of obedience to Allah SWT

Obedience to Allah is the core of Islamic teachings that must be realized in all aspects of life. Hijab is one of the manifestations of a Muslim woman's obedience to His commands. Obedience to Allah is also the main foundation in the life of a Muslim. In the view of Islam, all commands and prohibitions of Allah are not only aimed at regulating human relations with God, but also to maintain social order and individual honor.

Allah SWT commands mankind to submit and obey Him as stated in Surah Al-Baqarah verse 21.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ٢١

Meaning: O mankind, worship your Lord who has created you and those before you that you may fear.

Obedience to Allah covers all aspects of life, including in terms of dressing and covering the aurat. From the results of interviews conducted with Informant V, always an ustadzah in Tanjung Makmur village, she stated that by wearing the hijab, she felt that she was carrying out a form of direct obedience to the Creator. There is a strong belief in her heart that hijab is not just a head covering cloth, but a symbol of obedience that is inherent in the self and becomes a tangible manifestation of a Muslim woman's faith commitment. When wearing hijab, Muslim women feel more calm and confident that they have carried out one of the religious mandates that has an impact not only on themselves, but also on the surrounding environment.

The meaning of hijab as a form of obedience to Allah SWT is not only symbolic, but also reflects the internalization of deep religious values. A study by Anugrah (2023) showed that the habit of wearing hijab among female students of SMA Negeri 4 Parepare has a positive impact on improving their religious behavior, such as consistency in performing prayers and behaving politely. This indicates that hijab serves as a reminder and reinforcement of individual spiritual commitment in daily life. Thus, hijab is not only a fashion complement, but also a means to strengthen the religious and moral identity of a Muslimah. The role of hijab as a spiritual reminder is in line with findings that show that wearing hijab can affect the improvement of the quality of worship and individual morals. Therefore, the meaning of hijab as a form of obedience to Allah SWT has broad implications in shaping better religious behavior among Muslim women. It also shows that the wearing of hijab can be an indicator of one's piety and religious commitment. Thus, hijab plays an important role in strengthening religious identity and individual morality in society (Anugrah 2023).

Hijab as a Means of Covering the Veil

Hijab is also understood as the obligation to cover the aurat that has been determined in Islamic teachings. Covering the aurat is not just a matter of clothing, but also about self-awareness, identity, and how to maintain the dignity of women in the public sphere. This awareness must be instilled from an early age so that consistent and internalized behavior is formed in a Muslim woman, so that she is able to maintain religious boundaries in interacting with society.

Covering the aurat is a form of obedience to Allah SWT which is explained in the Qur'an as in surah an-nur Ayat: 30

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

Meaning: Say to the men who believe, that they should keep their eyes, and guard their private parts; that is more chaste for them. Indeed, Allah knows best what they do.

According to informant R, women's aurat includes the entire body except for the face and palms, so hijab is worn to ensure that their bodies are protected from non-mahram views. This practice is not only carried out when going to the mosque or attending religious events, but also when carrying out daily activities such as going to the fields, to the market, or simply staying in touch with neighbors.

The awareness that covering the 'awrah is an obligatory religious law has been formed from an early age through family upbringing and social environment. Mothers in the village consistently instill this value to their daughters, so that when the children grow up, wearing the hijab becomes part of their daily identity. Some informants even mentioned that since elementary school they have been required to wear hijab when leaving the house (Hanif & Yuliani 2023).

Hijab as Muslimah Identity

Hijab is a symbol of Muslim women's self-identity, which distinguishes her from others as a believer. The identity of a Muslim woman is not only seen from her faith, but also from the way she expresses her religious values in daily life. One of those identities is hijab. The identity of a Muslimah is closely related to the way of dressing and behavior, covering the aurat is one way to show the identity of a Muslimah, the Word of Allah in the Qur'an Surah Al-Hujurat 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: O people, indeed We have created you from a male and a female. Then, we made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is the All-Knowing, the All-Absorbing.

Hijab is also interpreted as a Muslim identity that shows that a person is part of a community of Islamic women who maintain their self-respect and dignity. Informant P, admitted that by wearing hijab, they feel more confident and respected by the surrounding community. Women wearing hijab in Tanjung Makmur Village socially get a good position in their environment. They are more trusted to lead women's social gatherings, organize social and religious activities, and are often used as role models for children and teenagers in the village.

This value is reinforced by the village's strong religious tradition, where women who wear the hijab are seen as pious women who deserve respect. In fact, in several religious activities such as routine recitation, commemoration of the Prophet's birthday, and breaking the fast together, hijab-wearing women are placed in a special position which shows that the community appreciates their compliance with sharia (Nurhasanah et al. 2020).

Hijab as Self-Protection

The meaning of hijab is also closely related to the function of protection. Hijab is seen as a self-protection from various unwanted things, including the disturbance of foreign men and the slander of the social environment. as mentioned in the Qur'an Surah Al-Ahzab: 59

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُذْهِبَنَّ اللَّهُ غُفُورًا رَحِيمًا

Meaning: O Prophet (Muhammad), say to your wives, your daughters and the wives of the believers that they should spread their headscarves over their entire bodies. That is so that they may be more easily recognized so that they may not be harassed. Allah is forgiving and merciful.

Some informants stated that before wearing hijab consistently, they often felt uncomfortable if they had to be in public places because they received unwanted attention. But after wearing hijab, they feel safer and more comfortable in doing activities outside the home.

Hijab becomes a physical protector as well as a psychological protector because it creates a healthy social distance between women and the opposite sex. In addition, informants also mentioned that wearing hijab helps them to better maintain their attitude and speech, because they realize that as women wearing hijab, they carry the good name of religion and family.

Shield from the Evil Eye

On the other hand, hijab is also interpreted as a shield from the evil views and negative thoughts of others. The community of Tanjung Makmur Village still holds strong customary and religious values, so women who do not wear the hijab are often the subject of attention or even conversation. Informants realized that the hijab can be a social control tool that protects them from bad perceptions. They stated that by wearing the hijab, they are more protected from the evil eyes of men and are more respected in their daily relationships. An-Nur 30

قُلْ لِلْمُؤْمِنِينَ بَعْضُهُمْ مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

Meaning: Say to the men who believe that they should keep their eyes and keep their private parts. That is purer for them. Verily, Allah is mindful of what they do.

In addition, some women mentioned that wearing hijab can also protect parents and families from worrying if their daughters leave the house without covering their bodies. Thus, hijab becomes a protection that is not only personal, but also social and cultural.

Research by Bahri and Mairida (2022) highlights that the hijab serves as a shield that protects women from objectification and harassment in public spaces. By wearing hijab, women feel safer and more respected in social interactions, so they can carry out their daily activities more comfortably. The protective function of the hijab also reflects Muslim women's efforts to maintain their honor and dignity in accordance with Islamic teachings. In addition, the hijab also helps to create clear boundaries in interactions between men and women, which can prevent unwanted behavior. Thus, the hijab serves not only as a cover for the aurat, but also as a tool to create a safer and more orderly social environment. The role of hijab as self-protection shows that its use has a positive impact in shaping healthy social interactions and in accordance with religious values. Therefore, hijab plays an important role in maintaining women's safety and comfort in social life (Fitriani & Sholikah 2021).

Da'wah Media

In the digital era, social media has great power in shaping public opinion and disseminating religious values. Digital da'wah has become a strategic method to deliver Islamic messages quickly and widely, including the call to cover the aurat. Digital media can facilitate the dissemination of educational content, interactive discussions, and social campaigns about the obligation to wear hijab.

Hijab acts as a medium for da'wah bil hal (da'wah through behavior), showing the teachings of Islam without the need for many words. As the Word of Allah SWT QS. Ali Imran: 104

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Meaning: Let there be among you a group of people who call to virtue, enjoin the good, and forbid the evil. They are the lucky ones.

Interestingly, informant M, mentioned that wearing hijab can be a medium for da'wah without having to speak. By wearing syar'i hijab consistently in every occasion, they feel that others will indirectly see and realize the importance of covering the aurat for Muslim women. Some women in the Quranic class said that they often invite young people in their village to start wearing hijab, not only because of environmental demands, but because of the awareness that hijab is part of the religious commandment. In social activities, hijab-wearing women in this village are often actively involved in conveying religious messages, both through social gathering activities, recitation, and family events. This proves that hijab in Tanjung Makmur Village is not just a religious symbol, but also an effective communication tool for da'wah.

Reasons Muslim women wear hijab in Tanjung Makmur Village

The reasons for Muslim women wearing hijab in the daily life of the Tanjung Makmur community, it was found that there were four main factors that played a significant role.

Family Reasons

From the results of interviews conducted with informant M as a Muslim woman in Tanjung Makmur village said that: Since childhood, my parents have taught me about the importance of hijab, not just a matter of clothing but also maintaining adab. They say, hijab is women's honor. This statement is in line with the "Theory of Religious Socialization", which states that the family has a major role in shaping religious behavior from an early age (Durkheim 2021).

Family reasons, in rural communities that still uphold religious traditions, the role of parents is very large in shaping the mindset and meaning of their children towards religious teachings, including the obligation to wear hijab. Parents who consistently instill religious values to their children from an early age will form a strong religious character and an understanding that hijab is not merely a cloth covering the aurat, but a protector of honor and dignity for Muslim women. Even in some families, the wearing of hijab is made a requirement for girls when they start entering adolescence as a sign of religious readiness and maturity.

Educational Reasons

During an interview with Informant R, as a Muslim woman / housewife said that: "I used to join TPA and ustazah was always reminded about hijab. Even at school, the religion teacher was firm about the hijab requirement at school". This is in accordance with "Cognitive Theory" that religious knowledge affects the quality of religious behavior (Bandura (2022).

Educational reasons, formal education through schools and non-formal education such as majelis taklim, Al-Qur'an Education Park (TPA), and women's recitation in the village contribute to shaping people's understanding of the importance of hijab. Religious teachers and ustaz who actively provide teaching in the village are the main references in shaping the understanding of sharia. Most of the Muslim women in Tanjung Makmur Village admitted that they were motivated to wear hijab because of the religious understanding they gained from school or recitation. The example of teachers, ustazahs and village religious leaders who always wear shari'i hijab also serves as a social reinforcement that hijab is part of Islamic identity.

Self-Reasons

From the results of the interview with informant P, said that: "After getting married I started wearing the syar'i hijab. It feels more comfortable and calmer. Not because of other people but indeed I want to be closer to Allah." This is in accordance with "Motivation Theory" regarding individual spiritual needs.

For their own reasons, along with increasing age and religious maturity, the people of Tanjung Makmur Village began to realize the importance of interpreting hijab as a form of personal worship. There is an awareness from within Muslim women that wearing hijab is not merely following the rules of the family or environment, but on the basis of personal faith and love for Allah SWT. Some informants said that they decided to wear hijab because they felt more comfortable, safer from temptation, and calmer in carrying out daily activities. A sense of responsibility as a Muslimah towards herself and her religion is a strong motivation to consistently wear hijab (Maslow, 2023).

Environmental Reasons

From the results of interviews conducted with informant S, revealed, "In this village, if you don't wear hijab, you will definitely be talked about. So, whether you want it or not, you have to wear the hijab. But gradually I realized the importance of hijab. This finding is in accordance with Rahman's research (2022) that the social environment also shapes religious behavior collectively.

Environmental reasons, the social environment in Tanjung Makmur Village is still thick with a religious atmosphere, where the majority of the community is Muslim and has a strong religious culture. A supportive environment makes it easier for Muslim women to carry out sharia, including wearing hijab. A religious environment creates positive social pressure where women who have not worn the hijab feel uncomfortable in their community. In addition, the recitation community, mosque youth organizations, and village religious activities also act as agents of reinforcing the meaning of hijab, because in every religious activity, female participants are required to wear a complete hijab. (Rahman (2022)

The Meaning of Hijab and Religious Behavior in Tanjung Makmur Village

From the results of interviews conducted with informant V, as Ustazah in Tanjung Makmur village said that: between the meaning of the hijab and the religious behavior of the community in Tanjung Makmur Village, Labuhanbatu Utara Regency shows a very close relationship and mutual influence. In the daily life of the village community, the majority of whom are Muslims. Hijab is not only understood as a mere sharia obligation, but has become part of a religious culture that plays an active role in shaping individual attitudes and behavior patterns. Muslim women who wear hijab, especially those who wear it with full awareness of its spiritual meaning, tend to show better religious behavior than those who have not or do not wear hijab. This can be seen in the way they maintain adab in their relationships, are more careful in their speech, are more selective in choosing a friendship environment, and are more active in participating in religious activities that are routinely held in the village.

The interpretation of hijab as a symbol of submission to Allah SWT encourages Muslim women in this village to always protect themselves from things that can damage the value of piety. The research informants mentioned that since wearing hijab, they feel more morally responsible for themselves and their community. The sense of shame to commit immoral acts or actions that are contrary to religious values is greater because the hijab worn seems to be a visual reminder of the faith commitment they have held. Thus, the hijab functions not only as a physical protector, but also as an effective psychological and social controller, directing the wearer to always behave according to religious guidance.

The meaning of hijab also has an impact on improving the quality of daily worship. Many Muslim women began to consistently perform the five daily prayers on time, attend religious studies regularly, and read the Qur'an

more frequently after they decided to wear hijab. Some informants stated that hijab became a strong motivation to improve themselves and make them closer to Allah SWT. They feel that without being balanced with good religious behavior, the hijab worn will not mean anything. Therefore, hijab seems to be a bridge for Muslim women in this village to build personal and social piety. Personal piety is manifested through worship and good manners, while social piety can be seen from concern for others, activeness in village activities, and the courage to remind fellow Muslimahs to maintain sharia.

The meaning of hijab also influences the way society views Muslim women who wear hijab. Those who wear the hijab correctly and interpret it as part of practicing religion tend to be respected and used as role models. Conversely, Muslim women who wear the hijab but whose behavior does not reflect Islamic values receive admonitions or unfavorable views from the social environment. This condition shows that the community of Tanjung Makmur Village has a social value system that is firmly rooted in religious norms, where the hijab becomes the standard of morality for Muslim women. As a result, the meaning of hijab will automatically affect individual religious behavior and social acceptance in the community.

4. CONCLUSION

Based on the research conducted in Tanjung Makmur Village, North Labuhanbatu Regency, it can be concluded that the meaning of the hijab among the community, particularly Muslim women, is profound and extends beyond being merely a religious obligation. The hijab is understood as a form of obedience to Allah SWT, a means of covering the aurat, an expression of self-identity as a Muslimah, protection from negative influences, a shield from harmful views, and an effective medium for da'wah without the need for extensive verbal communication.

The factors influencing Muslim women in wearing the hijab in the village are primarily categorized into four main aspects: family, education, personal beliefs, and environmental factors. The meaning of the hijab is closely tied to the religious behavior of Muslim women in Tanjung Makmur Village. Those who interpret the hijab more deeply tend to exhibit better religious behavior, such as maintaining proper manners, enhancing their worship practices, being active in religious activities, and serving as role models within the community.

The hijab not only functions as a physical protector but also serves as a moral reminder and social control, preserving religious values in daily life.

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