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# An Exploration of Contemporary Social Challenges Faced by Hijab-Wearing Women in Multi-Cultural Society of Taraba State: Solution from Islamic Education

**Hamza Manu[1*], Muhammad Zaidi Abdulrahman[2], Raja Hisyamuddin Raja Sulong[2]**

*[1]Department of Islamic Studies,*
*Taraba State College of Education Zing, Nigeria*
*[2]Department of Islamic Politics and Governance Academy of Islamic Studies*
*University of Malaya 50603 Kuala Lumpur Malaysia*

*[*]Corresponding Authors*
hamzamanu19@mail.com, mzaidi@um.edu.my, hisyamudin@um.edu.my [*]

## ABSTRACT

*This study explores the contemporary social challenges facing Muslim women in hijab in the multicultural society of Taraba state, Nigeria. The qualitative approach was utilised, employing interviews as the primary instrument for data collection. Twelve (12) informants from academicians, civil servants, scholars, and religious organisations within the state, were interviewed. The data collected were analysed using thematic analysis and theoretical explanations. The study reveals that the influx of Western cultures, the assertion of Western civilization by some Muslims, fashion, and liberalism, have a negative impact on women wearing hijab in the multicultural society of Taraba state, Nigeria. Additionally, Islamaphobia, the influence of social and mainstream media, cultural ceremonies and festivities, and the influence of peer groups are some of the fundamental social challenges against Muslim women in hijab in Taraba state and its surroundings. Thus, the study concluded the existing contemporary social*

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*challenges faced by hijab-wearing women are due to Westernisation, fashion, liberalism, Islamaphobia, cultural festivities, negative portrayals in social and mainstream media and the influence of peer groups.*

**Keywords:** contemporary, cultural, educational, economic, hijab, social.

## INTRODUCTION

Islam is a universal religion that encompasses every aspect of life, be it religious, social, political, moral, ethical, or economic values. Therefore, the idea of the *hijab* is one of the aspects dealing with the social life of Muslim women identity (Hopkins & Greenwood, 2013). Wearing a *hijab* is a socio-religious obligation for every Muslim woman, which was mentioned in the Qur'an (Elmarsafy & Bentaibi, 2015). A *hijab* is a socio-religious dress that is considered a wide veil intended to cover the *aurah* of a woman (Alim, 2017). Thus, *hijab* was originally a divine message from Allah as a blessing to mankind and particularly Muslim women in guarding their modesty, chastity, and observing a form of religious obligation (Elmarsafy & Bentaibi, 2015). Unfortunately, despite the divine commandment of *Shari'ah* for Muslim women, many multicultural societies around the globe have become socially intolerable to the Muslim religious observance, *especially* in the West. The Western world considers *hijab*, s*hailas*, *niqab*, and *abaya* as symbols of oppression (Hasan, 2016; Sloan, 2011). Nonetheless, there are several views that disagree with this Western perception. H*ijab* is regarded as an important socio-cultural and socio-religious symbol primarily for the identity of Muslim women around the globe. Similarly, *hijab* from the sociocultural context view is part of women's upright dress and represents modernity (Glapka, 2018; Hafez, 2015).

The contemporary social challenges of multiculturalism to Muslim states, particularly Muslim women who happen to live in the Western world are characterised by several numbers of factors. These factors include fashion (Harkness, 2019; Hasna & Hati, 2017; Hassan & Harun, 2016), liberalism (Hasan, 2016), media (Hassim, 2014), and Islamophobia that originates from the West, especially after the 11/9 attack in 2001 in the United States of America and Charlie Hebdo in France (Alghafli, Marks, Hatch, & Rose, 2017; Haddad, 2007; Katz, 2018). The contemporary social challenges facing Muslim women against the *Shari'ah* values of wearing *hijab* have become a subject of discussion in numerous countries, especially in Europe and America. In the last few decades, the matter of veiling (*hijab*) has been a serious issue of debate in Western countries and has subsequently interfered with religious liberty,

cultural interaction, and inter-communal relations (Gabriel & Hannan, 2011). The debates about the discrimination against the practice of *hijab* in several countries have received media attention, particularly in the West (Yokota et al., 2018).

## Social Challenges Faced by Muslim Women Wearing *Hijab*

The discrimination faced by Muslim women in wearing *hijab in* multicultural society has become an essential challenge globally. The position taken by several Western countries is a clear testimony to the socioeconomic, sociocultural, and socioreligious difficulty experienced by Muslim women in these multicultural nations and around the globe (Joly & Wadia, 2017; Kapteijns, 2001; Kopp, 2002). Muslim women who live in the multicultural society of the United Kingdom became the potential victims of discrimination and Islamophobia (Allen, 2015; Chakraborti & Zempi, 2012). The effect of such victimisation is not restricted to the global Muslim *Ummah*; rather, the harm spreads to society as a whole by exacerbating the socioreligious, and sociocultural divergence that already exists between Muslims and non-Muslims (Chakraborti & Zempi, 2012; Fox, 2000).

# LITERATURE REVIEW

## Westernisation, Islamaphobia, and Western Worldview of Hijab

Gabriel and Hannan (2011) observe that the issue concerning Muslim women in *hijab* has been seriously debated in Western society and has impacted religious freedom, inter-communal connection and cultural interaction. In relation to that, Sloan (2011) lamented the western worldview regarding the consideration of women *shailas*, *niqab*, *hijab* and *abaya* as symbols of oppression. Earlier, Rozario (1998) reveals how wearing *hijab* in Australian multicultural community by Muslim women became a symbol of dangerous foreigners, which remains a dilemma to Australian Muslim women. Similarly, Shirazi and Mishra (2010) that understanding the Muslim women's views on *hijab* in the Western multicultural society depends on the knowledge of socio-political, historical, cultural, and demographic composition of the immigrants, and the way the nation turns certain concepts such as citizenship and secularism.

## *Hijab*, Liberalism, Modernity and the Loss of Moral Values

According to Kulenovic (2006) *hijab* is a public symbol of Muslim identity and often gives a different impression by its observers than the person actually wearing it. Similarly, Ozcetin (2009) reveals that modernist categorised the

*hijab* of a Muslim woman and Islamic religion as backward, due to its resistance to modern female association, secularism, and so-called modernism. However, Muslim women *hijab* wearers reject this binary classification and struggle to stop the label of the so-called backwardness. Likewise, Durovic et al. (2016) found that Muslim adolescent girls who do not wear *hijab* follow the modern Western fashion style and developments due to liberal thoughts. Correspondingly, Harkness (2019) suggests that Qatari women strategically modify, adjust, reimagine, and remove their *hijab* to suit changing circumstances of modern times using *hijab* micro-practices.

**Social Media and the Mainstream Media Influence on *Hijab***

Abubakre (2018) found that mainstream media response to issues that affect Muslims receive less-than-favourable coverage within the media sector, subsequently affecting the way Islam and Muslims are interpreted within the context of Nigerian multicultural society. In a similar attempt, Koura (2018) found that media has influence on the perceptions of Muslim culture, the complex, and often-unclear legality of religious symbols in the workplace, and the barriers that exist for *hijab*-wearing women in the United States. As well reveals that Muslim women *hijab* has recently become under the intensive media and public criticism in the West. '*hijab*' is perceived to be a symbol of male-controlled force' and 'covering is an exercise in women choice and a symbol of women empowerment'.

***Hijab* and the Fashion**

Majority of the Muslim women took the *hijab* as a *Shari'ah* obligation instead of fashion motivation. However, Indarti and Peng (2016) found that Muslim women in Indonesia are increasingly wearing the *hijab*, especially among the younger generations, to change their conventional way of dressing of *hijab* into modern, stylish, and fashionable. Correspondingly, Hasna and Hati (2017) stated that some Muslim women prioritizes on the uniqueness in choosing a *hijab*, followed by the fashion style. It became the only variable that neither represent nor is influenced by the Muslims' fashion consumption. Hassan and Harun (2016) show that dressing style, fashion motivation, fashion uniqueness and sources of fashion knowledge positively influence fashion consciousness and indirectly influence *hijab* fashion consumption.

# RESEARCH METHODOLOGY

This research aims to explore the contemporary social challenges facing *hijab* wearing Muslim women in multicultural society of Taraba state, Nigeria. The

research design strictly followed the guide of Creswell (2007) that addresses an overall research process to conduct research. It involves linking the philosophy with the design of the research and the categorical processes. Thus, qualitative research philosophy encompasses the consideration of both ontological and epistemological expectations. These are beliefs about the 'nature of reality' (ontology) and the 'nature of knowledge' which research scholars regard as (epistemology). Some research scholars (Creswell, 2007; Merriam, 2009; Patton, 2002; Denzin & Lincoln, 2000) opined that qualitative research addresses the ontological and epistemological assumptions compared to other methods of research.

Denzin and Lincoln (2000) emphasise that sympathetic philosophical worldview is imperative in the documentation and illustration of research design. This view is supported by Creswell (2007) that worldviews are an overall philosophical orientation about the world. This shows that worldview has relevance to direct the broad procedure of the ontological and the epistemological techniques through social constructivism or interpretivism paradigm. Therefore, the overall qualitative study research design focused on a case study of Taraba state, due to its nature of in-depth analysis of a bounded system.

The purposive sampling procedure was employed. Each informant was selected on the basis of relevance, professionalism, and expertise, which are the keys to achieve the success and the intent of this research. The data collection was done via interview which yielded better understanding from the informants. The method of data analysis employed are thematic analysis and descriptive explanations. This study is a qualitative case study that explore the contemporary challenges facing Muslim women wearing *hijab* in multicultural society of Taraba state, Nigeria. Thus, the design of the study involves the method of data collection, techniques of data analysis, interpretation of results, and validity of the instrument.

## DATA ANALYSIS

This section provides the analysis and interpretation of data that emerged from the responses of the respondents. The section presents the demographic data of the respondents and the distribution of categories in the tables of percentage. The data include contemporary challenges facing Muslim women in *hijab*, which involves fashion, influence of western culture on Muslim women in *hijab*, and the influence of media. The analysis and interpretation of data employed the use of themes, sub-themes, which are presented, analysed and discussed as follows:

## Demographic Data of the Participants

This part deals with the demographic data of the respondents according to age, sex, educational qualification, occupation and affiliation. The table below shows the distribution of respondents by their affiliation and percentage.

**Table 1:** Distribution of Respondents by their Affiliation

| No. | Name of Nigerian University | Frequency | Percentage |
|---|---|---|---|
| 1 | Taraba State University, Jalingo | 01 | 7.14% |
| 2 | Taraba State College of Education, Zing | 02 | 14.28% |
| 3 | College of Agriculture, Jalingo | 01 | 7.14% |
| 4 | Muslim Council Office, Jalingo | 02 | 14.28% |
| 5 | Residences of Muslim Scholars within the Jalingo Metropolis | 02 | 14.28% |
| 6 | FOMWAN Office, Jalingo | 02 | 14.28% |
| 7 | MSS Headquaters, Jalingo | 01 | 7.14% |
| 8 | Ministry of Education, Jalingo | 02 | 14.28% |
| 9 | Muslim Pilgrim Welfare Board, Jalingo | 01 | 7.14% |
| | **Total** | **14** | **100.0%** |

**Source:** Hamza Manu, 2023

The evidence from the table above reveals that 5 affiliations with two respondents each, while the remaining four affiliations with one respondent each. The reason for different numbers of respondents is because the respondents were chosen selectively from academicians in the university, and other tertiary institutions with the willingness to respond to this study. In consequence, their number was varies to meet the sample size needed for the study. In total, fourteen informants were interviewed, which involve academics, Muslim council members and Muslim scholars, civil servants and religious organisations as presented in the table of categories of respondents below:

**Table 2:** Distribution of Respondents by their Affiliation

| No. | Name of Nigerian University | Frequency | Percentage |
|---|---|---|---|
| 1 | Lecturers/Academics | 04 | 28.57% |
| 2 | Muslim Council Members and Muslim Scholars | 04 | 28.57% |
| 3 | Religious Organisations (FOMWAN and MSS) | 03 | 21.43 % |
| 4 | Civil Servants | 03 | 21.43 % |
| | **Total** | **14** | **100.0%** |

**Source:** Hamza Manu, 2023

With regard to the categories of respondents, the data show that lecturers and Muslim scholars/Muslim council members have the majority of the respondents with four participants each, while civil servants and religious

organisations have three participants accordingly. The numbers of lecturers and Muslim scholars/Muslim Council are larger due to their important and considerable responses than the other categories. The following table presents the demographic data of the respondents:

**Table 3:** Respondents' Demographic Data

| S/No | Respondents | Sex | Age | Occupation | Qualification |
|------|-------------|-----|-----|------------|---------------|
| 1. | R: 1 | F | 45 | L | Ph.D. |
| 2. | R: 2 | F | 39 | L | Master |
| 3. | R: 3 | F | 44 | L | Ph.D. |
| 4. | R: 4 | M | 41 | L | Master |
| 5. | R: 5 | F | 36 | CS | Bachelor |
| 6. | R: 6 | F | 25 | CS | Bachelor |
| 7. | R: 7 | F | 40 | CS | Master |
| 8. | R: 8 | F | 52 | MS | Master |
| 9. | R: 9 | M | 61 | MS | Bachelor |
| 10 | R: 10 | M | 41 | MC | Master |
| 11 | R: 11 | M | 45 | MS | Master |
| 12 | R: 12 | F | 28 | ROs | Bachelor |
| 13 | R: 13 | F | 34 | ROs | Bachelor |
| 14 | R: 14 | M | 41 | ROs | Master |

**Source:** PT= Respondents; M=Male; F=Female; L=Lecturer, MS=Muslim Scholar, CS= Civil Servant, ROs= Religious Organisations (Source: Hamza Manu, 2023)

The data collected revealed that out of the 14 respondents, nine were females, and five males. The number of female respondents was considerably high because the research entirely is dealing with the subject of *hijab*, which has more concern to Muslim women than men. Thus, in order to give the study a just cause, the researcher focused more attention on decisively selecting Muslim women than men because they have a stronger reason to dwell on the matter under study than men. In respect of age, the data show that most of the respondents fall within the age of 40 to 49 with seven respondents, while 30 to 39 with three respondents. The age between 20 to 29 constitutes two respondents, and only one respondent falls within the range of 50 to 59 and 60 years old and above respectively. The data also revealed that educational levels vary from Bachelor, Master and PhD degrees. Master degree are majority with seven respondents, followed by Bachelor degree with five respondents and PhD with two. Despite their differences of academic qualifications, their individual responses were in the same way effective and positively reflected the objective of the study.

## Social and Contemporary Challenges Facing *Hijab* Women in Multicultural Society

The data that emerge from the responses of the respondents reveal the influx of

certain Western cultures and the desire to copy the western civilization by some Muslims in fashion and thoughts (liberalism), as well as the influence of peer groups, are some of the key challenges facing *hijab* wearing women in Taraba state. Islamophobia, use of social and mainstream media, cultural activities, ceremonies, and festivities also form as part of the challenges too. In this regard, the study breaks down the analysis and interpretation of results into the following themes and sub-themes:

## 1.     The Influence of Western Culture on Muslim Hijab Wearing Women

The responses of the R:1 disclose that "one of the major challenges facing the Muslim women *hijab* is the influx of western cultures that are linked to the social fashion, which influences young Muslim women toward western style of dress. Foreign media propagates that Muslim women lack freedom of choice for their fashion and are under masculinist guide rather than feminism. This poor perception gave birth to Islamophobia not only in the western countries but also in several multicultural societies globally. There is also the so-called propaganda in the form of agitation for women rights and gender equality that labels *hijab* users as anti-social, extremists, uneducated, terrorist, unwise, and uncivilized".

On the other hand, R:2 articulate that "Western styles of dress have covered several spheres of Muslim life, exclusive specification of dress to a particular profession such as medicine, law, banking or cadet forces". This means that Muslim female bankers, nurses, and students are currently facing challenge of freedom to wear their *hijab*. This is due to the influence and compliance to western culture in these sectors, which contradicts the teachings of Islam. Similarly, the data that emerge from the responses of the respondents show that "using long *hijab* affects practice in schools and therefore, a Muslim woman is not allowed to use *hijab* in some private and public schools and colleges, which is an open sentiment and prejudice against Islam and Muslims".

## 2.     The Influence of Social and Mainstream Media on Hijab Wearing by Muslim Women

R:1 divulge that "use of social media such as Facebook, Instagram, Twitter, and Satellites stations has negative influence on young Muslim women in *hijab*, which increases the salt to the water. In addition to that, the down of social Medias and television that has the footprint of the West is exclusively the reason for moral corruption in northern Nigeria. For example, the current evil programs against the Islamic ethics being operated by the channel of *Arewa* 24 in northern Nigeria, which is currently accused as being western sponsored media with the

intent to demoralize the ethical conducts of Muslims in the region. Notwithstanding, one of the participants laments the condemnation of *hijab* by Western media and *hijab* is being perceive as uncivilized, outdated and classically primitive in the western media".

## 3.    The Influence of Cultural Activities on Hijab Wearing by Muslim Women

R:3 mentioned that "cultural activities, marriage and naming ceremonies, festivities, and other celebrations like, *Kauyawa* Day, Mother's Day, wedding dinner, and the influence of peer groups are some of the socio-cultural challenges that are currently disconcerting the *hijab* in multicultural Taraba state". The data further revealed that "Multi-diversity of culture that currently exists in the state has negative influence on extinguishing the attitude of young Muslim women in *hijab* as guided by *Shari'ah*. Likewise, some Muslims that live either in the West or with the Western orientation or with the claim of western civilization are more stuck to Western culture, particularly their styles of dress are against the code attire of Muslim women dress accorded in Islam". In this regard, R:9 expressed that western culture has negative impact on Muslim women and entire Muslim society, and that three out of ten young Muslim women do not even put on the long gown *hijab* nor do they use a head cover in Taraba state.

## 4.    Hijab: Fashion, Personal Interest or Shari'ah Obligation

Regarding the issue of fashion, a large number of Muslim women in the contemporary society has different perceptions toward wearing of *hijab*. R:1 stated that some Muslim women perceived *hijab* as a fashion, while others perceived it is their own personal interest rather than *Shari'ah* obligation. However, there are also others who consider it as *Shari'ah* obligation and have nothing to do with the fashion or personal interest.

Similarly, R:5 who reported that the attitude of certain category among the Muslim women wearing *hijab* for fashion rather than the *Shari'ah* obligation. They usually reject a complete attire (full coverage) of *hijab* and would prefer the improper (exposing some parts of *aurah*) styling of *hijab* to satisfy their claim for civility and modernity. This category of Muslim women wears *hijab* to show off, or for personal pride, and attracting men. R:5 condemns the imperfect *hijab* of any kind and calls for a better awareness among the young Muslim women in both cities and rural settlements. Muslim scholars need to create awareness of wearing appropriate *hijab* attire as a religious obligation. This is because the intention to wear *hijab* for

beautification, or the styling of *hijab* with the heavy makeup is not acceptable in Islam.

## 5.    Constant Pressure from the Peer Groups

R:2 reveals the constant pressure from the peer groups, continuous intimidation and harassment from both non-Muslim and Muslim non-*hijab* wearers. Since wearing *hijab* is a religious duty for every Muslim woman, they should not be discouraged by any nasty, unnecessary and distractive questions. R:2 further reported on the excuses used from the non-*hijab* wearers among the young Muslim women not to wear *hijab*s are baseless. For instance, the questions posted on women with *hijab* includes "how could young men distinguish a married women if a woman wears such a long attire? How would they approach the women when they think that you are married?"

Likewise, another response from R:6 that shows a linkage with peer groups, bad friends, relatives and siblings. The social relation of young Muslim women who wears *hijab* with the above-mentioned groups can directly influence them to take off their *hijab*.

## 6.    Moral Decadence and the Inability to Comprehend the Wisdom of Hijab

R:4 mentioned on the extent of moral decadence among the Muslim women. Thus, Muslim parents and religious teachers should as a matter of urgency and extra effort to inculcate a positive character and moral discipline into the young Muslim women toward *hijab*. Parents and religious teachers should also encourage the Muslim women to desist from any accusation of extremism regarding the use of *hijab*.

Another existing challenge facing the Muslim women in *hijab* is the inability of certain category of people (ignorant and enemies of *hijab*) in the multicultural society to comprehend the wisdom and the beauty of *hijab*. R:10 indicated that in every society, there are people with dissenting opinions with regards to right or wrong, due to ignorance, fanaticism, intolerance or absence of civility. These types of people include both Muslims and non-Muslims with the inability to appreciate the wisdom and the beauty of *hijab*. The data further reveal that, *hijab* if applied properly, has the ability to curb the spread of *fitnah* and promote peace in the multicultural society of Taraba state.

**Summary of the Findings**

The data reveal that the influx of western culture and claim of western civilization by some Muslim women has negative influence on Hijab wearing by and regards them as un-civilized and unsuitable fashion for modernity. Thus, the influence of western culture has greatly captivated the mindset of some Muslim women particularly those that lack religious background, Islamic religious knowledge, self-respect, single-mindeness, and limited conformity to Islamic norms and values or those that follow the path of devil.

The data further reveal that the multi-diversity of culture, cultural activities, ceremonies, and cultural festivities that presently exists in the multicultural society of the state has negative influence in extinguishing the attitude of young Muslim women toward wearing *hijab* as guided by *Shari'ah*.

The data divulge that use of social media such as Facebook, Instagram, Twitter, celebrities, foreign Media, and Satellite stations and channel of *Arewa* 24 in northern Nigeria has negative influence on young Muslim women in *hijab* in northern Nigeria.

The data reveal that some Muslim women perceive *hijab* as a fashion, while others supposed that it is their own personal interest rather than *Shari'ah* obligation. However, others consider it as *Shari'ah* obligation and has nothing to do with fashion or personal interest.

The data shows that moral decadence, fashion, personal interest, poor compliance to *Shari'ah* obligations and inability of certain class of people (ignorant and enemies of *hijab*) to comprehend the wisdom and the beauty of *hijab* among the Muslims and non-Muslims affect the usage of *hijab* in multicultural societies. Thus, parents and religious teachers, as a matter of urgency, should intensify extra effort to ensure moral discipline and encourage the Muslim women toward the use of perfect *hijab* in the state.

**Recommendation**

In order to solve the contemporary social challenges that face hijab wearing women in araba State the following recommendations were made:
Some of the Muslim women were influenced by fashion, imitation, personal interest, freedom of choice and some considered it as just a mere tradition of Muslim women dress system rather than ibadah. Hijab is an instrument that owns respect and human dignity for muslim women and increase their personality. Similarly, the result that emerged from the responses of the

participants shows that those considered the hijab as a shariah obligation are more knowledgeable muslim women that doesnot because; those who fear Allah among His servants are knowledgeable people. Optimism on awareness through Da'awah and preaching towards understanding the shari'ah obligation of wearing hijab as a religious command fromAllah(S.W.T) is very significant to Muslim women. Piety and shari'ah obligation has influence on muslim women hijab due to their desire to cover their body from head to toe (full hijab) in order to fulfil the command of Allah (SWT) with the view to attain eternal peace both here and hereafter. Majority of the Muslim women who wear hijab are proud of it as their personal decision out of their free will and choice, which shows that this decision is influenced by piety and shari'ah obligation to wear hijab in multicultural society of Taraba State.

Punishment and the fire of hell that awaits a woman that do not wear the hijab and indulge in exposing her nudity, beauty and shape of her body. Actually, some muslim women have the desire to cover their body from head to toe (wear hijab) in order to fuldil the command of their Lord and satisfied the religious obligation ande for them to attain eternal peace both here and hereafter. However, scholars should focus their attention toward admonishing the Muslim women on the shari'ah obligation of wearing hijab and the punishment or consequences that awaits any woman who refuse to wear the hijab by exposing her nudity, beauty and shape of her body. Thus, only a true believing woman that wear hijab confirm to the exact teaching of islam. This is because majority of the muslim women wear hijab for the fear of the wrath punishment by Allah on the day of judgment as the Qur'an categorically states that the hell fire is more than heat of wearing hijab.

That religious organization, Islamic thoughts, religious scholars, Islamiyah schools and awareness through the use of social media such as television and radio has a positive influence that help muslim women to wear hijab in multicultural society of Taraba State. This means that, religious organizations, Islamic thoughts, religious scholars, islamiyyah schools, and awareness of social media have played a pivotal role towards instilling moral values, God fearing, sincerity and piety.

Parents are the root cause of moral discipline, it is also a responsibility to ensure that the female children are use to hijab, from their childhood, which many likely have impact throughout their lives. One of the way forward is for parent to ensure moral and practical foundation of hijab at the tender age in accordance with the Islamic moral values. Effective religious training is a sole responsibility of parents and usually begins at home including the use of hijab. This means that the use of hijab or otherwise depend on the type of training a

woman receive from her parents. That the husband have a religious responsibility to ensure the use of hijab to their wives with utmost sincerity fear of Allah, and encouragement. Husband also has the responsibility to ensure the outings of his wife to ceremonies, hospitals, visitations or public outing are inb accordance with the Islamic principles. Parents have the overall responsibility of their muslim children, it is their duty to play a pivotal role to teach them the exact teaching of Islamic values. The parents should follow guide of Lukman Ikal taught his son in the holy Qur'an.

Lukman began with Tauhid, Salat, and Qur'an love of Prophet and his holy progeny and other principle of Islamic values areall responsibilities of parents. It is the responsibility of parent to teach their children the path to wearing hijab as a command from Allah not from them (parents). Thus, parents should ensure that their wards are wearing Islamic dressing, which could safeguard their purity, modesty and intergrity rather than the modern and civilized dresses that usually exposes their nudity and nakedness.

Regarding the way forward for muslim women hijab. Islamic religious knowledge could be a way forward towards tackling social challenges especially in the educational environment. The way forward for the muslim women hijab in school is that, muslim women should be educated in both religious and secular levels to depend their hijab with the utmost sincerity and fearess of Allah SWT. In addition to that, extra attention and enlightment could help the advocacy of muslim women education and the portant of wearing muslim women hijab. This is because those who know are not equal to those who do not know. This means that those who are knowledgeable take care of hijab more importantly than ignorant. Henceforth, enlightment and search for knowledge is not only selection to muslim women hijab, but also a solution to every challenge facing muslim women in the tertiary and all level of educational system.

Islamic religious programs in schools, colleges, teriary institutions and universities are very significant in revitalizing the spirit and the concept of hijab and other emergining social challenges in the muslim society. Organising Islamic vocational courses (IVC) and Muslim sisters conference in Taraba State and the country in general, which serve as a tool that could promotes the awareness of hijab. That muslim society need to support the national muslim sister's programs on various matters related to muslim women including hijab. There is also need to show the commitment and awareness on the importance of hijab day and muslim sisters' conference to muslim women in Nigeria and beyond. The way forward for hijab is to keep organizing Islamic religious programs which is very vital to the survival and revival of muslim women

dignity, piety and serves as religious swymbol in herself by using hijab. It is also prepares one to gain both western education and the Islamic religious education.

There is need for involvement of religious organizations such as MSSN, Muslim Sufi movement, Academic Forum and FOMWAN with a view to participate in promoting awareness in both educational institutions and the entire muslim society in the country. The issue of hijab is collective duty that involves parents, muslim scholars, religious organization, husbands and every muslim has the responsibility to participate and defeat the social challenges that are endangering hijab in the entire muslim society.

One of the way forward for muslim women hijab includes enlightment campaign, mass mobilization and public preaching by both Islamic scholars, parents, the government, NGOs and the entire muslim community regarding the msulim women dress code in multicultural society like Taraba State Nigeria. Enlightment campaigns and promoting awareness through the means of preaching in the media outlets in the contemporary multicultural society of Taraba State, Nigeria. Islamic scholars, the parents and the government should standup to play their parts and make the social challenges facing the hijab a history in the muslim community. There is need for organizing regular lectures and conference daily/weakly, public preaching through the media channels such as radio, television, etc which covers both physical, social, spiritual, moral and medical benefits of wearing hijab in the multicultural society. Parents should regularly monitor the digree of the female child commitment to hijab with the view to ensure religious compliance and effectiveness of hijab practices in accordance with the general orientation of Islamic teachings and values.

Review of public policies, laws and regulation regarding the muslim women rights to freedom of worship and their fundamental human right according to Nigerian constitution should be standardize and respected by all the sundry in the multicultural society of Taraba State, Nigeria, which could serve as a prospect of muslim women hijab in the State. One of the way forward for muslim women hijab in multicultural society includes the review of policies and respect for law and the existing fundamental human right and freedom of muslim women to exercise their religion according to their values in the country. That musim women hijab is harmonious with the existing law and the contents of the Nigerian constitution. In consequences muslim women in Nigerian and Taraba State in particular has the right to exercise their religious freedom be it in public places, schools, place of works, sporting gyms and public gathering. It is importance of tolerance and respect for one another in personal, social, religious and cultural rights and values as enshrine by the Nigeria Law and order and thus, violators should be punished with the consequence that deserve them.

## CONCLUSION

The study explores the contemporary social challenges facing Muslim women wearing *hijab* in multicultural society of Taraba state. The findings of the study reveal that the influx of certain Western cultures, claim of Western civilization by some Muslim, fashion, liberalism, and banning of *hijab* in several western nations are some of the reasons that steer the contemporary social challenges facing *hijab* globally. In addition, the study exposes that, Islamophobia, social media influence, cultural activities, ceremonies, festivities, and the influence of peer groups are among the root causes that stems the contemporary social challenges facing the Muslim women *hijab* in Taraba state. The data further disclose that the multi-diversity of culture that currently exists in the state has negative influence in extinguishing the attitude of young Muslim women toward wearing *hijab* as guided by *Shari'ah*. This study has implication on social work practitioners to strengthen the Muslim women wearing *hijab*, resistance to discrimination and prejudice against *hijab*, threats, Islamophobia, racism, and contribution to the religious, social, and feminist philosophy in the multicultural society. Further studies should focus on political, psychological and religious challenges facing the Muslim wearing *hijab* women in multicultural society of Taraba state, Nigeria.

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## CONFLICT OF INTEREST

All authors declared that there is no conflict of interest.

## AUTHOR'S CONTRIBUTION

Author 1
- Conceive and design the analysis
- Collected the data
- Contributed data analysis

- Perform the analysis
- Wrote the paper

**Author 2**
- Contributed in concieving and design the analysis
- Contributed to data analysis
- Perform major corrections.

**Author 3**
- Contributed in concieving and design the analysis
- Contributed to data analysis
- Perform major corrections.

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