

Hijab and Mantilla in the Qur'an and the Bible: Comparative Study

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ABSTRACT

Hijab (veil) was seen by the general public as a product of Islam and Arab culture, but looking back at history, as recorded in the book of bilarama (3000), hijab (veil) was a product of human civilization it can be seen that it is a cultural product. The role of religion in the process of the journey (veil) of hijab is acculturation, establishing different kinds of rules to create perfection in hijab itself. The focus of this study is to analyze the two holy books of god's religion (Al-Qur'an and the Bible) through their teachings and historical aspects to clear up misconceptions about prejudice among the common people, and to get to know the people, that's it and through our commonalities and differences, we become more tolerant. This study is based on the qualitative foundations of library research style, and the research focus is on comparative research. The important point in this text is that hijab is not a product of religion, but the result of culture and religion setting rules. The Bible and Qur'an require secrecy, Muslim women wear hijab during daily activities, but Catholic women are not required by canon law to wear mantillas during religious events or prayers, the mantilla is not compulsory under canonic law, and the hijab is compulsory under Islamic law.

Keywords: Veil, Mantilla, Qur'an, Bible, Comparative

ABSTRAK

Jilbab (kerudung) dipandang oleh masyarakat umum sebagai produk Islam dan budaya Arab, namun melihat kembali sejarah, seperti yang tercatat dalam kitab bilarama (3000), jilbab (kerudung) adalah produk peradaban manusia dapat dilihat bahwa itu adalah produk budaya. Peran agama dalam proses perjalanan (kerudung) jilbab adalah akulturasi, menetapkan berbagai macam aturan untuk menciptakan kesempurnaan dalam jilbab itu sendiri. Fokus dari penelitian ini adalah untuk menganalisis dua kitab suci agama tuhan (Al-Qur'an dan Alkitab) melalui ajaran dan aspek historisnya untuk menjernihkan kesalahpahaman tentang prasangka di antara rakyat jelata, dan untuk mengenal orang-orang, itu saja dan melalui kesamaan dan perbedaan kita, kita menjadi lebih toleran. Penelitian ini didasarkan pada landasan kualitatif gaya penelitian perpustakaan, dan fokus penelitiannya adalah penelitian komparatif. Poin penting dalam teks ini adalah bahwa jilbab bukanlah produk agama, tetapi hasil dari budaya dan agama menetapkan aturan. Alkitab dan Al-Qur'an mengharuskan kerahasiaan, wanita Muslim mengenakan jilbab selama kegiatan sehari-hari, tetapi wanita Katolik tidak diwajibkan oleh hukum kanon untuk mengenakan mantilla selama acara keagamaan atau doa, mantilla tidak diwajibkan di bawah hukum kanonik, dan jilbab diwajibkan di bawah hukum Islam.

Kata Kunci: Kerudung, Mantilla, Al-Qur'an, Alkitab, Komparatif

INTRODUCTION

Hijab in dialect is something that limits both sides, so that one side is not clearly visible. By definition *hijab* is clothing worn by a person, even though it covers almost all of her body the woman can still see someone around her. There are various kinds of *hijab*, one of which is *hijab*.

The veil comes in many forms and has been known for a long time until the advent of Islam. The veil in Roman culture had unique characteristics when compared to Greek society and pre-Islamic Middle Eastern society. Before the advent of Islam, these three societies existed in their heyday, discrediting the view that the headscarf was only known in the Islamic social order and worn by Muslim women.

Past civilizations that required women to wear shawls and *mantillas* (telekung) were not meant to degrade women, but to honor and dress them. The church has required nuns to wear *mantillas* and long kebayas that cover the whole body to ward off evil and cursed things.

Studies that discuss the *hijab* and *mantilla* from the side of the scriptures that are compared have not been widely discussed, especially when starting to study this title, several unique facts were found, namely the reasons why other than Islam, other heavenly religions have a tradition of *hijab* and the stigma of ordinary religious people when they see the tradition of *hijab* in other religions. The researchers found three studies that are close to what the researchers are studying: first, Leny Marinda in the *Journal of Women's & Islamic Studies*, where the focus of her research is on the aspect of historical studies and the journey of the commodification of the headscarf. Second, research conducted by Muhammad Ansor published in the *Harmony Journal*, the main focus was to investigate the equality between Muslim and Christian adolescent girls in Langsa, Aceh. Third, Anna Elissa in a book entitled "*Mantilla: The Veil of the Bride of Christ*", which focuses only on *mantilla*.

The purpose of this research is to increase public understanding by illustrating that the *hijab*, known as *jilbab*, is not only worn by Muslim women and is widely recognized within the Islamic community. This research uses a type of qualitative research whose data is in the form of sentences and pictures, not graphs. This research is descriptive, so the author tries to explain *jilbab* and *mantilla* through the Qur'an and Bible, the opinions of religious leaders, and related branches of science. The method used for data collection is library research, where literature serves as the main source, with the main focus on books and other publications related to the challenges discussed in this study. There are two questions that will be answered in this research: (1) The early history of the headscarf and *mantilla* as a dress culture from the perspective of the Qur'an and the Bible (2) the similarities and differences between the headscarf and *mantilla*?

Definition Of *Jilbab* and *Mantilla*

Al-Munawwir's dictionary describes *jilbab* as coming from the word *jalaabiyah* which means clothes that stretch out long like a robe, and also from the word *jalaba* which means to gather or carry. *Jilbab* can also be defined as loose clothing that is intended to protect a woman's aurat, by not covering her face and palms. Meanwhile, *mantilla* comes from the Spanish word "*manta*" which means veil. *Mantilla* can also be interpreted as a kind of typical Catholic shawl whose basic material is lace, because *mantilla* is used for important secular and religious occasions, when it first appeared the Catholic mantilla seems to have separated the ordinary mantilla from the *mass mantilla*. The *mantilla* is adopted throughout the modern church as a medium of devotion.

Common People's View of the Headscarf

Today's ordinary Muslims think that the headscarf is a product of Islam. This is natural because they do not find the use of the *hijab* in other communities. In fact, the *hijab* is not an original product of religion, but culture and religion set the rules, so it is clear that the *hijab* is not a product of Islam alone, but a cultural product created by human civilization.

Modern Catholics may initially think of veiling as a tradition of other religions, such as Islam or Eastern cultures, but it is a long-established custom that has a historical and apostolic foundation in the Church. This is very normal, because there is a recent Vatican Council that does not require the veil but it is still allowed to wear it during worship.

A Brief History of the *Hijab* as a Dress Culture

Jilbab (veil) as a culture of human history does not only come from Islam, but the result of human culture and civilization before the entry of Islam. The veil was described in the Code of Bilalama (3000 BC), and the concept was later echoed in the Assyrian Code (1500 BC) and the Code of Hammurabi (2000 BC). Hijab regulations already existed in ancient cities such as Assyria, Babylon and Mesopotamia.

Roman culture was very different from pre-Islamic Greek and Arabic civilizations, especially in its treatment of the veil. Despite these differences, all three civilizations experienced golden times before the advent of Islam. Women in Greek civilization had a culture of covering their faces with the ends of a shawl or using special materials. This culture was later copied by other civilizations, but eventually suffered a major setback because it gave women too much freedom. The Romans also wore veils and were only allowed to go out with their faces covered.

Previous civilizations that required women to veil or cover their heads did not aim to demean the status or dignity of women, but rather to respect and glorify them. The tradition of *veiling* before the advent of Islam was based on the belief that veiling aims to prevent the evil eye from doing evil deeds. The *hijab* is a garment worn by women during menstruation to protect their eyes from the moon and sun. Due to its

potential impact on individuals and the environment, these eye emissions were considered very dangerous.

The History of Veiling in Islamic and Christian Views

The concept of "*Asbabun Nuzul*," or the reasons for the revelation of Qur'anic verses, can be a means of tracing the early history of *hijab* in Islam. This reference is found in Surah An-Nur (31) and Al-Ahzab (59). According to Ibn Abu Hatim, who quotes Muqatil, they heard a narration from Jabir bin Abdillah about Asma bint Martsad who was tending her date palm garden. Then, some women approached her, with their breasts and hair exposed because of their long clothes, and they were wearing anklets. Asma said to the woman "How ugly what she has seen". Another narration by Ibn Jarir from Hadrami says a woman walked around wearing two kumala stones and a silver bracelet. She stomped her feet through the crowd, making noise.

In another narration, it is mentioned that the Prophet's wife, Siti Sauda, hastily left her house. Because of her height, she was easily recognized. When he saw her, Umar greeted her, "O Saudah, by Allah, we recognize you. Please consider why you are leaving without a mahram." When Saudah entered Aisha's house, she rushed to the Messenger of Allah, who was chewing a bone. She informed him, "O Messenger of Allah, I went to take care of something, and Umar reproached me (because he still recognized me)," while still holding the bone. In response, the Messenger of Allah declared, "Allah has allowed you to go on an important journey."

Another story says that the wife of a prophet went out to urinate in the middle of the night. At that time, the hypocrites harassed and endangered them. This continued until the Prophet rebuked the hypocrites. In response, they justified their actions by saying, "We only harass the weak and vulnerable." The revelation of this verse (Surat al-Ahzab: 59) is cited as the rationale for wearing a covering to distinguish oneself from those who do manual labor.

One story also says: "Pious women leave their homes at night to relieve themselves. When someone sees a woman wearing a *hijab*, which signifies her status as a free woman, they will let her pass without harassment. In contrast, criminals on the street will harass pious women because they cannot tell the difference between a free woman and an enslaved woman just from their clothing. However, if they see a woman without a head covering, they will consider her a slave and thus harass her.

The history that has been mentioned becomes a historical basis, so that the revelation of Surah An-Nur 31 and Surah Al-Ahzab 59 becomes a provision of the obligation to use the *hijab* according to the Sharia and the *hijab* becomes a Muslim dress culture, then the early history of *mantilla* in Christianity can be quoted from the Bible, through the book of Genesis (old testament) 24: 64-65 tells how Rebekah was ugly when she wanted to meet her future husband (Isaac), who had been betrothed to her first. The book of Isaiah 3: 19 tells of the prophet Isaiah's rebuke to the proud women of Jerusalem, then the book of Daniel 13: 31-33 tells of Susana, a pious and

beautiful woman, who was slandered for committing adultery with two men. During the trial, the two evil men asked her to remove her veil in front of her husband and relatives, then Susana cried because the act of removing the veil was seen as negative, even a disgrace.

Corinthians 11:6 in the New Testament reflects the teaching of the apostle Paul, who pointed out that a woman's head covering symbolizes her dignity and humility towards her husband. This verse implies that a woman is honored and protected by a veil, and she is considered less worthy without one. Women who do not wear a veil are not respected by men because they expose themselves dishonorably in the open. Paul also emphasizes that if a woman does not want to cover her hair, the alternative is to cut or shave it. In the society back then, women with short hair were considered prostitutes and lesbians. For prostitutes, shaving their heads was a sign of dishonor. Based on several sources that have been obtained as a historical basis, so that the *mantilla* was once mandatory for Christian women and became a dress culture.

Mantilla Obligation

The Old Testament confirms that veiling was already part of the tradition, as evidenced by Jewish women who were veiled to maintain dignity as well as norms of modesty. Indeed, many Old Testament scriptures also support the importance of head covering as a symbol of dignity and modesty. For the new covenant the Apostle Paul has given direction on how important it is for women to cover their heads.

Genesis 24: 65

"He said to his servant: "Who is the man walking towards us in the fields?" The servant replied: "He is my master." Then Rebekah bowed her head."

Ellicot explains that generally when the bride is brought to the groom, she wears a veil that covers the whole body and is larger than the usual one. Bridal veils are generally red in color while regular veils are white or blue, by wearing a veil Rebekah shows that she is the bride.

Daniel 13:32

"Susana was ordered by the two wicked men to remove her sash, so that they could enjoy and admire her beauty."

Anna Elissa explained that this verse tells the story of a woman named Susana, she was a pious and beautiful woman, but was slandered by two men who thought Susana had committed adultery. When it was time for her to be tried witnessed by her husband and relatives, the two evil men wanted Susana to take off her veil.

The New Testament directly commands women to veil. This can be seen from several verses of the New Testament.

1 Corinthians 11:6

"If a woman does not cover her head, she must also cut her hair (bald), if she does not wish to do so, she must cover her head."

Galatic explains that the comparison is based on a cultural reference that it would be embarrassing if a woman had short shaved hair, so it would emphasize the same point that not covering the head would cause embarrassment. The apostle Paul emphasized that wearing a veil is a visible symbol of individual obedience.

1 Corinthians 11:10

"Therefore, women should wear a sign of honor on their heads for the sake of the angels."

Jack Arnold reveals that Paul emphasizes that a Christian woman who holds moral obligations must have a symbol of authority on her head, namely a head covering. Wearing a head covering means that she is obedient to her husband and the sign of authority makes angels see the actions of Christian women and angels want to know whether Christian women are obedient to leadership, authority and have an attitude of submission to their husbands.

Church Fathers

The Church Fathers are people who were taught directly by the apostles, they are generally bishops and some are deacons. The Church Fathers have a great deal to do with teaching and laying the foundations of the Christian faith. The Fathers also encouraged Christian women to wear veils, especially during Holy Mass.

St. Clement of Alexandria (190 AD)

"Both women and men should go to church in modest clothing and a natural gait, with silence, sincere love, purity of body and soul, and prayer to God. Please keep this in mind ladies. Please protect yourself when you are not at home. This style of clothing is serious and protects you from prying eyes. And he who is humble and wears his scarf will never fall. Also, we do not show our faces and cause others to sin. It is their duty to pray in secret, because the Word requires it."

St. Ambrose of Milan (337-397 AD)

"What could be more pleasurable than an unseemly movement in which parts of the body hidden by nature or habit are exposed".

St. John Chrysostom of Constantinople (349-407)

"But if someone says, No, women don't need to be afraid of men's prestige," "Why are you embarrassed to have this?" You can answer this by saying, You can: He could not surpass honor, but he fell. For exceeding it without obeying one's own limits

or God's laws is subtraction, not addition. For he who covets what belongs to others, and takes what is not of his own will, shall have nothing more, but rather diminish what he has (which is the kingdom of heaven), and even Because you will lose it. But it happens) and the woman does not get anything. didn't notice. Honor and dignity are acquired by men, but the modesty of women who possess them is lost. And not only because of his shame and reproach, but also because of his greed."

Canon Law

The Latin term "canon," meaning "established rule," denotes the legal framework that has greatly influenced the entire history of the Catholic Church, particularly the legal structure that emerged with the advance of Catholic Christianity in Rome. This legal tradition derives from Roman law, specifically the *Corpus Iuris Civilis*, which was codified by Justinian. Subsequently, the Church established the *Corpus Iuris Canonici* to distinguish between civil and ecclesiastical law. It includes canonical regulations from previous centuries, including:1). *Extragentes Commune*2). Official texts, namely *Liber VI*, *Decretales* of Pope Gregory IX, and *Clementinae*3). Non-official texts, such as the *Extravagantes* of Pope John XXII and the *Decretum*. This body of law regulates ecclesiastical sanctions, the Church, and the general order of worship.

The Law of Divine Order, in order to remain consistent with the strict mission of the Church and always believe in the Divine Creator, the Catholic Church may change and revise the Law of Divine Order over time. In this regard, Pope John XXIII announced: On January 25, 1959, he would convene the Second Vatican Council (1962-1965), a law in force since 1917. The directive indicated that changes to canon law were necessary to reaffirm the position, theology, and ethos of the church. After December 8, 1965, new laws were systematically and legally formulated. On January 25, 1983, exactly 24 years after the birth of Pope John XXIII, Pope John Paul II completed this task. It was finally completed by the second generation and announced to the world.

Canon Law 1917

It explicitly requires women to wear veils. This can be reviewed through Canon 1262.

Canon 1262

1. Holding events in the church men and women should be separated.
2. Women should dress modestly by wearing a veil, when at the altar of God.

Canon Law 1983

The above laws are no longer included, unless re-enacted in the new KHK.

Canon 6

The enactment of this book is completely erased:

1. Abolition of KHK 1917
2. Laws that contradict the laws of this book.
3. Criminal laws that are no longer included in this book.
4. Other laws that have been regulated by this code

Insofar as they are drawn from the old law, these canons of the Code, must be interpreted according to the canonical tradition. The result of the Vatican Council was that some laws were reformed and no longer in force, and some laws were retained.

Obligation of Hijab

Surat An-Nur 31

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ خُبُورِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولَى الْأَرْبَابَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ۝ ٣١

Translation

31. "Tell the pious women that they should guard their eyesight, take care of their reproductive organs, and not show any adornment other than the (usually) visible part. Let them draw their veils over their chests. They should not show their adornment to anyone except their spouses, fathers, sons-in-law, sons-in-law, sons of their husbands, brothers-in-law, nephews, nieces, nephews, women (fellow Muslims), slaves they own, old male servants who have no desire for women, or young children who do not understand the 'awrah of women. Nor should they stomp their feet through the crowd, so as to make noise. O you who have believed, seek forgiveness from Allah, that good fortune may come to you."

According to Tafsir *Al-Munir*, "to prevent fitnah (temptation or strife), Allah SWT ordered women to cover their faces and hands with jewelry. There are two types of hair jewelry: outer jewelry and inner (hidden) jewelry. As for the outer adornment, the mahram can show it to his own relatives or strangers. Inner beauty should only be shown to those whom Allah SWT has specified in the above-mentioned verse."

Women are prohibited from doing actions that can lead to fitnah and harm, immoral acts, behavior that attracts the attention of the opposite sex, such as stomping, leaving the house while wearing perfume, cosmetics, and jewelry when leaving the house excessively. According to Al Qurtubi, Makruh will occur when women express their joy by stomping their feet.

Tafsir *Muyassar* puts it as follows. "O Prophet, teach a Muslim woman to restrict her gaze, guard her 'awrah, keep it from all prohibitions, not to show her adornment to non-mahrams, and cover her 'awrah with the hijab."

When walking, women should refrain from tapping their feet so as not to draw attention to their anklets. Instead, adorn yourself with polite and respectable

behavior, abstaining from indecent and despicable acts. May Allah bestow upon you goodness, happiness and paradise.

Tafsir Al-Azhar explains that this verse is an appeal to women to keep their gaze away from things that are not good, keep their genitals, show only obvious jewelry such as rings on the fingers, face, and hands. Do not be excessive and too flashy, and let the veil on the head cover up to the chest area.

Surah Al-Ahzab 59

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ٥٩٩

Translation

59. "O Prophet (Muhammad), tell your wives, your daughters, and the wives of the believers to spread the hijab over their entire bodies. This makes it easier to be detected, thus avoiding harassment. Allah is Forgiving, Merciful."

Tafsir *Al-Munir* elaborates on the commandment of hijab applies to all women, the hijab worn should not be tight and transparent material, so that it becomes the center of attention for the eyes to see. Women are allowed to wear the clothes they like at home, because only mahrams are generally in one house. According to Ibn Abbas and Ubaydah al-Salmani, "extending the hijab should cover all parts of the body and only one eye should be visible." In another narration, Ibn Abbas and Qatadah allowed both eyes to be seen on condition that the hijab covers the chest and most of the face.

According to Tafsir *Muyassar*, Allah's command to the Prophet was to advise his wives, daughters, and believing women to cover their heads, faces, and chests with garments that extend from the head to the face. This command serves as a precaution, safeguard, and protection against the risk of being belittled or ridiculed. Moreover, Allah's guidance on what is permissible (halal) and what is not, apart from being a forgiveness for past transgressions, also shows His kindness to the believers.

According to the interpretation given by the Ministry of Religious Affairs, Allah has commanded all Muslim women to cover their entire bodies with the *hijab*, following the example of the Prophet's wives and daughters. This commandment aims to ensure that they can be easily distinguished from slaves through their clothing and are thus protected from potential exploitation. Women who dress modestly are less likely to attract unwanted attention from irresponsible people. In contrast, women who expose their bodies in public often face criticism and accusations of impropriety. However, if someone in the past failed to conceal their modesty (*aurat*) but later repents, Allah, the Forgiving and Merciful, grants forgiveness, as harmful acts are often committed by hypocrites. In short, the hijab is obligatory for Muslim women, because Allah knows best the needs and benefits of His creation.

Similarities between Headscarf and *Mantilla*

Table 1. Similarities between Headscarf and *Mantilla*

No	Equation	Analysis
11	The headscarf and <i>mantilla</i> serve to cover the aurat.	The veil must cover the entire body of the woman, especially the vital area. only the face and palms of the hands may be exposed. , furthermore, as a Christian woman, when attending invitations from the church and daily activities, she should wear appropriate clothing that does not accentuate the beauty of the body, such as tight clothes made of transparent materials that accentuate the curves of the body. Mini skirts, <i>crop tops</i> and so on do not cover the aurat well, but only cover the genitals. Although some men are able to prevent bad thoughts, there are also men who will think otherwise, thus tending to the concept of penance.
22	The Qur'an and Bible require the Jilbab and <i>mantilla</i> .	See journal pages 10-12 <i>hijab</i> obligation, while <i>mantilla</i> pages 6-9.
33	The headscarf and <i>mantilla</i> are symbols of nobility.	The veil is worthy of glory, because consistency proves that I am far from bad things and <i>the mantilla is a</i> symbol of glory before the holy sacrament stated in John 3:30.
44	The headscarf and <i>mantilla</i> are symbols of obedience and are rewarded.	Women are rewarded for covering their 'awrah and wearing Muslim clothing, as they are obeying the commands of Allah SWT. They also receive additional rewards for helping others avoid negative thoughts and forbidden stares. <i>The mantilla</i> is a symbolic reminder of obedience and submission to the authority of Christ.
55	The headscarf and <i>mantilla</i> serve to differentiate clothing characteristics between members of the opposite sex.	One of the characteristics or traits that distinguish Muslim women from non-Muslim women in emergency situations is the hijab. Through the <i>mantilla</i> , Catholic women are reawakened to their irreplaceable feminine identity and slap modern feminist cultural practices.

The difference between a headscarf and a *mantilla*

Table 2. The Difference between Headscarf and *Mantilla*

No	Headscarf	<i>Mantilla</i>	Analysis
11.	Sharia law makes <i>hijab</i> obligatory.	The latest Canon Law does not require <i>mantilla</i> .	The fatwa of the majority of scholars on obligatory headscarf as demanded by Sharia Law , then insofar as it is drawn from the old law, the canons of this Code, must be interpreted according to the canonical tradition. This leads to no more obligation and no more prohibition for women to wear head coverings.
22.	<i>Jilbab</i> is worn when doing daily activities, especially outside the home.	<i>Mantilla</i> is often worn at religious events and worship services.	The use of headscarves on a daily basis is done to protect the aurat from <i>non-mahrams</i> (opposite sex) , then Catholic women only wear <i>mantillas</i> when in the presence of the Blessed Sacrament both holy mass, adoration etc.
33.	Acculturation from Arabic culture.	Acculturation from Roman culture.	The revelation of the hijab commandment in Islam was a response to the establishment of rules from the acculturation of Arabic culture, while the <i>mantilla</i>

			originated in Spain in the late 16th century, then brought to America.
b4.	The <i>jilbab</i> consists of a headscarf and a baju kurung.	The <i>mantilla</i> only represents the typical Catholic veil.	The headscarf is a garment that extends long like a robe, The Catholic <i>mantilla</i> is present to distinguish the ordinary <i>mantilla</i> and the <i>mantilla</i> for mass.
55.	People who do not wear the <i>hijab</i> are generally punished in the Hereafter.	People who do not have <i>mantilla</i> have already received physical punishment in this world.	People who do not wear <i>hijab</i> are those who do not care about their aurat, in <i>shohih</i> Muslim they are not allowed to enter heaven, even the fragrance of heaven cannot be felt, then people who do not have a <i>mantilla</i> , their hair must be shaved according to the provisions of 1 Corinthians: 16.

CONCLUSIONS AND SUGGESTIONS

The veil comes in many forms and has been known for a long time until the advent of Islam. The veil in Roman culture had unique characteristics when compared to Greek society and pre-Islamic Middle Eastern society. All three of these social systems pre-date Islam, which challenges the notion that the hijab (head covering) is exclusively permitted to be worn by Muslim women under the norms of Islamic society.

Previous civilizations that required women to veil or cover their heads did not aim to demean the status or dignity of women, but rather to respect and glorify them. The tradition of veiling before the advent of Islam was based on the belief that veiling aims to prevent the evil eye from doing evil deeds. The hijab is a garment worn by women during menstruation to protect their eyes from the rays of the moon and sun.

Because of its ability to impact individuals and the environment, these eye emissions are considered very dangerous.

The most striking difference between the headscarf and mantilla is that Sharia Law requires the headscarf, while the latest Canon Law is not obligatory, the use of the headscarf is used in daily activities, while the mantilla is more intended for religious events and worship, people who do not have a mantilla get a physical sanction (shaven), while the headscarf gets an afterlife sanction. Although there are some differences, there are also many similarities that have been explained in this paper.

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