

# IMPORTANCE OF HIJAB THROUGH SOCIAL MEDIA COMMENT

<sup>1</sup>Farzana Afrin Shikha, <sup>2</sup>Ashikul Hoque, <sup>3</sup>Mohammad Waliul Hasanat,  
<sup>4</sup>Shahanaz Akter, <sup>5</sup>Dr. Abu Bakar Abdul Hamid

**ABSTRACT** --There are a considerable amount of controversies regarding ethnic dress like hijab as many raise questions about the importance of the hijab among the Muslim community. The paper sheds light on several social media comments on the hijab in the Muslim community. The significance of hijab like ethnic dresses has been evaluated through social media comments on several media websites. The comments related to ethnic dresses show that awareness among people about cultural diversity has been increasing significantly. The social media comments about the hijab are important evidence that the concern about ethnic attire, social cohesion, and cultural differences are increasing among the people. The paper provides adequate emphasis on the meaning of hijab or veiling. The main objective of the paper is to provide an effective evaluation of the attire of Islamic populations and the social media reactions on this attire. Several previous articles of renowned authors who have worked in this matter are carefully evaluated to get ideas about this matter.

**Keywords**-- Hijab, Veil, Ethnic Attire, Cultural Diversity, Islamic Attire

## I. INTRODUCTION

There are millions of women with Islamic Faith who wore a hijab and it is a visible expression of these women to express their faith in their religion and culture. Furthermore, it is a way for women to be identified as Muslim women. Hijab is a traditional attire of Muslim women and it is an important aspect of the women as it gives them the identity as a Muslim woman [16]. However, in the western country hijab is a controversial subject and many negative comments about the hijab can be perceived in different types of media in western countries. But, the women in Islamic nations like Indonesia, Saudi Arabia, UAE, and Pakistan wore the hijab spontaneously. Moreover, according to social media comments, it is observed that in countries like Indonesia hijab is becoming a fashion statement [4].

## II. MAIN BODY

### 2.1 Importance of Hijab

The Quran includes few references related to the clothing of Muslim males and females. Hijab is one of the most significant references that include in the Quran. Hijab wears by the Muslim females to maintain modesty and privacy in front of the non-relative males [17]. Hijab represents the Muslim females' submission towards their

---

<sup>1</sup> Putra Business School, UPM Malaysia, farzanaafrin.msc\_mgt18@grad.putrabs.edu.my

<sup>2</sup> Putra Business School, UPM Malaysia, ashikul.phd\_mgt18@grad.putrabs.edu.my

<sup>3</sup> Putra Business School, UPM Malaysia, mohammadwaliul.phd\_mkt18@grad.putrabs.edu.my

<sup>4</sup> Prof. Putra Business School, UPM Malaysia, Surovi145@gmail.com

<sup>5</sup> Putra Business School, UPM Malaysia, abu.bakar@putrabs.edu.my

connection with faith. This type of faith is directly related to the instructions of the Quran. The women who wear Hijab express themselves from the desire to show off their beauties. Muslim Women are using Instagram for useful promotion of Hijab [3].

## **2.2 Social media and Hijab**

Social media is one of the most popular that has been used by people to express their views towards a particular topic, event, incident, or any news. There are multiple numbers of Muslim women and non-Muslim women exist who are involved in social media to express their views towards Hijab [15]. Muslim women who feel proud of wearing Hijab share their images on social media. Social media has been utilized by the people to promote the topic Hijab. However, it is very difficult to measure how social media is playing a vital role as a promotional tool of Hijab. But, it cannot be denied that people are posting their Hijab wearing images on the internet [14]. Through social media, the importance of Hijab has been posted by the Hijabers. For example, Nike introduced a sports Hijab In the USA. The news has been announced in front of the media channels. In this case, many people can know about this initiative of Nike. So, it can be said social media is playing a very pivotal role to promote Hijab [1].

Now, there are several brands exists that are providing quality Hijab products for the people. The main reason is social media channels. In social media channels, Hollywood celebrities such as Rihanna, Kim Kardashian, Beyonce, and some other celebrities posted their hijab worn images on social media channels [13]. These images are largely liked by the follower and viewers of social media. Due to this reason, large clothing manufacturers show their interest in the Islamic fashion industry. There are many Instagram users exists who promote the concept of Hijab. Some of these Instagram users are Sobia Massod, Maryam Asadullah, etc. They create a huge impact on the modest fashion industry through social media channels [18]. These personalities share their modest and stylish outfits to their followers. This type of activity inspires many followers. For this reason, more and more people started posting their images in a modest outfit such as wearing Hijab [12]. The clothing industry is very much aware of the demand for modest wears. Some of the entrepreneurs are already taken a significant step to promote modest outfits such as Hijab [19]. For example, Melanie Elturk is a renowned designer who initiated to start her online Hijab store. At that time, many designers are motivated towards the trends which have been initiated by Melanie Elturk. Through this way, social media channels are spreading the concept of Hijab to the people [2].

According to the Islamic teachings, haya or modesty is an important part of the religion. This includes action, affection, faith, and speech. Even these Islamic teachings encompass what they will wear and how will they wear it. Hijab in its actual sense means the partition or barrier. But in common it is used as a scarf among Muslims women [7]. This is used by them for covering their head which signifies that their behaviors have been driven by modesty.

## **2.3 Ethnic/religious attire among Muslims**

Hijab is one of the dress code for Muslim women across the world. Just like other dress codes, it is also a normal dress for them. Hijab is an activity indicator of identity. It is considered as both religious observance and style. Rather, wearing this type of dress code by women has become a quite popular topic among the nations. Wearing of hijab has increased controversies among the public. The number of Muslims has increased over the

past years. But misunderstanding and stereotyping are still found among the societies across the globe [8]. It has become a common topic that and even the top headlines of newspapers comprise of this kind of topic. Religious dresses usually created top debates, disputes and violent responses from other peoples. Arguments regarding the Islamic dress have made the public more aware of their culture. Various comments on social media make it clear that the public is not only aware of the dress but also regarding the social cohesion and cultural diversification within the society [11].

#### **2.4 Hijab and Internet**

In this era, the internet especially Instagram plays a great role in the society. It provides a platform where women can discuss the hijab and how modest is their culture. According to recent research from Southeast Asia, fashion and modesty are redefined by Muslim women. This redefinition encompasses experimenting with the hijab and making it more stylish. This represents that they can pair it with clothing in a different way which looks more fashionable [6]. These types of activities are practiced by the young hijabi who act as fashion bloggers and influencers. The question here strikes whether they can influence ordinary Muslims women or not. Individuals are always tried to practice their religion as it represents their identity. At present, the presence of social media across the nations has increased which highlights that there is an interesting relationship between social media, religious identity, and fashion. To understand questions have been asked to both older career professionals and young generations. Younger's are much active on social media and according to them when they try to participate in the redefined segment they are criticized [5]. They receive criticism by the people who believe that this type of redefinition is hampering their Islamic tradition.

Many Muslim women in this period are opting to lead a modern life instead of leading an orthodox tradition as their grandparents or parents do. This topic when discussed with other Muslim women they answered it in a modern way. According to one of the Muslim women ' , yet a modern Muslimah is veiled but she is always free to do what she wishes to do [9]. There is no such restriction on veiled women. But with the increase of Muslim fashion on Instagram doing work has become easier for them.' Furthermore, many women have also decided to don the veil while watching various posts on Instagram [20]. Don of veil resulted to choose other style like *Kerudung* (veil which is short and is loosely draped over the head), *cadar* (long knee-length veil covering up the face), *jilbab* (a piece of cloth just pinned under the chin), hijab (colorful fabrics that are wrapped around the head and this represents high fashion) [10].

### **III. CONCLUSIONS**

The paper can be concluded with the statements that the hijab is an important attire of Muslim women. Moreover, it is not ignorance beauty but it supports all aspects of beauty. Hijab helps Muslim women in protecting their beauty from the critical weather condition. Moreover, it also protects the Muslim women from the eyes of bad, characterless people. According to the various social media comments, many Muslim women have opined that the hijab does not reduce their beauty but it enhances their beauty. Different types of hijab are becoming the fashion of the Muslim women and they spontaneously wear hijab to intensify their beauty.

## REFERENCES

1. K. Jain, "Why Muslim women wear a hijab: 3 essential reads", *The Conversation*, 2019. [Online]. Available: <https://theconversation.com/why-muslim-women-wear-a-hijab-3-essential-reads-110933>. [Accessed: 15- Feb- 2020].
2. A. Lubis et al., "Social media taking modest fashion to another level", *Muslim*, 2016. [Online]. Available: <https://muslim.com/social-media-taking-modest-fashion-to-another-level/>. [Accessed: 15- Feb- 2020].
3. S. Anantatama S and Eriyanto2, "Hijab Construction in Social Media: Literature Study Study on Hijab Representation in Indonesia, Malaysia, and Thailand", *Indonesia International Graduate Conference on Communication*, pp. 261-266, 2018. [Accessed 15 February 2020].
4. M. Sheen, H. Aman Key Yekani and T. Jordan, "Investigating the effect of wearing the hijab: Perception of facial attractiveness by Emirati Muslim women living in their native Muslim country", *PLOS ONE*, vol. 13, no. 10, p. e0199537, 2018. Available: [10.1371/journal.pone.0199537](https://doi.org/10.1371/journal.pone.0199537) [Accessed 15 February 2020].
5. E. Baulch and A. Pramiyanti, "Hijabers on Instagram: Using Visual Social Media to Construct the Ideal Muslim Woman", *Sage Journals*, pp. 1-15, 2018. [Accessed 15 February 2020].
6. R. Ling, P. Malhotra and F. Jailanee, "R(e)-veiling the Hijab: Social Media, Islamic Fashion, and Religious Identity in Singapore", pp. 1-31, 2019. [Accessed 15 February 2020].
7. O. Rahman, B. Fung and A. Yeo, "Exploring the meanings of Hijab through online comments in Canada", *Journal of Intercultural Communication Research*, vol. 45, no. 3, pp. 214-232, 2016. [Accessed 15 February 2020].
8. M. Purwaningwulan, A. Suryana, U. Wahyudin and S. Dida, "The Existence of Social Media as a Promotional Media in The Hijab Image Revolution in Indonesia", *Library Philosophy and Practice*, pp. 1-15, 2019. [Accessed 15 February 2020].
9. A. Malik et al., "'I decided not to go into surgery due to dress code': a cross-sectional study within the UK investigating experiences of female Muslim medical health professionals on bare below the elbows (BBE) policy and wearing headscarves (hijabs) in theatre", *BMJ Open*, vol. 9, no. 3, p. e019954, 2019. Available: [10.1136/bmjopen-2017-019954](https://doi.org/10.1136/bmjopen-2017-019954) [Accessed 15 February 2020].
10. F. Shirazi, "The Veiling Issue in 20th Century Iran in Fashion and Society, Religion, and Government", *Religions*, vol. 10, no. 8, p. 461, 2019. Available: [10.3390/rel10080461](https://doi.org/10.3390/rel10080461) [Accessed 15 February 2020].
11. S. Kiyani, "The Stigmatization of the Hijab: Using Interviews to Unravel the Discourse of Account-Making regarding the Hijab", *University of Colorado, Boulder CU Scholar*, vol. 1, no. 1, pp. 2-57, 2016. [Accessed 15 February 2020].
12. F. Koura, "Navigating Islam: The Hijab and the American Workplace", *Societies*, vol. 8, no. 4, p. 125, 2018. Available: [10.3390/soc8040125](https://doi.org/10.3390/soc8040125) [Accessed 15 February 2020].
13. A. Ziad, "American Muslim Women 's Understandings of Hijab and Modesty", *Wellesley College Digital Scholarship and Archive*, vol. 1, no. 1, pp. 5-89, 2017. [Accessed 15 February 2020].
14. G. Harkness, "Hijab Micropractices: The Strategic and Situational Use of Clothing by Qatari Women", *Sociological Forum*, vol. 34, no. 1, pp. 71-90, 2018. Available: [10.1111/socf.12481](https://doi.org/10.1111/socf.12481) [Accessed 15 February 2020].

15. L. Nistor, "Hijab(istas)—as Fashion Phenomenon. A Review", *Acta Universitatis Sapientiae Social Analysis*, vol. 7, no. 1, pp. 59-67, 2017. Available: 10.1515/aussoc-2017-0004 [Accessed 15 February 2020].
16. K. Cook, "Uncovering the Evolution of Hijabs in Women ' s Sports", *Bridgewater State University- The Graduate Review*, vol. 3, no. 13, pp. 62-65, 2018. [Accessed 15 February 2020].
17. I. Awan, "Islamophobia on Social Media: A Qualitative Analysis of the Facebook's Walls of Hate", *International Journal of Cyber Criminology*, vol. 10, no. 1, pp. 1-18, 2016. Available: 10.5281/zenodo.58517 [Accessed 15 February 2020].
18. L. Wilhelm, A. Hartmann, J. Becker, M. Kisi, M. Waldorf and S. Vocks, "Thin Media Images Decrease Women's Body Satisfaction: Comparisons Between Veiled Muslim Women, Christian Women and Atheist Women Regarding Trait and State Body Image", *Frontiers in Psychology*, vol. 10, 2019. Available: 10.3389/fpsyg.2019.01074 [Accessed 15 February 2020].
19. P. Mahanani and R. Chairani Putri, "Representation and Negotiation of Women Syar'i Hijab Shaff Hijrah Community Through Instagram", *KnE Social Sciences*, 2019. Available: 10.18502/kss.v3i20.4943 [Accessed 15 February 2020].
20. N. Abokhodair and S. Vieweg, "Privacy & Social Media in the Context of the Arab Gulf", *Qatar Computing Research Institute (QCRI)*, vol. 1, no. 1, pp. 1-12, 2016. [Accessed 15 February 2020].