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Hijab Trends during Covid-19 in the Study of Contemporary Fiqh in Indonesia

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Abstract

Various ways are done by the community to prevent the spread of the virus. This situation makes the Indonesian people make safety a trend. Many trend changes have been made, including the hijab trend to provide safety and stay fashionable in Indonesia. The choice of hijab trends is one of the halal business opportunities with health considerations. Indonesia with a Muslim majority is very appropriate if one of the trends taken is the hijab trend, because the majority of people use the hijab and according to the changing model. Thus, this study was carried out using a method of deepening contemporary fiqh studies which was used to analyze how people wear, community business opportunities, and the form of hijab according to sharia. Furthermore, the data was refined using qualitative methods to obtain data from hijab businesses, hijab users, medical teams, and business observers. This study found the hijab trend in contemporary fiqh studies to be one way to find permissible income, and is one way for a person to save himself from the covid-19 virus that has been safely used by the public. However, it becomes something that is not allowed in contemporary fiqh studies if the trend reaches ishrof behavior, is redundant, and raises arrogance.

Keyword: Hijab Trends; Covid-19; Contemporary Jurisprudence

Abstrak

Berbagai cara dilakukan masyarakat untuk mengantisipasi menularnya virus. Keadaan tersebut membuat masyarakat Indonesia menjadikan cara keselamatan sebagai tren. Perubahan tren banyak dilakukan, termasuk tren hijab untuk memberikan keselamatan dan tetap modis di Indonesia. Pilihan tren hijab menjadi salah satu peluang usaha yang halal dengan pertimbangan kesehatan. Indonesia dengan mayoritas muslim sangat tepat jika tren yang diambil salah satunya dengan tren hijab, karena mayoritas masyarakat menggunakan hijab dan sesuai perubahan model. Dengan demikian kajian ini dilakukan dengan metode pendalaman kajian fikih kontemporer yang digunakan untuk menganalisa cara pakai masyarakat, peluang usaha masyarakat, serta bentuk hijab sesuai syariah. Selanjutnya data disempurnakan dengan menggunakan metode kualitatif untuk mendapatkan data dari pelaku usaha hijab, pemakai hijab, team medis, serta pengamat usaha. Penelitian ini menemukan tren hijab dalam kajian fikih kontemporer menjadi salah satu cara dalam mencari penghasilan yang diperbolehkan, serta merupakan salah satu cara seseorang dalam menyelamatkan diri dari virus covid-19 yang telah aman digunakan oleh masyarakat. Namun, menjadi hal yang tidak diperkenankan dalam kajian fikih kontemporer jika tren sampai pada perilaku ishrof, mubadzir, dan memunculkan kesombong.

Keyword: Tren Hijab; Covid-19; Fikih Kontemporer

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A. INTRODUCTION

Indonesia is a country with various characters that develop and are dominant in Islamic characters. Islamic character is formed by the large number of Muslim population. This is commonly known by the public, when talking about Indonesia it will be identical with religion, namely Islam.³ This fact shows that Indonesia and religion are like two sides of the same coin, which cannot be distinguished or separated at all.⁴

The thick nuances of religion among the Indonesian people cannot be separated from many factors, one of which is the role of Kiai and Islamic boarding schools in Indonesian society, so that society is so thick with religious nuances.⁵ Indonesian people are fairly fanatical about religion, thus making their behavior follow religious regulations. One of them is the procedure in appearance, whether male or female. This is related to the religious element that gives rules in appearance, especially in the aurat element. Men who dress to cover their aurat and women must also cover their aurat. In relation to women/women, it is more detailed, such as having to wear clothes that are not tight and cover their genitals, such as having to wear a hijab.

Women are part of a society, because they are partners with men in prospering the earth and realizing empowerment. Islamic teachings give great attention, as well as a respectable position to women. Muhammad al-Ghazali, one of the great scholars of contemporary Islam stated that "if we return to the past a thousand years, then we will find women enjoying privileges in the material and social fields that are unknown to women on the five continents. Their situation at that time was better, compared to the situation of Western women today, as long as freedom in dress and association is not made a comparison.

Women have the same rights as men in developing businesses. However, women's rights must be balanced with the ability to maintain religion. If we review again, the involvement of women in work in the early days of Islam was very much. We can see this from the historical fact that women at the time of the Prophet Muhammad were active in various fields of work. At this time women have become jewelry that needs to be protected with Islamic concepts.

Indonesian women are very familiar with Muslim clothing, especially the hijab. The majority of Indonesian Muslim communities use the hijab. The fact is that almost all women in Indonesia use the hijab in their daily appearance, both young and even old people also use hijab. It is a habit of women in Indonesia. Aside from being a tool to cover the genitals of Islamic religious regulations, the hijab also seems to be a necessity for Indonesian women, even in its development it has become a trend in people's lives.

³ A. Kadir, *Hukum Bisnis Syariah Dalam Al-Quran*, Ke empat (Jakarta: Bumi Aksara., 2019), 125–27.

⁴ Dedi Dores, *Perempuan dan Kehormatan Bagi Masyarakat Madura*. (CV. Cipta Media Nusantara (CMN), 2020), 53.

⁵ Yanwar Pribadi, "Religious Networks In Madura (Pesantren, Nahdlatul Ulama and Kiai as the Core of Santri Culture," *Al-Jami'ah* Vol.51,No.1 (2013): 47.

This happens when there are certain events or celebrations such as weddings, khaul events and even Islamic holidays. The hijab trend is one of the most noticed by Indonesian women, such as buying the latest hijab to wear at these events. Even during this pandemic, the hijab remains a trend among the public. In its regulations, the government requires the use of masks for the public, so that it becomes a challenge for entrepreneurs to adapt the hijab to these regulations. In Indonesia, this turned out to be an opportunity for entrepreneurs by giving the feel of a hijab with a mask. The hijab trend provides a solution for people to remain veiled by wearing trending masks, while still adhering to health protocols.

In the Covid-19 situation, this hijab trend has been in the spotlight from various circles, both in the entrepreneurial community and in the business community because it creates an opportunity to get halal sustenance. However, the question is whether this trend can be declared halal by contemporary fiqh views. This study looks at various angles, both in terms of how to wear it, the nature of when to dress according to trends, the impact on health and aspects of entrepreneurship.

B. METHODS

This study was conducted using a qualitative research methodology with interviews, documentation and observation methods. Researchers conducted this study to obtain valid data and in accordance with the values raised, because this study has differences with several previous studies that have been mentioned in this study. As for the differences referred to in this study, that this study discusses the hijab trend in Indonesia, the hijab trend in question is a hijab that also functions as a protector from the corona outbreak, and this study was conducted on issues when the corona virus outbreak hit Indonesia which was studied with the concept of contemporary fiction.

C. RESULTS AND DISCUSSION

1. Business Opportunities during Covid-19 Contemporary Jurisprudence Study

Covid 19 is an outbreak that has recently made a scene throughout the world, covid 19 which was first discovered in the Republic of China is a type of virus that first appeared in one of China's provinces, namely in Wuhan China on December 31, 2019. Covid 19 (corona) virus disease 2019) is a disease caused by a new type of corona virus, namely Sars-CoV 2.⁶ Outbreaks of this disease can cause symptoms of acute respiratory disorders such as having a fever above 38°C, coughing and shortness of breath. In addition, it is also accompanied by weakness, muscle aches, and diarrhea, even for severe patients, it can cause pneumonia, acute respiratory syndrome, kidney failure and even death. The virus outbreak, for which no cure has yet been found, has become

⁶ "Hindari Lansia Dari Covid-19," Oktober 2020, <http://www.padk.kemkes.go.id/article/read/2020/04/23/21/hindari-lansia-dari-covid-19.html>.

one of the most frightening outbreaks for humans, especially since this virus is also thought to be capable of killing people infected with the corona virus.

Furthermore, it was also explained on the Indonesian Ministry of Health website, that Covid 19 can be transmitted from one human to another through close contact and droplets (sneezing and coughing liquid splashes), not through the air. The shape of COVID-19 when viewed through an electron microscope (airway fluid/throat swab) and depicted again the shape of COVID-19 is like a virus that has a crown.⁷

In this case, this virus is very likely to spread quickly if humans come into contact with one another, especially if there are a lot of people in one place, which is very concerning because it will be one of the causes of the Covid 19 virus outbreak that spreads across many countries. This has an impact on all sectors, including not only the health sector, but also on education and the economy. Trade in Indonesia is no exception, with one factor influencing the process of purchasing and selling headscarves in Indonesia. However, this does not completely stop traders and buyers from buying and selling; rather, it provides an alternative for both, namely by producing or selling the headscarf and its masks, either as a unit with the veil or separately in the same color as the veil purchased by the customer.

After approximately 10 months since the announcement of this case for the first time, and the restrictions on the lockdown and PSBB are felt by all people, from traders, daily workers, and other fields of work. However, behind some negative things that are felt by some circles, there are still some people who actually make it an opportunity. Opportunity is always there at any time, even in circumstances like the current Covid. Taking advantage of opportunities by innovating is very worth it, as long as the materials used are dense and fibrous and of good quality, they will also be able to protect themselves. Basically the function of the hijab is to protect the genitals by covering what should be protected to the chest. As long as it is in accordance with sharia, the hijab can still be used. Covid has a negative impact on the Indonesian economy in general, but for a digital-based economy it has a positive impact.

Covid has had a huge impact on the economy. With the limitation of activities outside the home, many businesses have closed, many employees have been laid off, and especially for families, it is very felt that many of the husband's agenda as a source of search in various institutions has been canceled, so that additional income during the pandemic has decreased drastically.⁸ Likewise, Nurul Handayani stated that the pandemic had a very large impact on the Indonesian economy. The first is to make household consumption or people's purchasing power, which is the pillar of 60% of the economy, fall quite deeply. Second, the pandemic causes prolonged uncertainty so that investment also weakens and has implications for the cessation of businesses, for example, there are many layoffs in several companies. Third, the entire world is experiencing a weakening economy, causing commodity prices to fall and Indonesia's exports to several countries also stalling. The existence of a hijab trend business opportunity can be said to be a promising business opportunity and has very bright

⁷ "Hindari Lansia Dari Covid-19."

⁸ Mesraini, Interview Dosen Asal Jakarta "Tren Hijab Saat Pandemi Covid-19," January 24, 2021.

future prospects. Especially in our country, Indonesia, where the majority of the population is Muslim, the hijab business is very prospective. Actually, the business opportunity is for anyone who is able to run it.⁹

Covid has a very negative impact on the Indonesian economy. This is evidenced by the entry of Indonesia into a recession because in the 3rd and 4th quarters of 2020 the Indonesian economy was below 0%. This is because people's consumption or purchasing power is reduced, due to layoffs and business bankruptcy. Non-culinary businesses are indeed suitable to be done during a pandemic, one of which is the hijab trend. That's great for helping the economy.¹⁰ Covid is very influential on the Indonesian economy, especially the lower middle economy. For those whose economy is middle to lower, it has a very negative impact because for their economic indicators, between profit and loss, they experience more losses or do not return on investment. As for those in the upper middle economy, their negative impact is a slight advantage compared to before the existence of covid.¹¹

This covid-19 pandemic hit Indonesia like a perfect storm that had a big impact on the Indonesian economy. Among them are causing household consumption or people's purchasing power to decline, which is the 60% support for the economy, falling quite deeply. The pandemic caused prolonged uncertainty, so that investment also weakened and had implications for the cessation of business. The whole world experienced a weakening economy, causing commodity prices to fall and Indonesia's exports to several countries also stalling. During Covid, there are many business opportunities that are run by the community. One of them is the hijab trend, and it is considered good as long as it covers aurat, because this business really supports economic needs that are currently difficult, and protects from virus transmission because it is in accordance with health protocols.¹²

The position of this pandemic requires business opportunities to improve the economy, and this economy can be interpreted as a value. Value in the general and general concept that we have about the term value is actually an economic concept. The relationship of a commodity or service to the goods that people are willing to pay for it gives rise to the concept of value. However, the meaning of values and value systems. The term value in this broad sense is applied to objects, as well as to humans and their behavior. The study of economics was born from assumptions that arise from awareness and understanding of the scarcity of resources and tools to satisfy needs, dealing with human needs that are not limited in quantity, variety, or quality.¹³

⁹ Nurul Handayani, Interview Dosen Asal Jakarta "Tren Hijab Saat Pandemic Covid-19," January 22, 2021.

¹⁰ Syamsudin, Interview Dosen Asal Bogor "Tren Hijab Saat Pandemic Covid-19," January 23, 2021.

¹¹ Ahmad Kholiluddin, Interview Pengurus Pondok Pesantren Al-Furqon Pengandara Cikarang Bekasi "Tren Hijab Saat Pandemic Covid-19," January 25, 2021.

¹² Moh Ahsin, Interview Dosen Asal Lamongan "Tren Hijab Saat Pandemic Covid-19," January 22, 2021.

¹³ Abdul Aziz, *Etika Bisnis Perspektif Islam "Implementasi Etika Islami Untuk Dunia Usaha"* (Bandung: Penerbit Alfabeta, 2013), 113–16.

From this assumption, economics emerges, which considers how society must construct a system of production and distribution of goods for living necessities that continues to grow, due to population growth, demands for a higher standard of living, and the complexity of the problems encountered in maintaining and sustaining life. Dealing with the notion of economic assumptions that is generally accepted as a paradigm. The moral generated by the Qur'an is just the opposite, namely creating an understanding of the absence of a scarcity of sources of life satisfaction, because Allah's sustenance is always abundant, not only sufficient for humans, but also for other living creatures.¹⁴ Therefore, Islam teaches its people to try to get a better life in this world and at the same time get a good life in the hereafter. Getting a good life in this world and in the hereafter can guarantee the achievement of physical and spiritual well-being (falah). This means that the pursuit of life in the world can not be done except in a lawful way through a pious charity movement.¹⁵

2. Hijab Trends in Contemporary Fiqh View

Some of the business opportunities that are trending during the pandemic. One of them is the hijab business which is becoming a trend in Indonesian society. Hijab is equipped with a mask that is usually used by Indonesian Muslim women. Hijab is the clothing that is needed during the COVID-19 pandemic.

In Islamic law, all aspects of human life are regulated completely, including the dress code. The clothes worn by Muslims must follow the provisions of Islamic law. Clothing worn by humans has three main purposes, namely; cover the limbs, protect the body, as jewelry and beauty.¹⁶ As Allah says in the Qur'an:

يٰۤاٰدَمُ قَدْ اَنْزَلْنَا عَلَيْكَ لِبَاسًا يُّوْرِي سَوْءَتِكُمْ وَّرِيْشَاءَ وَّلِبَاسٌ اَلْتَّقْوٰى ذٰلِكَ خَيْرٌ ؕ ذٰلِكَ مِّنْ اٰيٰتِ
اَللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ

Meaning: O son of Adam, indeed We have sent down to you garments to cover your aurat and beautiful garments for adornment. And the garment of piety is the best. Such are some of the signs of God's power, hopefully they will always remember.

In the content of the verse, Shaykh Abdul Wahab Abdussalam explained that God gave grace to the children of Adam, namely in the form of clothing of all kinds. That we have made for you two types of clothing, clothing worn to cover the human aurat, which is in the form of basic clothing, such as underwear, women's clothing, hijab, and other clothing that is used to cover the aurat. Clothing that serves as jewelry and beauty as clothing that complements human beauty.¹⁷ However, Allah also reminds that the most important clothes for mankind are the clothes of piety and faith.

¹⁴ Abdul Aziz, 116.

¹⁵ Abdul Aziz, 117.

¹⁶ Abdul Wahab Abdussalam Thawilah, *Adab Berpakaian Dan Berhias (Fikih Berhias)* (Jakarta: Pustaka Alkautsar, 2014), 10–11.

¹⁷ Abdul Wahab Abdussalam Thawilah, 11.

With both, humans are saved from several traits that are not justified by religion such as *ishraf*, *mubadzir*, and arrogant.

Arrogance is a trait that is strongly condemned and discouraged in religion. Arrogance is feeling yourself more noble and perfect than other people who arise due to the deception of lust. Outwardly, arrogance can be seen from the behavior that appears, where it greatly affects the inherent nature of the owner.¹⁸ Regarding the nature that is so prohibited in the religion, then with the hijab trend there are hijab users or hijab connoisseurs, both to sellers and users. With the existing trend, users and sellers are not allowed to have these characteristics. The use of the hijab is as a tool to cover the genitals as a means of obeying religious orders, not as a means to feel better than others. With the hijab trend during the COVID-19 pandemic, namely the emergence of a hijab trend that is one with the mask, either one or separately with a matching color selection. This is a way for women to obey the orders of the State and in accordance with the demands of Islamic teachings.

For the people of Indonesia, Islam is not just a choice in choosing a religion, it is not just a reference for behavior in social and social life. More than that, Islam is also one of the elements of Indonesia's ethnic identity markers. Because the Indonesian people have made Islam an identity in their lives, it is not surprising that all Indonesian people are closely related to Islamic elements.¹⁹ Indonesian people in all their activities also continue to use Islamic religious rules, both in behavior, or in other matters, whether universal or personal. In its development, religion affects many things, even culture also has religious elements.

Changes in its development if it is in the fashion debate which is a source of business for various entrepreneurial drivers. Likewise, some business drivers can innovate from the values of necessity in religion such as the hijab trend which was born from the obligation of a Muslim woman to cover her *aurat* which has become a business or business. So this development must also be responded to by contemporary fiqh law to provide legal certainty for every group, both businessmen and consumers. How should Muslims respond to changing times that demand conditions to always be up to date, especially in the business sector, and its users.

Socio-cultural changes due to development in addition to creating a gap between old values and new values also create problems for fiqh. These changes can be illustrated by changing villages into cities, changing an agrarian economy society into an industrial and trading economy, changing the pattern of mutual cooperation to an individualist life, and preferably changing people's perspective and behavior towards assets and technical interactions.²⁰ Changes in society are also influenced by certain conditions that require the community to respond. Such as during the Corona virus outbreak, which greatly changed several community conditions, such as not recommending face-to-face activities, carrying out activities from home, as well as

¹⁸ Abdul Rosyad Siddiq, *Ringkasan Ihya' Ulumuddin* (Jakarta: AK Barmedia, 2009), 327.

¹⁹ Abidin Nurdin et al., *Gerakan Sosial Keagamaan Di Indonesia* (Sulawesi: Unimal Press, 2018), 107.

²⁰ Panji Adam, *Fikih Mumalah Maliyah "Konsep, Regulasi, Dan Implementasi"*. (Bandung: PT Refika Aditama, 2017), 13.

lifestyles that must comply with health protocols. These changes are an opportunity to develop businesses from various groups, such as the business of medical equipment, food, and even the fishon sector.

In the fishon sector, there are many opportunities to follow the changing trends of society, such as the hijab trend which is widely used by the community. Like Ria Safitri's statement, hijab as fashion follows circumstances, including a pandemic that requires people to wear masks, so the hijab trend with masks emerged. It is possible that there are also Muslim women who wear the hijab for reasons of maintaining health. More protection from the spread of the virus by wearing a hijab when leaving the house. Hijab is an obligation for Muslim women, fashion trends can make Muslim women more confident and proud as Muslim women, so that they can be used as suggestions for Islamic symbols. The use of hijab trends is not a problem, as long as it is in accordance with syar'i elements.²¹ The trend used is not allowed for a lavish in following the trend, in the study of fiqh the lavish activity is known as Isrof.

Isrof is an act of luxury in life, such as luxury in food, drink, and others. This nature of luxury is a bad nature in life, as happens to human beings who always live in luxury. However, not all are considered luxuries such as people who give alms, go on pilgrimage, and others are not included isrof. The above is as it is said "spending property for the needs of Hajj including alms in the way of God, where one dirham is multiplied to seven hundred times."²² In relation to the hijab, it is not justified to use the hijab which is in the isrof category, because it is not justified by religion. Because of this, the hijab trend must also pay attention to the luxurious nature (*isrof*).

As long as the hijab is a shield for the mouth and breathing, it is allowed, only that what happens in the sea is that it is stated that the type of scuba mask is declared unable to protect against the corona virus.²³ As a result, masks that have been modified with hijab, or hijab masks, are only for business opportunities, because masks are now a trend, so new hijab masks appear to be a trend and are in demand by the public, particularly young mothers who are always concerned with their appearance.²⁴

Masks or face coverings can serve as a barrier to stopping the transmission of infection, rather than not wearing them at all. In addition, it is recommended that the mask has a triple layer opportunity that protects against moisture from outside and protects 95% of dust, pollen, bacteria, viruses and other airborne particles. Hijab khimar is appropriate for those who initially forget to bring a mask and usually wearing a mask feels a bit cramped. The advantages are different from ordinary masks, if khimar goes anywhere because there is already a mask in khimar's hijab, in addition to masks as part of contemporary fashion, he also functions as a cover for genitalia. The hijab trend has inspired many Muslim women who did not initially wear a hijab, so

²¹ Dr Ria Safitri, Interview Dosen Asal Betawi "Tren Hijab Saat Pandemic Covid-19," January 21, 2021.

²² Mujiburrahman, *Rahasia Haji Dan Umroh (Asrar Al-Haj)* (Jakarta: Khazanah Pustaka Islam, 2017), 202.

²³ Inayah, Wanita Bisnis Pamekasan Madura, November 27, 2020.

²⁴ Imam Heriyadi, Perawat Bedah Rumah Sakit Larasati Pamekasan Madura, November 27, 2020.

they used the hijab. Because seeing the good hijab fashion in Indonesia and the enormous benefits for its users.²⁵ When the hijab trend is in accordance with fiqh studies to cover the genitals, then this trend is very positive. Because basically in hijab, Islam has its own provisions.

The conditions that must exist in Muslim clothing can cover all parts of the body, other than those that have been excluded by religion, such as the face and palms. Clothing should not be used as a means to decorate the body. The dress should be thick and not flimsy. Do not use perfume or fragrance in the clothes to be worn, do not resemble men's clothes, and do not resemble clothing that is often used by non-Muslim women. In addition, these conditions in Islam are also not allowed to use the hijab to the category of mubadzir.

Mubadzir is an act that is prohibited in the teachings of Islam. Several notions of mubadzir have been put forward by several figures. Mubadzir (extravagant) is spending wealth in an illicit place. Ibn Abbas ra. say that the meaning of "mubadzir" is to spend wealth in a place that is not allowed (syara '). Meanwhile, Ibn Mas'ud ra said that the word of Allah (ولا تبذر تبذيرا) is to spend wealth in the wrong way.²⁶ In relation to the hijab trend, there is a ban on redundancy. It is something that must be considered, namely avoiding the occurrence of redundant or wasteful in using the hijab. Both among sellers or entrepreneurs and among customers or buyers in the use of hijab by the community. Especially in the conditions of the Covid 19 pandemic, the use or collection of the hijab at the same time with the mask partner is an option in avoiding the redundant act itself. So that it will help the community in the behavior of the hijab trend, and comply with the health protocols recommended by the government.

The hijab trend is simpler and less accessible, so it's comfortable to wear. Because besides being simple, buyers also pay attention to protection in addition to style matters. The sharia view considers hijab to be good, as long as it is polite and covers the genitals, and is not excessive, because a Muslim woman must look elegant and neat in syar'iyah glasses.²⁷ If the hijab mask material is thick or layered, it can reduce the risk of being exposed to covid. However, this needs further research. Because, if you can protect yourself from the spread of the virus, why are there still so many people in the Middle East who are wearing the veil who are infected with Covid? The hijab trend at the time of covid did make some progress, although not significantly. This can be seen from the hijab models that these people wear which also function as masks.²⁸

Hijab protection + masks can protect against virus transmission or not, back to the standards used in making the hijab masks. When viewed from the sharia aspect, such a hijab trend is very well used as a substitute for the veil to make it look less conspicuous. Very supportive in terms of sharia, while in terms of protection from

²⁵ Nurul Handayani, Interview Dosen Asal Jakarta "Tren Hijab Saat Pandemic Covid-19."

²⁶ Abdul Aziz Badri, *Hidup Sejahtera Dalam Naungan Islam* (Jakarta: Gema Insani Press, 2001), 33–34.

²⁷ Moh Ahsin, Interview Dosen Asal Lamongan "Tren Hijab Saat Pandemic Covid-19."

²⁸ Mesraini, Interview Dosen Asal Jakarta "Tren Hijab Saat Pandemic Covid-19."

viruses, it is better to return to the use of cloth that is used according to health standards.²⁹ The hijab trend effectively has two benefits. First, it is an economically acceptable business, both by the community, especially Muslim women. Second, it has medical benefits, because in the era of a pandemic, one of the ways to prevent transmission of the virus is in addition to maintaining direct contact interactions, it is also necessary to have personal protective equipment such as the trending hijab with masks or face coverings. In sharia, basically hijab is fashion clothing which is part of a cultural product. However, this culture happens to be in line with some religious values, especially regarding a woman's genitalia. Although there are some parties who still often argue about it. In simple terms, hijab is fashion or culture that is in line with religious guidance.³⁰

The hijab trend is one solution for the community to develop a business or even start a business during Covid. Behind the negative side, of course there is a positive side, one of which is for those who own hijab companies as well as masks. Hijab as well as masks are not completely a solution to reduce the spread of the virus, because they must be adapted to medical recommendations. This means that not all hijabs comply with medical recommendations in preventing transmission. The hijab trend when viewed from the shariah perspective is a positive thing, but on the negative side, when this trend has diminished, they will return to their previous state or not wear the hijab again.³¹

In the business space, this is commonplace. In the health room, this cannot be said to be an effective mask in reducing the transmission of COVID-19. In the sharia category, of course, this is highly recommended for women, because basically covering one's face is a sharia rule whose law must be obeyed according to the views of some schools of thought. Regarding the use of the hijab, it is okay to use it because it does not violate the provisions of sharia. It's just that it's not yet effective, because the hijab material that is produced cannot be guaranteed to be clean or not in accordance with national health standards.³² From an economic point of view, this opportunity provides a positive value, because covid has had a very large impact, mainly due to large-scale restrictions, restrictions on business activities which then have an impact on the economy. Especially in businesses that are offline. Some goods went up, while people's purchasing prices weakened due to layoffs. The hijab trend can be said to be a positive side of covid, many people have switched to hijab, even though the main intention is to protect themselves from the virus, just to cover part of the body, not the syar'i intention to cover the genitals. This then opens up opportunities for the market to run a hijab business. Economically, this is very profitable, because of the large market demand, especially hijab with masks.

²⁹ Syamsudin, Interview Dosen Asal Bogor "Tren Hijab Saat Pandemic Covid-19."

³⁰ Nor Yadi Izzul, Interview Mantan Redaktur Majalah Risalah Sumenep "Tren Hijab Saat Pandemic Covid-19," January 26, 2021.

³¹ Ahmad Kholiluddin, Interview Pengurus Pondok Pesantren Al-Furqon Pengandara Cikarang Bekasi "Tren Hijab Saat Pandemic Covid-19."

³² Zaki Saiful Alam, Interview Dosen Asal Bekasi "Tren Hijab Saat Pandemic Covid-19," January 26, 2021.

The existence of Covid as a whole has a very large negative impact on the economy. However, as a business actor and producer, you must have creative ideas to make opportunities in business. The existence of Covid is a great opportunity for hijab players to produce hijab with the trend of hijab + mask, uniform hijab with masks, and hijab combinations according to masks. This trend provides many advantages for hijab businesses, because in addition to models that are in accordance with conditions, Indonesia itself is a Muslim majority with model trends that are always updated, so that hijab users feel comfortable and confident when using hijab trends according to the Covid period.³³

This trend is an opportunity for many market sectors that require masks to protect against virus transmission, so this trend is one way to protect lives. In contemporary Jurisprudence, protecting the soul must be upheld in this Covid condition. Keeping the soul in question is the protection of the physical and psychological life of humans and their safety. Which means that all things that hurt the physical self and distress the human psyche are prohibited by law and the responsibility to protect the soul is borne by the individual, including the community whose aim is to maintain human existence and prevent bloodshed.

The application of sharia principles as a rule of agreement based on Islamic law in economic business activities is basically a specification of the rules of *ahkam al-muamalah* in the framework of Islamic law, especially a set of rules of *ahkam al-iqtishadiyah wa al-maliyah*.³⁴ A series of transactions known as business or sale and purchase transactions. Sale and purchase is an agreement to exchange things (goods) that have value, on the basis of voluntariness between the two parties in accordance with the agreement or provisions allowed by the *syara*.³⁵ This form of agreement that provides revenue or income to the community.

In essence, the business opportunity at the time of covid, one of which was the hijab trend, which was in great demand by Muslim women, both those who wore hijab and those who did not, became one of the solutions in overcoming the transmission of the virus, as well as being a business that was in accordance with sharia. The hijab trend is one of the businesses to maintain personal health so that it can also maintain offspring. It is a business to take care of offspring, keeping these descendants means maintaining the sustainability of future generations.³⁶ In addition, it is also a business that calls for the good and prevents the bad. *Ma'ruf* is something that people know that it is pleasing to God, whether it is a matter of obligation or *sunnah* that contains benefits for individuals and congregations, while *munkar* is something that is denied by God, forbidden by God, because it contains danger to individuals and society.³⁷ In Islam, the use of hijab is one of the obligations that must be fulfilled by a Muslim

³³ Haris, Interview Pelaku Bisnis Hijab di Sampang "Tren Hijab Saat Pandemic Covid-19," January 10, 2021.

³⁴ Hasbi Hasan, *Pemikiran Dan Perkembangan Hukum Ekonomi Syariah Di Dunia Islam Kontemporer* (Depok: Gramat Publishing, 2011), xiii.

³⁵ Qamarul Huda, *Fiqh Muamalah* (Yogyakarta : Sukses Offset, 2011), 52.

³⁶ A. Kadir, *Hukum Bisnis Syariah Dalam Al-Quran*, 127.

³⁷ A. Kadir, 64.

woman to cover her aurat. While the use of hijab and masks is an obligation during a pandemic to overcome the transmission of a virus outbreak that is very dangerous for oneself, even though in reality the use of the veil in Islam is not an obligation.

Judging from the review of sharia, the issue of the use of veils has no mandatory rules, either the Qur'an or hadith. But, if viewed from the point of view of Maqashid Syariah, the use of the hijab model as well as the mask can be used in the framework of hifzh al-nafs (keeping life), in the stage of tahsiniyah, not hajjiah, let alone dharuriyah. That is, it is only a complementary tool in hifzh al-nafs, not the only tool. Because there are still masks or faceshilds or others that also work the same as the hijab of the mask. In a health review, hijab masks are less effective in protecting the virus, because they tend to be thin and not double-stitched, and most hijabs are made of thin cloth. However, on the positive side, many cover their aurat and look Islamic, even though the intention is only for health. However, on the other hand, it can reduce the view of men to the opposite sex. This is a land of da'wah to justify untrue intentions.³⁸ This hijab trend is an opportunity for da'wah for the Islamic community to introduce the rules for maintaining aurat which has the aim of protecting oneself, both in terms of safety and health.

D. CONCLUSIONS

The corona virus outbreak has not made creative ideas from the business sector recede, even this outbreak has been used as a new opportunity by some business people who are sensitive to the needs of the community. Despite the fact that this epidemic poses a threat to the majority of the community, both in the health sector, harmony, and the business sector. Many people lose their jobs and opportunities to generate income which puts them in a very deprived position. With the existence of several protocols that must be obeyed by the community to achieve the elimination of the chain of the spread of the corona virus, it is causing difficulties for the community's economy today. There are several things that must be obeyed by the community, such as maintaining distance, washing hands, staying at home, and wearing masks.

The use of masks by the Indonesian people is carried out with various tools and models as desired. So that there are models of masks that are used by the Indonesian people, making the needs of the community during the pandemic increase, and businesses are trying to meet the increasing demand for masks. One form of mask model that is also a trend is the use of masks that have been integrated with the hijab, as well as masks that are uniform with the hijab. This trend has its own charm for women to use trendy hijabs and mask motifs that match the hijab. The use of the hijab trend has a positive impact on businesses in increasing income during a pandemic. Although the use of the hijab mask trend is not optimal in preventing the transmission of the corona virus if the cloth used as a mask material is too thin and does not meet

³⁸ Ita Shofiyah, Interview Dosen Asal DepokIta Shofia "Tren Hijab Saat Pandemic Covid-19," January 24, 2021.

health standards. However, if the material used is thick and meets health standards, then this hijab mask trend is very beneficial.

When viewed from contemporary fiqh studies, besides the hijab trend, it has benefits for business actors, as well as users. It also has the value of da'wah that is in accordance with sharia, because with the widespread use of the hijab trend, it provides a special attraction for people who initially did not cover their aurat, they became interested in wearing the hijab trend. As for business studies in contemporary fiqh, the hijab trend is one of the legalized businesses because the goods being traded are halal goods according to sharia, and are included in the category of businesses that maintain personal health, so that they can also maintain offspring. In addition, business calls for ma'ruf and forbids what is evil.

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