Misconception of Islamic Apparel, Niqab: A Phenomenological Approach

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ABSTRACT

Communication is a social process in which individuals use symbols to establish and interpret meaning in their environment. Artifact is a valuable source of communication in our historical and everyday life. The Islamic artifacts use in daily life constantly support or contradict our beliefs, values and self identities. Muslim communities have traced the authenticity and legitimacy their customary practices of Islamic attire by the guidance of the Quran and Hadith. The purpose of this qualitative study is to examine and explore the meanings, structures and the essence of the perceived experience of Muslim niqab wearing women within a phenomenological manner. Niqab wearing is women's individual choice and empowerment, and its expression is Islamic identity. Now a days niqab wearing is controversial issue due to misunderstanding among Muslim and non-Muslim community. The goal of this study is to investigate a detailed and comprehensive understanding of the Islamic concept of niqab wearing women. The expected result of this research will contribute to a critical discussion on the rationale of controversy of niqab wearing, especially in the perspective of abuse, and justify women's right in context of Islamic culture based on Quranic obligation that will not create political and cultural discrimination in the society.

Keywords: *Communication, niqab, Islamic artifacts, controversy, phenomenology.*

INTRODUCTION

The current topic Islamic artifact with reference to niqab is a nonverbal communication. Several styles of Islamic attire reflect throughout the world today in the form of local traditions and different interpretations of Islamic requirements (Renne, 2013). Niqab is a piece of cloth which covers the face leaving only the eyes uncovered. It is worn by many Muslim women across the world. Some scholar argues that it is a religious obligation particularly among the more conservative groups within the Muslim world and there are some variations in their interpretations (Bayat, 2013).

This study focused on Islamic artifact communication and explores the lived experience and perception among niqab wearing women who regard wearing niqab as an Islamic devote culture. However, owing to western media influence, some countries, such as, France, Belgium, Italy, Netherland, Bulgaria, German, have banned this culture and regard wearing niqab as a political symbol, supporting violence and Islamists extremism (Hochel, 2013). On the contrary over the last few decades, the woman's face covering niqab has become more popular, besides being controversial worldwide. The devote Muslim women regard niqab as a symbol of high morality and faithfulness to Allah (s.w.t).

Artifact Communication

Artifact communication is a nonverbal behavior and it has great significance to human civilization. People often try to understand one's heart thoroughly, and make important judgment and decision to others according to nonverbal behavior and the effect on

interpersonal communication which has great practical significance (Rudrow, 2014). The basic definitions about communication is stated by Oluga, Adewusi & Babalola, (2001) as the process which involves the program of properly conceived and coded facts, ideas, views, thoughts, opinions, messages, feelings or information among individuals, organizations or systems via appropriate means like face to face conversations, letters, reports, memoranda, drawings, designs, posters etc. which can be easily decoded, understood with the support of appropriate meaning.

There are mainly two types of communication: verbal that making use of words in speech or in writing and non-verbal that does not use spoken or written words but use other means like facial expression, physical appearance, gesture, body movement and para language. Other types communication is, e.g., vertical communication, horizontal communication, diagonal communication and quasi or semi vertical communication as forms of communication within an organization (Oluga, 2010).

Communication is a social phenomenon that produces and shares meaning. According to Sudarmanti et al. (2015) it is a kind of human instrument that used to achieve specific purposes, including achieving power during sharing or exchanging a variety of symbolic meanings. The human society cannot be reached each other without communication of messages. Language is the main difference between animal and human beings. Without language, the appearance of human society is meaningless and cannot imagine a habitable world. People communicate with each other through language, gestures, facial expressions and so on. Therefore, people can understand each other better, improve interpersonal communication, and finally, promote the development todays glorious world society (Wang, 2009).

The concept of Islamic communication is one of the everyday activities that is intertwined within all the human life completely so that we sometimes overlook its pervasiveness, importance, and complexity (Stephen, 2014). 'Islam' which recognizes itself as a complete code of life; it provides a special guideline in the arena of human communication (Azad, 2015).

Artifacts are objects that often used to communicate information about oneself. They include clothes, jewellery, trinkets, accessories like handbags, umbrellas, fans, hats, and colors, to express one's interests, hobbies, status, or lifestyle. Using artifacts one can be distinguished from other things demonstrating his or her own taste of life and philosophy (Verma, 2015). However, different cultures have their own interpretations of these artifacts.

The niqab didn't originate with Islam only. It was worn by Christian and Jews women in the Byzantine Empire and in pre-Islamic Persia. The conflict between the Western Christian and the East Islamic has been characterized by anger, constant disagreement and resentment throughout since long periods of history. This enmity reached its climax during the crusades in the twelfth century and attempted to get back the Arab East from Muslim rule and from the Islamic influence, especially the Holy Land which was within the authority and the sovereignty of the Ottoman Empire (Yousef, 2013).

Niqab as an Islamic Artifact
The Sunna'h of the Prophet (S.A.W), taken from his deeds and judgments that are written down and regarded as hadith, is the standard of conduct alongside the Qur'an. The Holy Qur'an clearly states: "And tell the believing women that they should lower their gaze and guard their modesty" (Al-Qur'an, An-Nur, 24:31). This is evidence that Muslim women should follow this obligation and wear the Islamic veil. However, these verses did not make

specific of what type of garments women should be wear. So historically, it has been left up to free explanation of intellectual Islamic scholars.

Islamic or Muslim culture and traditions are originated from Arabia. As Islam spread throughout the world, its culture and traditions were influenced by Persian, Turkic, Mongol, Berber, Indian and Indonesian cultures (Jani, 2011). The current Islamic practices and customs are the result of incorporation of local culture and Muslim beliefs. At present, there are more than 1.7 billion Muslims throughout the world (Lipka, 2016). Although they speak hundreds of different languages and live in dozens of different countries, they still share some common Muslim culture.

Muslim customs and traditions are including Islamic/Muslim clothing, food, wedding traditions and other aspects of Islamic life that Muslims have adopted in their respective countries. People are sometimes judged by the type of clothes they wear, and how they choose to represent themselves. There are different forms of attire for different occasions, but there are also forms of attire that are wear to represent their identity. People choose to do this in the same way in how they personalize their homes with different objects and decorations (Tristam, 2013). Wood (2011) describes these objects and representations as artifacts, or personal objects that are used to announce their identities and heritage and to personalize their environment. The same kind of attire is niqab which is worn by Muslim Women as an Islamic identity.

The "cloth culture," that is Muslim how live, what they carry with them and how they dress up have been traditionally focused on anthropology and ethnology. Muslims perceive Islamic artifact to influence their attitude which includes the types of cover and the dress. Some culture like bright color but Islam says simple and light color.

Muslim women prefer to cover their faces with niqab because they want to follow the Prophet Muhammad (s.a.w) wives and they chose to cover themselves from the gaze of general public. Wearing niqab simply carry the concept of modesty (Vincent, 2007). When it comes to the style, color and material of the niqab each Muslim racial group can follow the Quranic command, according to their own cultural background. There are a variety of styles implementing niqab within the Quranic law because Islam is a world religion and it cannot be confined only in one religion or culture (Sayyid, 2014).

Islam is not concerned with the style as long as it fulfills the basic requirement of niqab. This is the reason the religion and culture interact with one another (Sayyid, 2014). The world has a tendency to combine ethics and fashion. The sharia norms and modern trends to show that one can be stylish and at the same time distinguish religion through appearance have proven successfully. The Russian Mufti encourages the Muslim women's to attend at the Islamic fashion show. A right understanding of Islamic culture in relation to clothing aid the development of customs of traditional Muslim people (Shirazi, 2016).

Current Controversy about Niqab
In recent years significant attention has focused on the niqab. Some argue the niqab has evolved from a symbol of cultural piety, purity and religiosity into a cultural and political statement (Abdel-Mageed, 2008). When a Muslim women wear niqab, many non-Muslim and some secular Muslim trend to assume that someone cored these women differently (Amer, 2014)

In the early twentieth century Arab champions for the liberation of women, such as Quasim Amin in Egypt and Kamal Ataturk in Turkey, said that the niqab is a symbol of Muslim

backwardness and encouraged women to unveil and catch up with modernity. There are some controversies among Muslim scholar. In October 2009, grand sheikh of alAzhar University, Sheikh Muhammad Sayyid Tantawi, when he toured a school in Cairo and saw a teenage girl with niqab then he said, "the niqab is a tradition; it has no connection with religion." He then instructed the girl not to wear niqab again and issued a fatwa (religious edict) against its use in schools (The Daily Telegraph, 2009; Chesler, 2010). The Iraqi religious authority, Sheikh Ahmad al-Qubaisi, supported this Egyptian decision and issued a fatwa which stated, "People have the right to know the identity of the person they are in front of in order not to feel deceived. The obligation of niqab was only for the Prophet's wives as they were the mothers of all believers" (Chesler, 2010).

Many critics of the Muslim face covering tradition argue that women do not wear the niqab by choice, and they are often forced to cover themselves. But on the other hand, many Muslim women and Muslim immigrants in the West, argue that the veil is a symbol of devotion and faithfulness and own choice. The critics regard it is a question of religious backwardness, but for Muslim women it is a self-expression of Islamic identity (Harris & Nawaz, 2015).

Islam and Muslims got much recent attention and space in Western media. There is widespread research in the form of Orientalism, sociology, anthropology, and political, cultural and traditional studies. Most of these studies confirmed that the way towards modernization and progress should go through the Western physical track and way of life. Islam is viewed by most Western thinkers, intellectuals, politicians, researchers, academics and businessmen as unable to initiate creativity and change, besides beings backward, close minded and conservative (Suzanne, 2017)

Niqab is preferred in Middle East countries east and south of the Levant, where the influence of Islam, or Salafism, is more prominent (Ferrari, & Pastorelli, 2013). For several decades past to the 1970s, niqab was disappearing throughout most of the Arab world (Bullock, 2002). One reason frequently cited by scholars for the unveiling movement was the imported values of Western colonialists who controlled much of the Middle East prior to World War II. Schick, (1990) stated that since the colonial powers viewed the niqab as a sign of backwardness and oppression, they encouraged women to remove the veil. As veiled women became more familiar with European ideas, unveiling became "ever more clearly the symbol of an era of new hopes and desires, and of aspirations of modernity" (Ahmed, 2011). Thus unveiling became a symbol of liberation and modernity (Bullock, 2002).

According to west women wearing niqab is an idea that evokes fear, anxiety, and rising sense of threat, particularly after 9/11, the beginning of the war in Afghanistan, and the 2003 U.S. invasion of Iraq (Amer, 2014). Western people think, the niqabi women may represent any number of perceived threats and it indicates the rise of fundamentalist Islam globally such as the Iranian Revolution and the plight of women in Afghanistan (Amer, 2014). Niqab demonstrates Muslim women's subordination among Muslim immigrants in the Euro-American secular societies. Some people still view the niqab as a threat of national security, a possible cover up for suicide bombers, and a worrying reminder that the world is not safe at the turn of the new millennium. The banning niqab at most of the public places has been taken as a proof that Islam is essentially opposed by West as women's right. The veil has even come to stand in for the final difference and weakness of Islam (Amer, 2014). According to Hopkins (2008) and Göle (1996), Islamic face covering niqab is the most individual Islamic dressing that identifies as Muslim women. It also considers that this

individual form of dressing introduce women as racist, insolence and assaults because it is a symbol for Muslim women (Piela, 2016).

The niqab controversy also frequently viewed in the Western news media. They focus wearing niqab as ambiguous to one's identity and it became an issue in many schools. The very first court case relating to the niqab in the USA began in 2002, when a Muslim woman sued in the state of Florida for refusing to renew her driving license photo while wearing the niqab (Britton, 2016). The veiling argument has become a major legal battlefield in courtrooms around the world (Elver, 2012). In Turkey, students wearing the niqab and hijab are not allowed in schools, colleges and universities.

The media coverage of Islam and Muslims has reached a peak during recent decades (Bayat, 2013), in the wake of tragic events such as the Al-Qaeda attack on the World Trade Center and Pentagon in 2001 (New York Times 2001), and the London and Madrid bombings in 2004 and 2005 respectively (BBC News UK 2005), and recently Manchester bomb blast (Paul, 2017). There is a common denomination that all these actions are supposedly responsible for all Muslim. This has widely been acknowledged and emphasized by western media, and the consequences are devastating for the Muslim identity. Laws have predetermined in parts of Europe against, for instance, Muslim clothing as the niqab (BBC News, 2011; Marsden & Savigny, 2009).

Muslims are highlighted with cultural differences (Byng, 2010; Bowen, 2007; Gardner, Yasmine & Sigrid, 2008). The most obvious examples relate to the veiling debate in France, Belgium and some parts of Germany, in which Muslim women have been denied the right to wear a face covering (BBC News, 2011). The western media claimed about this specific Islamic cultural difference of wearing niqab with certain mandatory traditions like forced marriages, crimes and alternate clothing. This monolithic focus was discussed by Gardner, Karasakoglus & Luchtenberg (2008) where they labeled the culture as Islam phobic. The fear here is not aimed at the clothing in itself only, but rather at the implications from immigrants bringing their customs, thus influencing society's value. Al-Faify (2013) claimed that the niqab controversy currently overcoming almost whole Western Europe.

Previous Relevant Qualitative Research

Qualitative research is an umbrella term that covers a variety of styles of social research, drawing on a variety of disciplines such as sociology, anthropology, and psychology (Ritchie et al., 2013). There are five qualitative methods such as narrative, grounded theory, case study, ethnography, and phenomenological. Qualitative research methods are interpretative and aim to provide in depth of understanding based on words, perceptions, feelings rather than numbers of participants. Such study includes interviews, focus groups, and questionnaires with open-ended questions (Creswell, 2014; William, 2005). According to Edwards & Holland (2013), in addition a qualitative methods with the acknowledgement of the concept and generalization, categorize vision, images, forms and structures in various media, as well as spoken and printed word and recorded sound into qualitative data collection methods.

Phenomenological Research

Phenomenology is a lived experience; nature and meanings of a phenomenon focusing on the way things appear through experience or consciousness. The phenomenological researcher aims to provide a rich textured description of lived experience (Finlay, 2009). A

phenomenon is something that is finite and definable rather than unformulated or unclear, such as, giving birth, losing a first tooth, failing or passing a test, and interviewing someone (Astalin, 2013). Phenomenology as a discipline "aims to focus on people's perceptions of the world in which they live in and what it means to them, a focus on people's lived experience" (Langdridge, 2007). A phenomenological approach takes all participant's shared common experience of the phenomenon (Creswell, 2007).

The purpose of this study is to explore the experiences of Muslim niqab wearing women's feelings and interpretation of Islam. Table 1 describes some advantage and disadvantage of phenomenology method. For the purposes of this study, the term experiences refer to Muslim women who wear niqab and some misconception among niqab. "Phenomenology is a qualitative method that examines and describes the lived experience from the individual's perspective" (Schmidt & Brown, 2015). Because the researcher wanted to better understand the niqab is an Islamic artifacts and Muslim women had the right to wear niqab, a phenomenological research design was utilized as both the philosophy and methodology. According to Giorgi (2012), "phenomenology wants to understand how phenomena present themselves to consciousness and the elucidation of this process is a descriptive task".

Table 1: Description some advantage and disadvantage of phenomenology method

Advantage	Disadvantage
Phenomenology is a scientific study of immediate experiences and focuses on events, occurrences and happenings as one experiences them with a minimum of regard for the external, physical reality (Fellows & Liu, 2008).	The subjectivity of the data leads to difficulties in establishing reliability and validity of approached and information.
Phenomenology studies ideas are generated from rich amount of data by the means of induction and human interests, as well as their reflections in the study (Van Manen, 1990).	It was difficult to detect or to prevent researcher make partiality.
Phenomenology provides for: in-depth understanding of individual phenomena, rich data from the experiences of individuals (Van Manen, 1990)	There could be difficulty in ensuring pure bracketing - this can lead to interference in the interpretation of the data.
provided a rich and complete description of human experiences and meanings. It found and allow to emerge, rather than being impose by an investigator.	The presentation of results highly qualitative nature of the results can make them difficult to present in a
Careful techniques used to keep descriptions as faithful as possible to the experiential raw data (Reid, Flowers & Larkin, 2005).	manner that is usable by practitioners (Van Manen, 1990)
This carried out by extreme care in moving step by step and in being ever mindful not to delete, add, change, or twist anything originally present in the initial "meaning units" of the participant transcripts (Schutz, 1996).	
The researcher effort to "bracket" assumptions and prejudice to held them in realization through all phases of the research and minimise their influenced on the findings (Van Manen, 1990).	

Phenomenology is a traditional philosophical approach that was first introduced by the German philosopher Edmund Husserl (1913) and defined phenomenology as a way of understanding how people describe experiences by reference to their senses. In essence, it

is assumed that people can only understand their experiences through the perceptions and meanings that invoke their conscious awareness (Camillo, 2015). According to Creswell (2009), phenomenological research does not focus on a specific theoretical direction; rather the author tries to build the essence of the experience from the point of view of the participants. Creswell (2007) provided additional detail of phenomenological research stated that the basic purpose of phenomenology is to reduce individual experiences with a phenomenon to a description of the universal essence or an understanding of the very nature of the thing will be studied.

According to Trochim et al. (2015), the quantitative research has a positive and deductive in nature, while qualitative research is exploratory and inductive in nature. The value of the selected qualitative method is that the issue and phenomenon are viewed in its context while the quantitative study is viewed through a narrow hypothesis employed close-ended questions aimed at verifying theories. It is evident that a qualitative study is the best suited for this phenomenological research study. Table 2 shows some relevant research based on phenomenology method.

Table 2: Relevant research based on phenomenology method.

Years	Researchers Name	Research Findings
2016	Crossman, A.	Snowball sampling approach in social science
2014	Ahmad, N. M.	Understanding the obligation of Hijab in Islam
2014	Sloan, A., & Bowe, B.	The philosophy, the methodologies, and using hermeneutic phenomenology
2013	Tuohy D., Cooney A., Dowling M., Murphy K., & Sixsmith J.	Interpretive phenomenology as a research methodology
2013	Zimmerman, D. D.	Identity Negotiation of Young Arab Muslim Women
2012	Sargeant, J.	Participants Analysis and quality Assurance
2012	Tuttle, Heath V.	The Lived Experiences of Faculty Who Use Instructional Technology
2011	Brandt. A. E.	Understanding the complex components of community
2011	Dupeleva, I.	Identifying and overcoming cultural challenges
2010	Turner, D. W. III	Qualitative interview design
2010	Babbie, E. R.	The practice of social research
2009	Griffiths, M.	An interpretative phenomenology analysis approach
2009	Merriam, S.	Qualitative Research: A Guide to Design and Implementation
2008	Gilbert, G. N.	Phenomenology research in social life
2008	Trochim, W. M. K., & Donnelly, J. P.	Research methods knowledge base
2007	Cohen, L., Mannion, L., & Morrison	human behaviour is determined by the phenomena
2006	Fareed, A.	Phenomenology research and unstructured interviews
2006	Boyce, C., & Naele, P.	designing and conducting in depth interviews
2006	Gussy, M., Dickson-Swift, V. & Adams, J.	different views of participants in the focus groups
2005	Duggleby, W.	Focus group interaction data
2003	Yin, R. K.	Case study research: Design and methods
2002	Patton, M. Q.	Qualitative research and evaluation methods
2002	Heckathorn, D. D.	Deriving Valid Population
1998	Strauss, A., & Corbin J.	Basics of qualitative research: Techniques and Procedures
1993	Dey, I.	Qualitative data analysis: a user-friendly guide for social

		scientists
1991	May, K.	Interview techniques in qualitative research
1985	Lincoln, Y. S., & Guba, E. G.	using alternative concepts to "validity" and "reliability" in qualitative research

Hermeneutic Phenomenology

Hermeneutic phenomenology and transcendental are a qualitative research methodology that arose out of and remains closely tied to phenomenological philosophy, a fiber of continental philosophy. Although phenomenology's roots can be traced back to centuries, it became a distinct philosophical project in the mid-1890s with the work of Edmund Husserl (Erika & Yin, 2014). Langdridge (2007) defined this methodology as a term referring to the general way to research a topic, where this method is specifically employed (Sloan & Bowe, 2014).

In addition, phenomenology can also be discussed two main approaches: descriptive and interpretive. Descriptive phenomenology was developed by Edmund Husserl and interpreted by Martin Heidegger (Connelly 2010). Husserl's descriptive phenomenology was known as transcendental phenomenology and preceded as Heidegger's interpretive phenomenology (Davidsen, 2013). Interpretive phenomenology is also known as hermeneutics phenomenology or existential phenomenology (Langdridge, 2007; Laverty, 2003). Hermeneutics is the interpretation of text or language by an observer and can be used as a methodology or as an enhancement of phenomenology thus the alternative description of 'interpretive phenomenology' (Richard, 2015).

After Husserl and Heidegger had established their two classic versions of phenomenology, other philosophers and methodologists became involved during the second half of the twentieth century. They added to and refined the ideas and approaches put forward by Husserl and Heidegger (Langdridge, 2007; Smith et al., 2009).

RESEARCH METHODOLOGY

The qualitative research framework discussed as the researcher selected approach for this study and able to entirely describe a phenomenon because of in-depth information to describe the situation (Trevino, 2015; Hoepfl, 1997). Denzin and Lincoln (2011) added that the study in the qualitative research practices collection of varied empirical materials. Anderson (2010) recommended researchers to conduct the study comprehensively in order to gain the strengths of qualitative research methods for instances:

- problems can be explored in detail,
- interview questions are not specific but open- ended,
- research framework can be quickly reviewed after acquiring new information,
- provide powerful data based on social experience.

This research study will be engaged conceptual framework. A conceptual framework is an analytical tool that deals with several variations and contexts. Its main focus is to make conceptual distinctions and organize ideas. The strong conceptual frameworks capture something real and this is done in a way that is easy to remember and apply (Ravitch & Riggan, 2012). Other researcher's represents conceptual framework, as the creation of literature on how to explain a phenomenon. It maps out the actions required in the course of the study given his previous knowledge of other researchers' point of view and his observations on the subject of research.

In other words, the conceptual framework is the researcher understands of how the particular variables in his study connect with each other (Patricia, & Rangarjan, 2013). Thus, it identifies the variables required in the research investigation. According to McGaghie et al. (2001) the conceptual framework for the presentation of the particular research question that drives the investigation being reported is based on the problem statement. The problem statement of a thesis presents the context and the issues that caused the researcher to conduct the study (Patrick, 2015).

This phenomenology research method will be chosen for selecting participant was the snowballing sample approach. In the way to identify additional participants for this study, the researcher will use snowball sampling approach to identify and recruit hidden participants. A snowball sampling approach is a non-probability or non-random sampling method that is appropriate to use in our present research, as the members of a population are difficult to locate. A snowball sample is one in which the researcher collected data on the few members of the target population where he or she can locate, then asked those individuals to provide information needed to locate other members of that population whom they know (Crossman, 2016). The purposive sampling approach is to determine which type of purposive sampling technique is suitable to employ. The snowball or chain sampling is the most common form of purposeful sampling technique. Although the snowball sampling is a useful tool for building networks and increasing the number of participants however the success of this technique depends greatly on the initial contacts and connections. In our particular case it is quite useful for locating relevant niqab wearing women who has experience and having relevant knowledge about this research topic.

The current research associated Max Van Manen (1990) hermeneutic and Mostakas (1994) transcendental phenomenology approach. This research methodology is aimed to produce rich textual descriptions of the experimental data of selected phenomena in the life world of individuals that will be able to connect with the experience of all of us collectively" (Evans, 2015; Smith, 1997). From the identification of the experience of phenomena, a deeper understanding of the meaning of that experience is sought (Evans, 2015; Smith, 1997). Historically, phenomenology is focused on individuals' meaning making as the quintessential element of the human experience (Patton, 2002). The phenomenological method has been used extensively the lived experience (O'Brien, Martin, Heyworth & Meyer, 2009; Soreca, Frank & Kupfer, 2009) and explored the lived experiences of human science. This phenomenological study is Islamic culture such as Islamic niqab wearing women. Hermeneutic phenomenology also can use for cultural harmony and lived experience. This study about Islamic devout culture, it will utilize the hermeneutic and a transcendental approach to phenomenological research and attempted to interpret the experiences of the research participants as they described their cultural adoption and their lived experiences. A theoretical concept of phenomenology is shown in Figure 1.
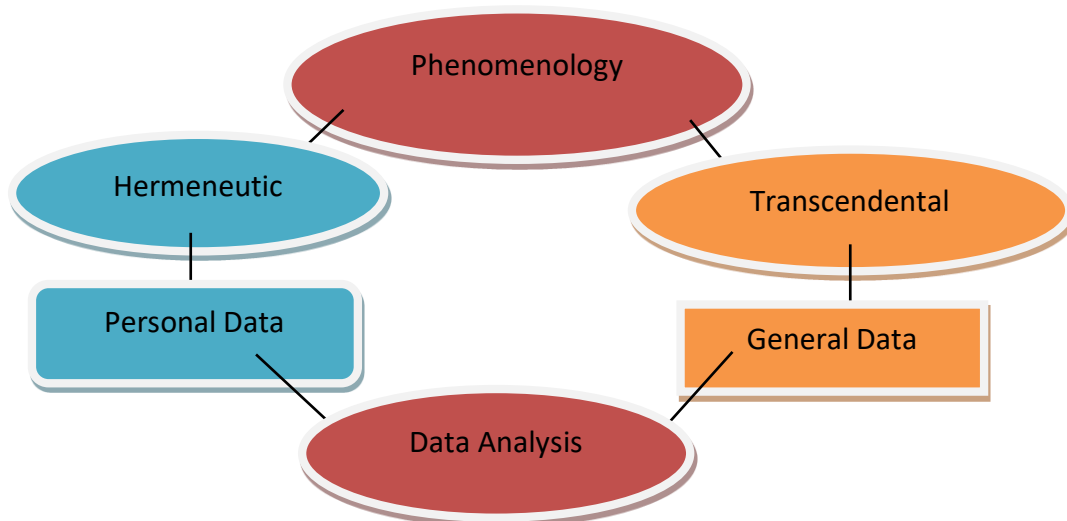
Figure 1: Phenomenological data processing approach

DATA COLLECTION METHOD-INTERVIEW

The aim of this study was to understand the experiences of Muslim niqab wearing women's feelings and perception about Islam. According to Seidman (2006), the interviews are not only simply answering the questions but about understanding the lived experience of the interviewees. The in-depth interviews were conducted in order to obtain insight experiences of the participants'. Open-ended questions were asked to obtain experience and understanding of the participants how they felt about Islamic culture especially for niqab. Figure 2 gives a graphical presentation of research framework used in data analysis. This study employed semi-structured interviews because they were judged to be useful for reconstructing events and experiences. It took notes and record observations during each interview.
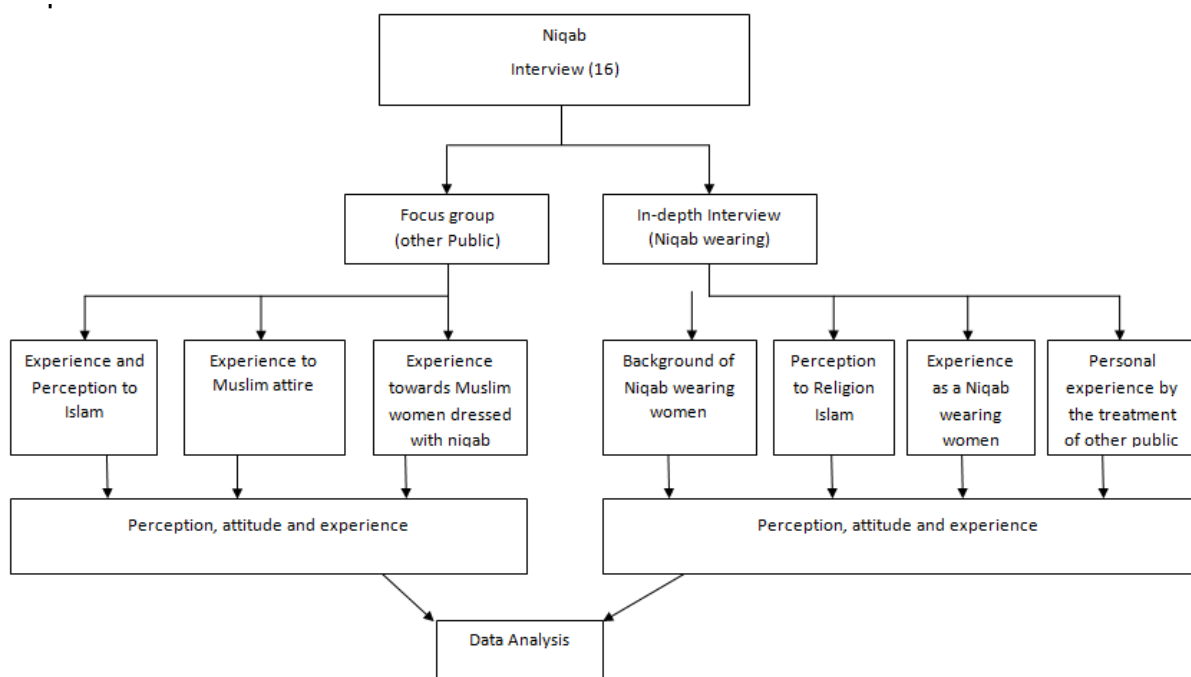

Figure 2: Graphical presentation of research framework

RESULT AND DISCUSSION

This study is an effort to present the information and life experiences of Muslim niqab wearing women who are the subject matter in this phenomenological research framework. The research will reflect the ways in which the experiences, beliefs, and personal perspectives of the niqab wearing women will contribute to the Islamic culture. The researcher also had taken the consideration not to silence the tones of the participants, as well as not to give them too much voice in the write document as a way of self-monitoring and self-reflecting throughout this research study.

The expected outcomes of this phenomenological research study are too narrow the literature gap on Muslim niqab wearing women who relate to Islamic culture and women's right in the society. The contribution of this phenomenological research study involves Islamic devote culture wearing niqab is for cultural piety and liberal women. There are some controversies of niqab in the western countries. This research will contribute to a critical discussion on the rationale of controversy of niqab wearing women Muslim and non-Muslim society, especially in the perspective of abuse, and justify women's right in context of Islamic culture based on Quranic obligation that will not create political, cultural discrimination in the society.

CONCLUSION

There is no doubt that niqab have an Islamic foundation, and it have been commonly practiced and recognized by Muslims throughout the advent of Islam history. The Islamic texts make it very clear that the niqab is compulsory for the Muslim women to observe. At the same time, Islamic scholars also have agreed that niqab is part of Islam, but differ in the case whether they are also compulsory or optional acts of virtue.

Western news media always focus in their coverage that the Muslim women are on the debate over the extent of fuel used which they think that it may be oppressive to the women who wear it. They showcased their interest in the physical oppression of violence against women that happened in certain Islamic countries sporadically (Sarah & Meyers, 2010). While these cases are rear and falls outside of the scope of this analysis to judge all of the dimensions of this debate, understanding some of the issues related to female identity within public space are crucial to study. As these topics are extraordinarily complex especially within the Muslim community, it is necessary to provide some context concerning the value, purpose, and meaning of the Islamic veil, which has a rich and difficult history.

Some Muslim (Arab and non-Arab) women have been portrayed as pioneering during the various Arab revolutions and until today. Such images have made some question and assumptions about women with niqab are backward. These women could not be labeled as ultra-conservative or throw away as indoctrinate. And they are certainly not silent or submissive (Amer, 2014).

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