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Research Article

Gen Z's Perspective on Balaclava Hijab Trend

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Abstract: This study aims to understand and explore the controversial issue of wearing balaclava as a *jilbab* among Generation Z. The research method used is a qualitative descriptive research approach, with data collection techniques of observation, interviews, and documentation, and the technique of determining research informants using accidental sampling. The result of this research is that balaclava is a head covering worn by British soldiers when on duty in winter. Over time, balaclava has become very popular among motorcycle lovers. balaclava is used as a self-protection tool by motorcyclists to protect themselves from the wind and dust that blow strongly while driving. Nowadays, balaclava is becoming a trend among Indonesian *hijabers*, because of its unique and practical model. Muslim women use balaclava as a *hijab* style to look fashionable. However, the use of this *jilbab* has caused various controversies among Gen Z. There are some who agree with the use of the *jilbab*. There are some who agree with the use of this *jilbab* because it is simple and fashionable, but other opinions say that balaclava is considered not following Islamic law because it does not cover the aurat perfectly.

Keywords: balaclava; hijab; jilbab; khimar; veil

Abstrak: Penelitian ini bertujuan untuk memahami dan mengeksplorasi isu kontroversial penggunaan balaclava sebagai jilbab di kalangan Generasi Z. Metode penelitian yang digunakan adalah pendekatan penelitian deskriptif kualitatif, dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi, serta teknik penentuan informan penelitian

menggunakan accidental sampling. Hasil penelitian menunjukkan bahwa balaclava awalnya merupakan penutup kepala yang dikenakan oleh tentara Inggris saat bertugas di musim dingin. Seiring waktu, balaclava menjadi sangat populer di kalangan pecinta sepeda motor. Balaclava digunakan sebagai alat pelindung diri oleh pengendara motor untuk melindungi diri dari angin dan debu yang berhembus kencang saat berkendara. Saat ini, balaclava menjadi tren di kalangan hijabers Indonesia karena modelnya yang unik dan praktis. Perempuan Muslim menggunakan balaclava sebagai gaya hijab untuk tampil modis. Namun, penggunaan jilbab ini menimbulkan berbagai kontroversi di kalangan Generasi Z. Ada yang setuju dengan penggunaan jilbab ini karena dianggap simpel dan modis, tetapi ada juga yang berpendapat bahwa balaclava dianggap tidak sesuai dengan hukum Islam karena tidak menutup aurat dengan sempurna.

Kata kunci: balaclava; hijab; jilbab; khimar; cadar

INTRODUCTION

Hijab, the meaning of the word can be understood or interpreted as "cover" used by women¹. Nowadays, more and more people are using the *hijab*, whether it is as a sharia or just for fashion. There are several factors that underlie a person wearing the *hijab*, namely their relationship with God². It is obligatory for women to wear the *hijab* in Islam, because of the importance of this *hijab*, Allah has revealed several verses of the Qur'an and Hadith that discuss the *hijab* to strengthen this argument.

This command is found in QS. Al-Ahzab Verse 59, which reads:

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

59. O Prophet! Say to your wives, your daughters and the wives of the believers, "Let them cover 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 Forgiving, Merciful³.

The *jilbab* is a phenomenon that makes various debates, some consider that people who wear the *jilbab* are hardliners⁴. This modern era makes the use of *hijab* deviate from the purpose or nature of the *hijab* itself. The development of *hijab* fashion is

¹ Kuntarto. (2016). Konsep Jilbab Dalam Pandangan Para Ulama Dan Hukum Islam. An-Nidzam 3 No 1, 36-62.

² Mubarakah. (2022). Konsep Jilbab dalam Pandangan Islam. Yogyakarta.

³ Indonesia, D. A. (2000). Al-Qur'an Dan Terjemahan. Semarang: Toha Putra.

⁴ Qasthalani, M. (2014). Konsep Hijab dalam Islam. Nizam 4, no. 01, 143-157.

also supported by the development of technology and the internet which gives big changes to humans, through the internet humans can easily find information and can be utilized for various purposes. One of the information that is easily found is the development of fashion trends in Indonesia and abroad. This is certainly felt by the community, especially young people who cannot be separated from gadgets in their daily lives⁵.

Today, human life is guided by digital technology. The generation driven by digital technology is known as the millennial generation, which is the generation born around 1981 - 1996, denoted as generation Y. Generation Y grew up as the technology generation. Now, generation Y is in a relay process with the next generation called "Gen Z"⁶. Generation Z is a group born from 1997 - 2012 and comes after baby boomers, generation X and generation Y. This generation is also called the net generation, because in this generation the development of the internet is very rapid so it is not new to use the internet in everyday life⁷.

Generation Z who wears *hijab* has an awareness in shopping for *hijab* fashion, they are more interested in fashion styles with new models. This generation is also referred to as a generation that is volatile towards fashion because they have a deep interest in something new⁸. Like the latest *hijab* trend that is spreading among Gen Z, the balaclava *hijab* trend. Not a few teenagers wear balaclava *jilbab* for everyday wear. Based on this background, this research is appropriate to observe the views of Gen Z regarding the balaclava *jilbab* trend.

This type of research uses a qualitative descriptive research approach, with data collection techniques of observation, interview, and documentation. The technique of determining research informants using accidental sampling, namely anyone who happens to meet the researcher can be used as an informant, the researcher took six samples with criteria determined by the researcher, namely Generation Z who had received Islamic-based education in Yogyakarta, both women and men with an age range of 12-27 years.

⁵ Pramesti. (2018). Analisis Perbedaan Antara Shopping Lifestyle dan Status Consumption Pada Generasi X , Y , Z (Survei Tentang Hijab Fashion Pada Wanita Berhijab di Jakarta). *Adm Bisnis*, 90-99.

⁶ Poerwanto. (2019). Persepsi Generasi Millineal terhadap Jilbab sebagai Identitas, Fesyen, Komunikasi Nonverbal dan Kreativitas. *Journal of Tourism and Creativity*, 1-18.

⁷ Saputra. (2019). Faktor-faktor yang memengaruhi keputusan pembelian Generasi Z pada kegiatan bisnis berbasis e-commerce. *J. Res. Appl. Account. Manag.*

⁸ Arzahwa, F. N. (2021). Faktor Yang Mempengaruhi Minat Generasi Z Memilih Busana Muslimah. *Jurnal EK&BI*, Volume 4, Nomor 2, 477-487.

RESULT AND DISCUSSION

Definition of *Hijab*

The definition of *hijab* is taken from the Arabic vocabulary, namely *hajaba* which means cover (*as-satara*) or if it is said *hajabahu*, it means *mana'a 'an ad-dukhul* (prohibiting entry), separation, limitation. In many Arabic dictionaries, no one defines *hijab* as clothing, because most of the words used are *libasun* and *tsaubun* (clothing or clothes)⁹. The term *hijab* in QS. al-A'raf (7): 46 explains about *hijab* which means: "And between them (the inhabitants of heaven and hell) there is a veil, and above the Q.S. al-A'raf (the highest place) there is a veil) and those who know each other, each with its sign. They call out to the dwellers of Paradise, "*salamun'alaikum*" (peace be upon you). They are not yet able to enter, but they want to enter immediately"¹⁰.

According to Imam Thabari quoted by M. Alim khoiri in his book, what is meant by *hijab* in the verse is *al-hijaz* (barrier), then what is meant by *al-hijaz* here is *as-sur* which means wall. So that in the verse what is meant by *hijab* is a barrier in the form of a wall that separates the inhabitants of hell and the inhabitants of heaven¹¹. In the Big Indonesian Dictionary *hijab* is defined as

1. a wall that separates something from another,
2. a wall that separates the human heart from Allah,
3. a wall that prevents someone from getting inheritance,
4. a cloth used to cover the face and body of a Muslim woman so that her body parts are not visible.

In the context of this study, *hijab* refers to the definition of *hijab* according to the Big Indonesian Dictionary, which is interpreted as a cloth used to cover the face and body of Muslim women so that their body parts are not visible, or can be defined as a cloth used to cover the limbs of women from head to toe, except for the face, palms and feet below the ankles.¹²

Hijab in another sense refers to eating the curtain that was in the Prophet's house as a means of blocking or separating the place of men from women so that they do not look at each other¹³. Textually (outwardly) the call to make *hijab* as in this verse is shown to the Prophet's wife but in the interpretation of the scholars then the command is also applied to the people. *Hijab* is thus not a form of clothing worn by women. In social development, especially in Indonesia, *hijab* technology has become a term for women's

⁹ Sofiyah, A. (2020). *Hijab Bagi Wanita Muslimah Di Era Modern*. Ijtima'iyya: Jurnal Pengembangan Masyarakat Islam 13 (1), 89-102.

¹⁰ Al-Qur'an dan Terjemahan. (n.d.).

¹¹ Khoiri, M. A. (2016). *Fiqih Busana Telaah Kritis Pemikiran Muhammad Syahrur*. Yogyakarta: Kalimedia.

¹² Indonesia, K. B. (2018). *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka.

¹³ Suluki, A. (2020). *Studi Komparatif Pandangan Muhammad Quraish Shihab Dan Muhammad Syahrur*. Purwokerto: IAIN Purwokerto.

clothing such as *jilbab* or Muslimah clothing. In many contemporary Arabic books (*kitab*) *hijab* has been interpreted as *jilbab*¹⁴.

Definition of *Jilbab*

Etymologically, in English *jilbab* is called veil (as well as other European variants such as *voile* in French) usually used to refer to the traditional covering of a woman's head, face (eyes, nose, or mouth) or body. In the Middle East and South Asia. The word veil comes from the Latin word *vela*, the plural of *velum*. The lexical meaning of this word is covering in the sense of covering or hiding or disguising¹⁵. It can also be defined as a long cloth worn by women to cover the head, shoulders, and sometimes the face, or a long knit that is attached to a hat or headgear worn to beautify or protect the head and face.¹⁶.

The word veil in the religious dimension means seclusion from worldly life and sexual needs, as in the life or vows of nuns¹⁷. The Christian definition of the western term veil is not generally recognized. Instead, the more popular perception is that the veil is more associated with Arab and Islamic women, although evidence clearly shows that it has long existed outside the Arab cultural sphere¹⁸. There are many Arabic terms used to designate women's clothing sets that vary depending on the body part, region, local dialect and historical moment. Some that can be mentioned here include *burqu*, *abayah*, *jelabah*, *hayik*¹⁹.

History of *Jilbab*

The *jilbab* is a long, loose garment used to cover the body of women except for the face and hands - the palms of the hands. History explains that the *hijab* existed before Islam descended in Arabia. Arabs and non-Arabs were already wearing the *hijab* at that time. Amina Wadud before becoming a Muslim once wore long clothes. The clothes she wore were in the shape of waves, which moved in the wind. By wearing loose and large dresses that covered the head at that time women were considered to be carrying dignity²⁰. In the past, some people (non-Muslims) already wore the *hijab*, for example the Iranian and Jewish communities in Islamic law have strict rules.

¹⁴ Muhammad, H. (2004). *Islam Agama Ramah Perempuan*. Yogyakarta: LKIS.

¹⁵ Busni, D. (2021). *The Style Of Using Veil In The Age Of Globalization: Overview of Concepts and Practices*. *Islamuna: Jurnal Studi Islam*, 161-178.

¹⁶ Kuntarto. (2016). *Konsep Jilbab Dalam Pandangan Para Ulama Dan Hukum Islam*. *An-Nidzam* 3 No 1, 36-62.

¹⁷ Sugiarto, F. (2020). *Penafsiran Tentang Jilbab Dalam Al-Qur'an Surah Al-Ahzab [33] Ayat 59 Menurut Buya Hamka Pada Tafsir Al-Azhar*. *Madinah: Jurnal Studi Islam*, Volume 7 Nomor 1, 118-128.

¹⁸ *Ibid*.

¹⁹ Cahyaningrum. (2023). *Studi Komparasi Tentang Jilbab dalam Perspektif Islam dan Kristen*. Kediri: Etheses IAIN Kediri.

²⁰ Mutrofin. (2013). *Kesetaraan Gender Dalam Pandangan Amina wadud dan Riffat Hassan*. *TEOSOFI: Jurnal Tasawuf Dan Pemikiran Islam*, Volume 3 Nomor 1, 251.

Meanwhile, the Arab jahiliyyah after Islam was born and descended there just recognized the cover garment called *jilbab*. Before the birth of Islam, the *jilbab* was worn by the Arabs in various forms and models²¹.

If what is discussed is the *jilbab* (veil) to cover the head for women, then we can trace that it is not something that purely comes from Islam. The use of the veil has been known in several old cities such as Mesopotamia, Babylon and Assyria, where the period of civilization of these cities existed long before Islam (Islam was born around 610 AD), the tradition of wearing the veil carried out by pre-Islamic societies, is closely related to their views and attitudes about menstruation experienced by women. Jewish religious teachings and traditions towards menstruation are very strict. They limit physical interaction between women who are experiencing menstruation with their families and husbands²².

The first use of the *jilbab*, according to anthropologists, did not originate from scriptural commands and teachings, but from a belief that the evil eye must be prevented from carrying out its evil actions by wearing a veil or *jilbab*. The use of the veil is known as a garment used by women who are menstruating in order to cover the eye rays from sunlight and moonlight. The rays of the eye are believed to be very dangerous because they can cause damage in the natural and human environment, The use of the veil was originally intended as a substitute for seclusion huts for royal or noble families²³.

Definition of Khimar

Khimar or veil is different from the definition of *jilbab*, because khimar in language is a lid or everything that is closed, so everything that closes is called khimar. So the meaning of khimar if it is attributed to women means that something that covers a woman's head is called khimar. Whereas khimar according to the term is a veil used by women to cover their heads so that their neck hair, earrings, and hair are covered²⁴.

Definition and History of Balaclava

Balaclava is a knitted hat for the head and neck²⁵. Historically, the balaclava was intended for soldiers who had to serve in the winter. The name balaclava itself is taken

²¹ Sunarto. (2022). Tafsir Jilbab Perempuan Perspektif Islam Dan Psikologi. Kariman, Volume 10, Nomor 01, 153-170.

²² Marinda, L. (2019). Komodifikasi Jilbab Dalam Sejarah Peradaban Manusia. An-Nisa' : Jurnal Kajian Perempuan dan Keislaman 12, no. 2, 240-262.

²³ Hidayat, T. (2020). Hukum Berjilbab Perspektif Murtadha Muthahhari Dan Quraish Shihab. Institut Agama Islam Negeri (lain) Purwokerto .

²⁴ Asyadily, M. H. (2019). Telaah Kritis Pemahaman Hijab dalam Framework Fatima Mernissi. Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan Volume 7 Nomor 2, 303-332.

²⁵ Britannica, P. E. (2024, Maret 22). Retrieved from Merriam Webster: https://www-merriam-webster-com.translate.goog/?_x_tr_sl=en&_x_tr_tl=id&_x_tr_hl=id&_x_tr_pto=tc

from the name of a place on the Crimean Peninsula, Ukraine, namely the port city of Balaclava. The location was none other than one of the battlegrounds during the Crimean War. In the 19th century in 1854, the balaclava was used as head and neck protection by British soldiers serving in the area. It all started when the British troops were having a hard time dealing with the extreme cold, especially during the Crimean winter²⁶.

CNN International, British soldiers were not equipped with good war clothes. The news then made British women start knitting full-face hats and sending them to the barracks to protect themselves from cold temperatures and strong winds. After the Crimean War ended, the balaclava became popular among European and North American soldiers. During World War I and II, balaclavas were also used by soldiers on the battlefield, especially during extremely cold weather. Before long, balaclavas began to be used by people participating in winter sports, such as skiing, snowboarding, and hiking in cold regions in the 1950s²⁷.

In the 1970s and 1980s, balaclavas became very popular among motorcycle lovers. balaclavas were used as a means of self-protection by motorcyclists to protect themselves from the wind and dust that blew strongly while driving. Now, the balaclava is transformed into a trendy fashion accessory, especially among young people who want to look fashionable. The balaclava trend most likely started around this time in 2018 thanks to streetwear label Vetements, co-founded by Georgian designer Demna Gvasalia. Because Demna dressed Kim Kardashian in a black bodysuit and a mask that covered Kim's entire face for the Met Gala. At the time, Vetements released a collection that included a militant balaclava and a flowery silk scarf wrapped around a baseball cap²⁸.

Not long after, during the first wave of Omicron variants in December 2021, the balaclava served as a multi-use face mask. Model and designer Ella Emhoff has turned her knitting passion into a thriving business by producing handmade balaclavas. Soon a number of independent knitwear brands, such as Mask on NYC enlivened the market by selling similar products. Since then, balaclavas have become a mainstay on runways and featured in the collections of Marni, Loewe, Y-Project, Kenzo, Simone Rocha and more. Renowned brand Louis Vuitton also joined the trend with a selection of leather and latex balaclavas paired with suits and coats²⁹.

Nowadays, balaclava is becoming a trend among Indonesian *hijabers*, because of its unique and practical model. Muslimah uses balaclava as a *hijab* style. Balaclava that

²⁶ Suliana. (2023, Maret 30). Mengenal Balaclava, Topeng Militer yang Kini Digandrungi Anak Muda Dunia. Retrieved from Koran Jakarta:

<https://koran-jakarta.com/mengenal-balaclava-topeng-militer-yang-kini-digandrungi-anak-muda-dunia?page=all>

²⁷ Ibid.

²⁸ Ibid.

²⁹ Ibid.

only covers the head and neck generally uses knit material and there is a strap so that it can be adjusted to the comfort of the wearer. Balaclava shape is loose, *hijabers* can use inner *hijab* so that the front of the hair is not visible. Balaclava began to trend after *hijab* influencers from abroad popularized it with OOTD (Outfit of The Day) photos, including @nemahsis, @ameenaroshae and @indoanisa³⁰.

Limits of Muslimah Aurat

As we know that *aurat* is a part of the body of Muslims, both men and women, which should not be shown to others, except *mahrams* and husbands and wives. Aurat in the Big Indonesian Dictionary comes from the word *aurat*, which is a part of the body that should not be seen according to Islamic law³¹. Aurat comes from the Arabic *awrah*, meaning disgrace. In the context of *fiqh*, it means the part of a person's body that must be covered or protected from view. According to the Islamic view, aurat is something that is forbidden to be shown³².

As for the aurat of women towards non-mahrams, the meaning of mahram here is *mahrām mu'abbād*, which is a man who is forbidden to marry a woman forever. A non-mahram is any man who might marry a woman. So between them there are limits of aurat that must be maintained as long as there is no marriage bond between the two. The aurat of Muslim women towards non-mahram men, according to the majority of scholars, is that the entire body of a woman is aurat, except for the face and palms. Among those who hold this opinion is Imam Malik, one of the narrations from Imam Ahmad and the majority opinion in the Ash-Shafi'i Madhhab. This is based on the words of Allah SWT.

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

Meaning: And let them not show their adornment, except that which is plainly visible (QS. an-Nūr : 31).³³

Ibn Abbas interpreted the meaning of what is normally visible as the face and the two palms of the hands³⁴. The conditions of covering the aurat are:

1. Cover the entire body from all sides
2. Doesn't function as jewelry

³⁰ Febriani, G. A. (2023, April 15). Mengenal Balaclava, Penutup Kepala Jadi Tren Hijab Instant untuk Hijabers. Retrieved from Wolipop Lifestyle: <https://wolipop.detik.com/hijab-update/d-6674854/mengenal-balaclava-penutup-kepala-jadi-tren-hijab-instant-untuk-hijabers>

³¹ Nasional, D. P. (2007). Kamus Besar Bahasa Indonesia. Jakarta: Balai Pustaka.

³² Al-Ashfahani, A.-R. (2017). *al-Mufradāh fī Ghāribil Qur'ān*, terj: Ahmad Zaini Dahlan, Jilid 3. Depok: Pustaka Khazanah Fawa'id.

³³ Al-Qur'an dan Terjemahan. (n.d.).

³⁴ Maryati, P. (2022). Konsep Aurat Perempuan dalam QS. an-Nūr ayat 31 dan QS. al-Ahzāb ayat 59 (Studi Penafsiran Wahbah az-Zuhaili dalam Kitāb Tafsīr al-Munīr). Mataram: Universitas Islam Negeri Mataram.

3. The fabric must be thick and not thin because the purpose of the *hijab* is to cover if it does not cover it, it is not called a *hijab* because it cannot prevent the eyes of others.
4. The fabric should be loose and not tight so that it cannot depict anything from the body
5. Doesn't resemble men's clothing
6. Doesn't resemble the clothing of pagan women
7. Not wearing shuhrah clothes (to seek popularity)³⁵.

Gen Z's Perspective on Balaclava *Hijab* Trend

The use of balaclava as a *jilbab* has led to various views among Gen Z. This has led to the pros and cons of balaclava *jilbab* that are increasingly widespread. The phenomenon of wearing balaclava among Gen Z raises two forms of controversy that are manifested through various comments and rejection of the use of Balaclava. This form of comment and rejection arises from several informants who are less familiar with the use of balaclava. The form of controversy over the use of balaclava characterizes the complexity of differences in views among Gen Z regarding the meaning and acceptance of balaclava as a *jilbab*.

1. Form of Comment

The use of balaclava as a *hijab* trend has led to positive comments and negative comments. Positive comments are seen when informants give praise to balaclava users, responding that the use of balaclava is considered suitable and good. While negative comments arise from informants who are less familiar with the use of balaclava. The use of balaclava by some informants is considered strange because it still exposes the chest and the straps that unravel on the right and left sides. As in the following statement:

“Menurutku dari segi fashion tu nyaman dipakai dan kelihatan simple aja gak ribet kalau pas lagi buru-buru. Kata temen-temen ku juga aku lebih cocok pakai balaclava dibanding jilbab yang lain, soalnya bikin pipiku kelihatan tirus gak chubby”(RAAC Gen Z pengguna balaclava).

“Aku sih nyaman-nyaman aja pakai Balaclava tapi kadang sering dijulidin sama kakakku dibilang emang gak gerah pakai jilbab bahannya rajut kayak gitu? Talinya juga kayaknya bikin ribet. Padahal bagiku mah justru talinya itu yang bikin bagus dan ngepas sama bentuk mukaku” (ARJA Gen Z pengguna balaclava).

³⁵ Albani, M. N. (2016). *Jilbab Wanita Muslimah*. Solo: At-Tibyan.

“Menurut saya selagi menutup aurat intinya sah-sah aja, dan mungkin inovatornya menyesuaikan dengan gaya sporty” (AAS Gen Z laki-laki).

2. Forms of Rejection

The use of balaclava as a *hijab* trend has presented various forms of rejection. Some informants do not justify the use of balaclava, they also consider the use of balaclava to be less in accordance with Islamic law, as in the following statement:

“Humm okey. Im my two cents, dari artikel yang udah kubaca, kontroversinya karena balaclava dianggap trend dan modis, tapi hijab dianggap teroris, ya? Padahal sama-sama penutup menutup kepala. Beda di tujuan aja, balaclava utk menutup kepala ketika dingin (to skiing, or when its snowing) Its not a hijab abroad. But in Indonesia it’s a hijab ya? Then, as long as its cover the head, it will be okay. Tapi, balik lagi ke pengertian hijab dalam Qur’an. Apakah balaclava sesuai dengan hal itu? Apakah cukup panjang dan menutup dada? Thats it I think. Jadi, Kalau aku kurang setuju dikatakan jilbab, karena dilihat dari bentuknya aja gak sesuai dengan hukum hijab di al-Qur’an dan Hadits” (MP Gen Z bukan pengguna balaclava).

“Gak setuju sih dengan model jilbab kayak gitu, karena sama sekali gak menutup aurat, jatohnya malah jadi kayak kupluk yang di hoodie” (NHK Gen Z bukan pengguna balaclava).

Some Gen Z informants consider wearing a balaclava as part of a lifestyle and fashion trend, but this view can conflict with other views that believe that balaclavas do not fulfill Islamic law because they only cover the head and neck and still expose the chest. In fact, in the practice of practicing Islamic teachings, especially the laws regarding dress, it is very important to comply with the rules of wearing a *jilbab* that is in accordance with the sharia as stated in QS. Nur verse 31, which covers the head to the chest³⁶. The veil has entered the realm of fashion, resulting in a shift in the meaning of the veil that is no longer based on religious fervor but style, which is determined by the ideology of popularism³⁷.

³⁶ Indrisetiawati, D. (2023). Kontroversi Pemakaian Turban Sebagai Jilbab di Kalangan Mahasiswa. AP3SI, 160-173.

³⁷ Nurdianik, Y. (2022). Hijab: Antara Tren dan Syariat di Era Kontemporer. Indonesian Journal of , 11-20.

CONCLUSION

Balaclava is a head covering worn by British soldiers during winter duty. Over time, balaclava became very popular among motorcycle lovers. balaclava is used as a self-protection tool by motorcyclists to protect themselves from wind and dust that blows fast while driving. Now, balaclava is becoming a trend among Indonesian *hijabers*, because of its unique and practical model. Muslim women use balaclava as a *hijab* style to look fashionable. However, the use of this *jilbab* has caused various controversies among Gen Z. There are some who agree with the use of this *hijab* because it is simple and fashionable, but other opinions say that balaclava is considered not following Islamic law because it does not cover the *aurat* perfectly.

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