



## Factors Driving Female Bangladeshi University Students to Wear Hijab

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### ABSTRACT

**Purpose:** Culture of hijab is a recent phenomenon in Bangladesh. Traditionally, the young female students in Bangladesh used to wear a combination of Salwar-kameez-orna. But the hijab culture is growing among the university students recently. This study tried to explore the causes of this change in society.

**Methodology:** The empirical study made use of primary and secondary data and pertinent literature review. The primary data collected through a structured questionnaire that measured female university students' perception regarding 34 specific reasons (simple attributes) grouped into seven categories (i) religious factors, ii) family value, iii) safety and security, iv) vogue and fashion, v) accessibility and convenience, vi) self-confidence and judgment, and vii) peer impact). By using convenient sampling technique, a total of 531 female university students from different demography are surveyed for the study.

**Findings:** The most agreeable reasons for wearing hijab are noted to be gratitude to Allah, religious enforcement, religious commitments, Muslim representation, comfort, and respect. The next level of agreeable variables are family virtue/piousness, proudness, good religious example for youngsters, depict modesty, revelation of woman's look to inmates only, get induced/habituated, prove inner abilities not physical look, avoid non-halal things/offering, and family encouragement. The least agreeable causes are found to be safety & security in roads and daily activities, family love/wish, security in public gatherings, less objectification, easy handling of appearance, family tradition/value, better look. On the other hand, the most disagreeable reason is help in dating. Other significant disagreeable reasons are trend imitation, liking of boyfriend/husband, previous bitter experience, new style and fashion, wish of in-laws, wish of husband, more presentable, hiding at ease when required. The study found that the female students are not much carried away by peer influence and fashion for wearing hijab. Overall, the survey assents that hijab is beneficial for female students.

**Practical Implications:** The research gave insight about the marketability, popularity, and customer retention regarding use of hijab. The overall positive perception signifies an opportunity for the marketers of hijab business in Bangladesh. This study is a value-addition in this field.

**Originality/Value:** The practice of hijab in Bangladesh is a recent phenomenon. Evidently, Bangladeshi Muslims share a religious commitment, as well as a Bengali cultural affiliation. Their cultural components always uplifted secularism and are deeply rooted to Bengali solidarity. Thus, Bengali Muslims are not hardcore Muslims displaying religious extremism in their dress code, fashion, manner, attitude, behavior, religious festivals, etc. Rather their affiliation to unified Bengali cultural identity often transcended religious identity. Their religious beliefs, vocabulary, values, customs, and rituals have remained very similar to elsewhere in the subcontinent rather than derived from comparatively more rigid Muslim countries.

**Limitations:** The absence of a sample frame made it a little difficult to choose the respondents. Also, accessibility and convenience is a problem in the study.

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## **1. Introduction**

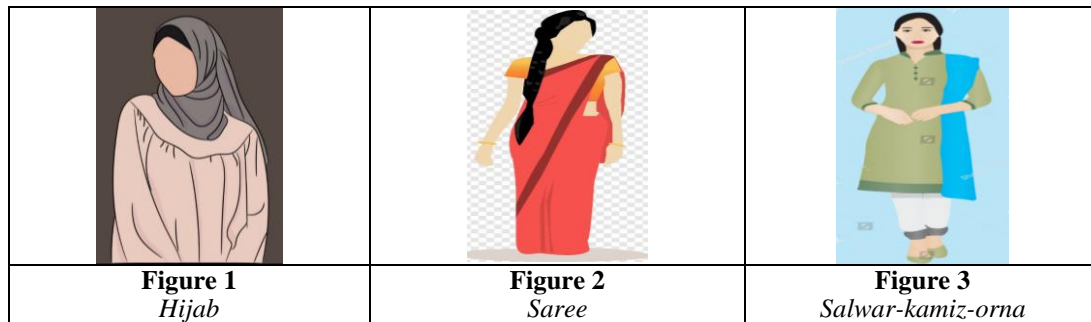
Islam is the second largest religion in the world with around 1.91 billion followers. Bangladesh is a secular country with the largest Muslim community. According to the Bangladesh Bureau of Statistics report (BBS, 2021), 89.1% of the 168 million population in Bangladesh are Muslims and 10% are Hindus. Buddhism, Christianity, and other religions make up the remaining 0.9%. Although Islam is the major religion in Bangladesh, the version of Islam that has been practiced by majority of the Bangladeshi Muslims is syncretic and inclusive. This is because for centuries they have been coexisting peacefully and harmoniously with other communities that lived around them. During the medieval period, for more than five hundred and fifty years (1204-1757) the Bengal Muslims were largely influenced by the Hindu customs, rituals, manners, arts, occasions, and ceremonies (Rahman, 2018). Thus, the elements of Bengali culture emerged from Islam and Hinduism (Shahen, Hossain, Hossain, & Johan, 2019) and were extracted from neither Arabian or Middle-Eastern culture.

Evidently, Bangladeshi Muslims share a religious commitment to Islam and at the same time a Bengali cultural affiliation. Their cultural components always uplifted secularism and are deeply rooted to Bengali solidarity. Thus, Bengali Muslims are not hardcore Muslims displaying religious extremism in their dress code, fashion, manner, attitude, behavior, religious festivals, etc. Rather their affiliation to unified Bengali cultural identity often transcended religious identity (Chaudhury, 2021). Their religious beliefs, vocabulary, values, customs, and rituals have remained very similar to elsewhere in the subcontinent rather than derived from comparatively more rigid Muslim countries. However, for the last couple of years - especially after 1999 - religious extremism or fundamentalism has started to grow in Bangladesh (Islam & Siddika, 2020). Since then, improvised Islamic code of conduct, popular Islamic notions and practices started to reshape Bangladeshi culture by getting intruded slowly, but profoundly (Zaman, 2021).

Islam strongly requires both men and women to maintain politeness and humility while interacting to one another. Getting dressed up decently, covering 'satr' or 'awrah'<sup>1</sup> especially during prayers and the interaction between unrelated persons of opposite gender is part of that obligation. For that reason, Islam has emphasized on women believers to lower down their outer garment to uphold their chastity (Hamsad & Alosman, 2021). Several verses from the chapters of holy Quran have signified how and in front of whom Muslim women must cover their body parts. Nonetheless, any type of clothing is allowed in Islam if it can cover 'satr' following Islamic rules, i.e., not revealing a woman's figure, and limiting her physical attractiveness to men.

Over the passage of time different Islamic attires have been adopted and worn by Muslim women based on the function women play in the society, as well as their culture, comfort, and convenience (Almila, & Inglis, 2017). The "Hijab" is one of those (Nistor, 2017). Originated from the word 'Ha-ja-ba' denoting 'to veil' or 'to cover', 'Hijab' means a cover, curtain, partition, veil, or screen (Khondkar, 2021). Although there is no one or countable strict ways of wearing hijab, studies have compiled the three most common head dresser styles: i) covered (full head is covered with no hair showing, exposing the facial features), ii) fully covered (just the eyes are exposed, and the facial features are covered using a niqab), and iii) partially covered (a veil on the head wrapped around, with some hair and facial features exposed). However, nowadays, hijab connotes a piece of cloth or scarf that Muslim women use to cover their head, neck and in some instances, chest (Fig 1). This headdress

allows them to cover some major body areas which are not otherwise covered by usual dresses like saree (Fig 2), salwar-kameez-orna (Fig 3), etc. (Mahamud, Shakinaz, 2016).



The practice of veiling has increased in Bangladesh within the last two decades (Mannan, 2020) and that of hijab within the last decade (Khondkar, 2021). The reason might be that hijab is easy and comfortable to use as a means of representing traditional Islamic identity. Moreover, hijab enables Muslim women to mix up the act of covering or veiling with contemporary fashion trend to look elegant and stylish while maintaining Islamic faith as well as obligation (Khanam, 2021). Whether hijab can be used as a form of fashion is arguable though. Yet, today, Muslim women do not view their hijab as a restriction to their potential but more as a symbol of empowerment.

They attend colleges and universities, work in various professions, have families and friends and enjoy life, all the while wearing hijab. But they don't let their form of hijab come in the way of a successful and meaningful life. By wearing the hijab, women signal to others about the code of life, values, and morals, to which they subscribe (Mannan, 2020). However, there are cases where Muslim women who are not interested to wear hijab are forced to wear this attire for various reasons like environmental condition, safety and security, family tradition, peer pressure, gaining self-confidence, etc (Tabassum, Afzal, & Hadi, 2021). Therefore, where for some, hijab is a way of obeying Islamic rules; for some, symbol of freedom; and for some, the rigidity of the way one covers herself is just suppression.

Many researchers, social observers, fashion influencers, opinion leaders, fashion houses, marketers and even common people are curious to know why hijab has become so popular among Bangladeshi women in recent past, especially, among the young university students in Bangladesh. This gives rise to the questions: Do they wear hijab only to observe Islamic rules? Do their personal choice and religious faith motivate them to wear hijab? Are they pressurized by something or someone else? A few works have focused on the adoption of hijab solely by these group of females. Although the main objective of wearing a hijab is conforming to religious values, there might be other driving forces that influence university students to wear hijab. This research attempted to find out the fact that whether only Islamic imprints play the catalytic role behind the espousal of hijab by many female university students in Bangladesh or there are some other reasons. Hence, this research work is conducted to investigate the reasons that lead female university students in Bangladesh to wear hijab.

**1.1 Objective**

The broad objective of this research is to explore the factors that drive female university students to practice hijab in Bangladesh as well as demographic features that shape their choice of hijab style. Specifically, this study investigated the influence of i) religious factors, ii) family value, iii) safety and security, iv) vogue and fashion, v) accessibility and convenience, vi) self-confidence and judgment and vii) peer impact in wearing hijab by female university students in Bangladesh. Moreover, this research attempted to uncover how certain demographic attributes like university, faculty, and marital status affect veiling type and color.

## 2. METHODOLOGY

The study is conducted using both primary and secondary data along with related literature review. The primary data is collected through structured questionnaire survey conducted on 531 female university students of Bangladesh. The secondary data includes books, journal articles, reports, etc. The questionnaire was pretested on 20 university students practicing hijab. A 5-point Likert scale (1: strongly disagree, 2: disagree, 3: Indifferent, 4: agree, 5: strongly agree) is used to analyze the factors inducing female university students to dress in hijab. Mean index analysis, t-test, ANOVA, correlation, factor analysis, are incorporated to analyze the data.

A coordination schema is developed to identify the parameter, complex variables, simple variables, values (Appendix 1). The study addresses 34 specific reasons (simple variables) grouped into seven categories (complex variables) based on literature review, and interview of knowledgeable persons. In addition, one broad variable is developed to understand respondents' overall acceptance of hijab. Of these 35 variables 34 are explanatory variables and one is considered as dependent variable (Table 1). The study uses face validity to ensure that the items are logically related to the parameter.

**Table 1**

*Categorization of Independent Variables*

|   |  |
|---|--|
| <b>A. Religious Faith</b>                       | <b>E. Accessibility &amp; Convenience</b>            |
| 1. Gratitude to Allah                           | 1. Depict modesty                                    |
| 2. Enforced in Islam                            | 2. Feel comfortable                                  |
| 3. Represent as a Muslim                        | 3. Get induced/Habituated                            |
| 4. Religious commitments                        | 4. Helps to avoid non-halal things/offering          |
| 5. Performed Hajj                               | 5. Easy access to places & public transport          |
|   | 6. To hide at ease when required                     |
| <b>B. Family Value</b>                          | <b>F. Self-Confidence &amp; Judgment</b>             |
| 1. Family love/wishes                           | 1. Feel proud  |
| 2. Family tradition/value                       | 2. Feel respected                                    |
| 3. Family encouragement                         | 3. A woman's look should only be revealed to inmates |
| 4. Family virtue/piousness                      | 4. Prove inner abilities not physical appearance     |
|   | 5. Set good religious example for youngsters         |
| <b>C. Safety &amp; Security</b>                 | <b>G. Peer Influence</b>                             |
| 1. Previous bad experience                      | 1. My boyfriend/husband likes it                     |
| 2. Security in public gathering                 | 2. Wish of in-laws/inmates                           |
| 3. Safety & security in roads, daily activities | 3. Wish of boyfriend/husband                         |
| 4. Less objectification                         | 4. Helps me in dating/outing                         |
| <b>D. Vogue &amp; Fashion</b>                   | <b>H. Overall idea about hijab</b>                   |
| 1. Fashion/more presentable                     | 1. Generally hijab is helpful                        |
| 2. Protects hair                                |  |
| 3. Looks better                                 |  |
| 4. Easy to handle appearance                    |  |
| 5. New style and fashion                        |  |
| 6. Following the trend                          |  |

Source: Authors Compilation

A combination of convenience, quota and judgmental sampling was used for sample selection. The sample size is justifiable with a level of significance of 5%, precision of 5%, and a proportion of 50%. Assuming approximately 10% non-response rate and ensuring adequate power of the study, a total of 531 participants were surveyed. A high Cronbach's alpha of the overall responses (Cronbach's

$\alpha=0.90 > 0.70$ ) suggests that the variables have acceptable internal consistencies among them and are reliable (Table 2). Notably, the group-wise Cronbach's alphas are also found quite high ( $> 0.7$ ).

**Table 2**

*Reliability test (Cronbach's alpha) Results*

| Group wise Cronbach's alpha values |       |       |       |       |       |       |         |
|------------------------------------|-------|-------|-------|-------|-------|-------|---------|
| A                                  | B     | C     | D     | E     | F     | G     | Overall |
| 0.567                              | 0.838 | 0.719 | 0.874 | 0.708 | 0.761 | 0.871 | 0.900   |

Source: Authors Calculation

The survey respondents are selected from mainly public and private universities of Bangladesh who study either at the undergraduate or graduate level of different faculties like Arts, Science, Commerce, Engineering, Medical, etc. This study is limited to the data collected for a period of only two months: April and May 2021.

### 3. Literature Review

The recent studies noted that the number of hijab users has abruptly increased around the world in recent decades. Many researchers in different countries, especially, Muslim majority countries tried to explore the purpose behind the topical craze for this dress code. From the viewpoint of Islamic jurisprudence (Shari'ah), devotion to Allah and religious observance should drive Muslim women to dress in hijab (Rahman, Islam, & Ferdousi, 2018; Rastanti, 2017). Nevertheless, the recent practice of hijab flags many symbolic interpretations.

Many females found to practice hijab voluntarily for integrating religiosity with modern life style (Halim, 2018; Rastanti, 2017) and appealing more respect from others. Many others personally choose it for fashion reasons (Grine & Saeed, 2017; Hassan & Ara, 2020; Rita, 2017; Zabeen, Mashruba, Shams & Sultana, 2017), expression of assertiveness (Hamsad & Alosman, 2021), self-protection (Tabassum, Afzal, & Hadi, 2021), pious identity (Sunesti, 2016), family bonding (Rahman et al., 2018), and exercising humility (Hassim, Nayan, & Ishak, 2017; Hwang & Kim, 2020).

As the practice of hijab is becoming increasingly common, those who are not even interested in veiling feel peer, familial, and social pressure as driving force to adopt it because they will be regarded as less Islamic (Rastanti, 2017; Rita, 2017). Again, some are influenced by media like internet, advertisement, fashion shows and bloggers (Khalid & Akhtar, 2018). On the other hand, some view it as a sign of patriarchal subjugation and cultural segregation (Hamsad & Alosman, 2021). In addition, controversies exist in some societies' perception regarding whether unveiling signifies emancipation or veiling symbolizes freedom for women (Halim, 2018; Mannan, 2020).

Wearing hijab with traditional dresses like saree, salwar-kameez or western outfits is a nascent culture in Bangladesh. Several research findings direct that practicing hijab in Bangladesh has many interesting notes. Khondkar (2021) surveyed 100 Bangladeshi women aged between 16 to 60 years and found that most of the respondents use hijab to differentiate themselves from non-Muslims. At the same time, being greatly influenced by their preferred peer or reference groups, they enthusiastically follow the community trend of contemporary hijab fashion. The reasons for the rest of them wearing hijab are fashionable religious dress code and peer pressure. Surprisingly, religious obligation works as a motive for only a few.

An in-depth interview by Mannan (2020) regarding personal experience and observations of 25 students of a private university highlighted that the reasons of wearing hijab or veil in Bangladesh are manifold. Of which adhering to popular fashion trend and religious modesty are some of the prime factors. Other causes include family influence, peer pressure, ornamentation, protection of hair and

skin from pollution, institutional policies, and security in public places. Moreover, this study concluded that socio-economic, political, and cultural drivers incentivize Bengali Muslim women to choose Islamic attire almost as much as or in some cases more than religious principles.

#### 4. Data analysis and Findings

##### 4.1 Demographic Features of the Respondents

It is noted that of the 531 female respondents, 61% (324) are single and the rest 36% (191) are married. Of them 213 (40.1%) study in public universities and 295 (55.6%) in private universities. Faculty wise, the majority (240, 47.5%) study in Commerce faculty, 107 (20.2%) are from Arts, 87 (16.4%) are from Science, 49 (9.2%) from Engineering, 22 (4.1%) from Medical faculty. The study noted that most of the respondents (219 i.e., 41.2%) use hijab to cover only their head; whereas 28.4% (151) of the respondents like to cover full body and only 7.7% (41) prefer to cover only head and face. Most of the participants (30.9% or 164) like to wear black hijab. The next preferred is multicolored hijab (by 30.3% or 161). On the other hand, 33 (6.2%) of them wear brown, 22 (4.1%) off white, 17 (3.2%) white, 10 (1.9%) prefer to wear golden colored hijab. The average age of the participants is 23.63 years with a deviation of 4.64 years (Range 15 years ~ 52 years). Average household income of the respondents is Tk. 1,67,608.05 with a deviation of Tk. 8,86,909.99 (Range Tk. 5000 ~ Tk. 10,00,000).

##### 4.2 Mean Index Analysis of the Variables

The reasons that influence the female respondents to wear hijab are measured by 35 variables (34 specific and one broad). The 34 specific variables are grouped into seven complex variables (Appendix 1). These complex variables are: i) religious faith, ii) family value, iii) safety & security, iv) vogue & fashion, v) accessibility & convenience, vi) self-confidence & judgment, and vii) peer influence. The overall response regarding acceptability of hijab is analyzed separately. The survey questionnaire is designed using a 5-point Likert scale measuring their viewpoints for wearing hijab (1: strongly disagree, 2: disagree, 3: neutral, 4: agree, and 5: strongly agree). The mean indices of the responses on all the variables are calculated for exploring the research objectives. The detailed simple, group wise and overall analyses are described below.

##### 4.2.1 Mean index analysis of the simple variables

As noted, there are 35 simple variables to measure the reasons for wearing hijab by the female university students. Table 3 manifests that the mean indices of the variables are significantly different from 3 (neutral) except three. The most agreeable reasons ( $\mu > 4$ ) for wearing hijab are i) Gratitude to Allah (4.65), ii) Enforced in Islam (4.55), iii) Religious commitments (4.49), iv) represent as Muslim (4.36), v) Feel comfortable (4.04), and vi) Feel respected (4.02). The next level of agreeable variables ( $4.00 \geq \mu > 3.67$ ) are: i) Family virtue/piousness (3.95), ii) Feel proud (3.94), iii) Set good religious example for youngsters (3.86), iv) Depict modesty (3.83), v) Woman's look should only be revealed to her husband (3.81), vi) Get induced/habituated (3.75), vii) Prove inner abilities not physical look (3.75), viii) Helps to avoid non-halal things/offering (3.70), and ix) Family encouragement (3.68).

The least agreeable causes ( $3.67 \geq \mu > 3.00$ ) are: i) Safety & security in roads, daily activities (3.60), ii) Family loves/wishes (3.56), iii) Security in public gatherings (3.50), iv) Less objectification (3.40), v) Easy to handle appearance (3.37), vi) Family tradition/value (3.32), vii) Looks better (3.26). The most disagreeable reason is hijab helps in dating (1.82). Other significant disagreeable reasons are ( $3 > \mu \geq 2$ ): i) Following the trend (2.21), ii) My boyfriend likes it (2.21), iii) Previous bitter experience (2.28), iv) New style and fashion (2.41), v) Wish of in-laws (2.45), vi) Wish of husband (2.64), vii) More

presentable (2.76), viii) To hide at ease when required (2.77). Overall, it can be said that the female students are not much carried away by peer influence and fashion for wearing hijab.

**Table 3**

*Mean Indices of the Variables*

| Attributes  | Responses<br>(N) | Mean<br>( $\mu$ ) | Std.<br>dev.<br>( $\sigma$ ) | Significance<br>(2-tailed) |
|---|------------------|-------------------|------------------------------|----------------------------|
| 1) Gratitude to Allah                               | 531              | 4.65              | 0.725                        | 0.000                      |
| 2) Enforced in Islam                                | 528              | 4.55              | 0.799                        | 0.000                      |
| 3) Represent as a Muslim                            | 527              | 4.36              | 0.986                        | 0.000                      |
| 4) Religious commitments                            | 528              | 4.49              | 0.856                        | 0.000                      |
| 5) Performed Hajj                                   | 505              | 3.01              | 1.560                        | 0.864                      |
| 6) Family liking/wishes                             | 526              | 3.56              | 1.298                        | 0.000                      |
| 7) Family tradition/value                           | 527              | 3.32              | 1.324                        | 0.000                      |
| 8) Family encouragement                             | 527              | 3.68              | 1.247                        | 0.000                      |
| 9) Family virtue/piousness                          | 525              | 3.95              | 1.015                        | 0.000                      |
| 10) Previous bitter Experience                      | 517              | 2.28              | 1.280                        | 0.000                      |
| 11) Security in public                              | 524              | 3.50              | 1.357                        | 0.000                      |
| 12) Safer and secure in roads, daily activities     | 525              | 3.60              | 1.351                        | 0.000                      |
| 13) Less objectification                            | 517              | 3.40              | 1.249                        | 0.000                      |
| 14) Fashion/presentable                             | 523              | 2.76              | 1.474                        | 0.000                      |
| 15) Protects Hair                                   | 523              | 3.11              | 1.483                        | 0.094                      |
| 16) Looks Better                                    | 525              | 3.26              | 1.429                        | 0.000                      |
| 17) Easy to handle appearances/ convenience         | 518              | 3.37              | 1.405                        | 0.000                      |
| 18) New style and fashion                           | 520              | 2.41              | 1.474                        | 0.000                      |
| 19) Following the trend                             | 524              | 2.21              | 1.426                        | 0.000                      |
| 20) Depict modesty                                  | 519              | 3.83              | 1.077                        | 0.000                      |
| 21) Feel comfortable                                | 523              | 4.04              | 1.107                        | 0.000                      |
| 22) Get induced/habituated                          | 514              | 3.75              | 1.158                        | 0.000                      |
| 23) Helps to avoid non-halal things/ offerings      | 523              | 3.70              | 1.306                        | 0.000                      |
| 24) Easy Access to places                           | 522              | 3.06              | 1.428                        | 0.312                      |
| 25) Hide at ease                                    | 517              | 2.77              | 1.429                        | 0.000                      |
| 26) Feel proud                                      | 525              | 3.94              | 1.280                        | 0.000                      |
| 27) Feel Respected                                  | 528              | 4.02              | 1.192                        | 0.000                      |
| 28) Woman's look should only be revealed to inmates | 524              | 3.81              | 1.278                        | 0.000                      |
| 29) Prove inner abilities not physical look         | 522              | 3.75              | 1.274                        | 0.000                      |
| 30) Set good religious example for youngsters       | 521              | 3.86              | 1.221                        | 0.000                      |
| 31) My boyfriend/husband likes it                   | 507              | 2.21              | 1.465                        | 0.000                      |
| 32) Wish of in-laws/inmates                         | 505              | 2.45              | 1.491                        | 0.000                      |
| 33) Wish of boyfriend/husband                       | 505              | 2.64              | 1.560                        | 0.000                      |
| 34) Helps me in dating/outing                       | 406              | 1.82              | 1.262                        | 0.000                      |
| 35) Generally, hijab is helpful                     | 315              | 4.41              | 0.981                        | 0.000                      |

Source: Authors calculation

#### 4.2.2 Mean Index Analysis of the Group Variables

In the previous section analysis is made of the individual variables. In this section, group wise analysis of the variables is made. As noted, the 34 specific variables are grouped into seven complex variables. The group mean of the variables are shown in table 4. The detail analysis follows.

**Table 4***Mean Indices of the Variables*

| Variables  | Mean<br>( $\mu$ ) | Variables   | Mean<br>( $\mu$ ) |
|--|-------------------|---|-------------------|
| <b>A. Religious Faith</b>                          | 4.21              | <b>E. Accessibility &amp; Convenience</b>             | 3.53              |
| 1. Gratitude to Allah                              | 4.65              | 1. Depict modesty                                     | 3.83              |
| 2. Enforced in Islam                               | 4.55              | 2. Feel comfortable                                   | 4.04              |
| 3. Represent as a Muslim                           | 4.36              | 3. Get induced/habituated                             | 3.75              |
| 4. Religious commitments                           | 4.49              | 4. Helps to avoid non-halal things/<br>offerings      | 3.70              |
| 5. Performed Hajj*                                 | 3.01              | 5. Easy access to places & public<br>transport*       | 3.06              |
|  |                   | 6. To hide at ease when required                      | 2.77              |
| <b>B. Family Value &amp; Encouragement</b>         | 3.63              | <b>F. Self-Confidence &amp; Judgment</b>              | 3.88              |
| 1. Family liking/wishes                            | 3.56              | 1. Feel proud   | 3.94              |
| 2. Family tradition/value                          | 3.32              | 2. Feel respected                                     | 4.02              |
| 3. Family encouragement                            | 3.68              | 3. Woman's look should only be<br>revealed to inmates | 3.81              |
| 4. Family virtue/piousness                         | 3.95              | 4. Prove inner abilities not physical<br>look         | 3.75              |
|  |                   | 5. Set good religious example for<br>youngsters       | 3.86              |
| <b>C. Safety &amp; Security</b>                    | 3.20              | <b>G. Peer Influence</b>                              | 2.28              |
| 1. Previous bitter experience                      | 2.28              | 1. My boyfriend/husband likes it                      | 2.21              |
| 2. Security in public gatherings                   | 3.50              | 2. Wish of in-laws/inmates                            | 2.45              |
| 3. Safety & security in roads, daily<br>activities | 3.60              | 3. Wish of boyfriend/husband                          | 2.64              |
| 4. Less objectification                            | 3.40              | 4. Helps me in dating/outing                          | 1.82              |
| <b>D. Vogue &amp; Fashion</b>                      | 2.85              | <b>H. Overall response about hijab</b>                |                   |
| 1. More presentable                                | 2.76              | 1. Generally hijab is helpful                         | 4.41              |
| 2. Protects hair*                                  | 3.11              |   |                   |
| 3. Looks better                                    | 3.26              |   |                   |
| 4. Easy to handle appearance/<br>convenience       | 3.37              |   |                   |
| 5. New style and fashion                           | 2.41              |   |                   |
| 6. Following the trend                             | 2.21              |   |                   |
| I. Mean index of 34 simple variables               |                   |   | 3.39              |

\*Not significantly different from 3 (Indifferent) at 5% level of significance.

Source: Authors Calculation

**A. Religious Faith**

Whether religious faith is the central motive behind the adoption of hijab attire by the female university students of Bangladesh is identified by five variables. The respondents almost strongly agree that they wear hijab to devote gratitude to Allah (4.65) and wearing hijab is obligatory in Islam (4.55). They also agree that hijab signifies their religious identity as a Muslim (4.36) and they conform to their religious obligation by dressing up in hijab (4.49). The principles of performing hajj are intertwined with veiling afterwards. However, the respondents of this study have neutral view towards execution of hajj to be a dominant cause of using hijab as an accessory (3.01).



**B. Family Value & Encouragement**

Four variables are chosen to recognize the impact of family imposition on the respondents' choice of wearing hijab. The participants are found to nearly agree that they wear hijab since their family loves or wants them to see in hijab/scarf (3.56). They also consent that they wear hijab to maintain their family tradition and values (3.32). In addition, family inspiration (3.68) and family virtue (3.95) also work as driving forces for them to cover up themselves.

**C. Safety & Security**

Female university students may wish to wear hijab if they have faced any bad experience earlier in their lives. However, the respondents disagree to such a factor being the cause of veiling (2.28). Nevertheless, they agree that hijab assures them a sense of safety and security in front of unknown people (3.5), in roads and in performing their daily activities (3.6). Furthermore, they approve that their religious dress up fosters their dignity, personal and social respect. Hence, practicing hijab prevents them from being objectified, disturbed, or molested (3.40).

**D. Look/Fashion/Appearance**

Although it is true that many female university students wear hijab as they believe that it is their spiritual obligation, in modern days, it is observed that its role has changed particularly among the youths. Hijab offers a form of beautification, supports females to be engaged to popular fashion trends and look nice by protecting skin, face, and hair from environmental pollution. Under this factor, the participants admit that hijab enables them to handle appearance easily (3.37) and look better (3.26). However, they are impartial to the statement that hijab assists them to protect hair (3.11). They have ruled out that they wear hijab because it is a fashion statement, or it makes them more presentable to others (2.76). Not only that, they also strongly gainsay that wearing hijab is a new fashion trend (2.41) and that they are cohorts of that trend (2.21).

**E. Accessibility & Convenience**

The survey contributors go along with the concept that covered appearance delineates religious modesty (3.83). Besides, they more than agree that pertaining to hijab makes them feel comfortable and relaxed in front of opposite gender (4.04). They concur that wearing hijab is convenient for them. Thus, they are habituated to wear hijab (3.75). Furthermore, hijab guides them to easily steer clear of non-halal offerings (3.70). Nonetheless, they are unbiased to the opinion that hijab gives them easy access to public places e.g., workplace, marketplace, etc., and public transports like bus, train etc (3.06). Finally, the respondents differ from the perception that veiling disguises them purposefully (2.77).

**F. Self-confidence & Judgment**

The participants echoed that hijab makes them feel proud (3.94), valued and esteemed (4.02) since it portrays that they are setting good religious examples for the youngsters or others to follow (3.86) and confirming that people judge them by their inner competences and not by bodily appearance or beauty (3.75). To add to it, one of the major reasons for choosing hijab is that they firmly believe that they should display their beauty only to their husbands (3.81).

**G. Peer Influence**

The reasons of wearing hijab are attributable to peer pressure as well. The participants, however, have contrasting opinion. The single group resolutely declare that they are not inspired by their boyfriends to wear hijab (2.21). Likewise, the married group voices that they are also not encouraged by their in-laws (2.45) or husbands (2.64) for hiding their body parts following Islamic laws. The group of female university students vehemently opposes that they wear hijab since it helps them in dating (1.82) without being recognized by acquaintances.

## H. Overall Idea about Hijab

In general, the survey participants strongly assent that overall hijab is helpful for them for different reasons (4.41). The mean index of 34 simple variables found to be 3.39 ( $\sigma=0.73$ ) and significantly different from 3 ( $\alpha=0.004$ ). This also supports that the female students found wearing hijab helpful, if not very strongly.

### 4.3 Demography wise Perceptual Differences

#### A. Perceptual Difference of Public and Private University Students

Differences of views between public ( $n=213$ ) and private university students ( $n=295$ ) are tabulated in Appendix 2. Markedly, all except nine cases of the reasons for wearing hijab are not different at 5% level of significance (i.e., i) conforming religious commitments, ii) protecting hair, iii) handling appearance easily, iv) new style and fashion, v) following the trend, vi) depicting modesty, vii) getting induced, viii) hiding at ease as required, and ix) in-laws' wish). Both public and private university students agree that they wear hijab to observe their religious commitments. However, students from the public universities nearly strongly agree (4.60) to this reason as compared to those from private universities (4.41) who agree to this reason.

Although students from these two streams of universities are indifferent to the idea that they wear hijab to protect their hair, public university students almost disagree (2.89) to such cause while, those from private universities are just neutral (3.26). Easily managing appearance with wearing hijab is one of many reasons for wearing hijab for both groups of students. However, private university students agree more (3.48) to such perception than public university students (3.16). Nowadays, a common outlook towards the widespread use of hijab by the young generation is that it is a new trend and females wearing hijab are following that trend. Nevertheless, all female university students who took part in this survey disagree to such beliefs and public university students are found to oppose more (2.16 & 2.04) than those studying in private universities (2.54 & 2.30).

Regarding the accessibility and convenience that hijab offers, respondents acknowledge that they wear hijab since it depicts their humility. Nevertheless, students from the public universities are prone to concur more (3.95) than those from the private ones (3.74). Private university students are observed to get more induced or habituated to wear hijab (3.86) juxtaposed with public university students (3.63). All participants oppose that hijab enables them to escape sight. However, public university students disagree more (2.55) to such idea than private university students (2.90). Contrasting to the view that females wear hijab to fulfill the desire of their in-laws, public university students express their disagreement in a stronger way (2.24) compared to the private university students (2.57).

#### B. Perceptual Difference based on Marital Status

The differences in opinions on the reasons of wearing hijab between single ( $n=324$ ) and married ( $n=191$ ) participants are observed (Appendix 3). It is evident that according to marital status, variations in fourteen attributes are statistically significant at 5% level of significance. The reasons of veiling which are perceived significantly differently by single and married respondents are i) My family likes/wants to see me in hijab, ii) I wear hijab as it is my family tradition, iii) Previous bad experience compels me to wear hijab, iv) Hijab ensures me feel secured in front of common public, v) I feel safe and secured in roads and daily activities, vi) People less objectify me when they see me in hijab, vii) Hijab makes me more presentable, viii) I can easily handle appearance with hijab, ix) Hijab helps me to avoid non-halal offerings, x) I have easy access to places & public transport wearing hijab, xi) I like that people judge me by my inner abilities than bodily appearance, xii) I am setting imitable religious examples for the youngsters, xiii) I wear hijab since my boyfriend likes it, and xiv) Hijab helps me in dating.

As noted, single female university students are found to esteem their family desire (3.65 vs 3.35) and tradition (3.46 vs 3.04) of wearing hijab more than married students. Significant difference in opinion is observed between these two groups in all the four cases of safety and security guaranteed

by hijab. Married groups deny in a stronger way that any earlier bad experience is imposing them to wear hijab (2.12) compared to single groups (2.36). Nevertheless, married respondents concur more with the reasons like security among common public (3.62 versus 3.24), safety in roads and daily activities (3.74 versus 3.29), and less objectification (3.54 versus 3.17) for wearing hijab relative to those who are single. Regarding vogue & fashion, significantly differing opinion are obtained in two cases according to marital status. Participants accord that hijab assists them to manage look easily but oppose that they do it for fashion. Single university students are found to prefer hijab for convenience more (3.51) than married students (3.11) do. Similarly, married students diverge more (2.52) from the concept of wearing hijab for fashion purpose than single students (2.89).

Single female students agree more to the statement "Hijab enables to avoid offerings that are prohibited by Islam" than married students (3.83 vs 3.53). Even though participants are neutral about enjoying easy access to any public places and public transport because of wearing hijab, married students slightly disagree (2.86) to the matter vis-à-vis single students (3.17). As one of the reasons for wearing hijab, single students are found to be more confident on their proficiencies and less willing that others evaluate them with their physical appearance (3.89) contrasting to married students (3.52). Similar tendency is observed about performing exemplary act by wearing hijab for the young generation to follow (3.96 versus 3.68).

When asked whether peer pressure plays a role in wearing hijab, significant difference is noted between single and married students' assessment regarding influence of their boyfriends/husbands. Single students disagree (2.35) while married students somewhat strongly disagree (1.97) to such reason. Married females disagree that hijab helped in outing (1.95) while single female students strongly disagree that hijab helps them in going out with their boyfriends (1.75).

### **C. Perceptual Difference of Students from Different Faculties**

The female university students surveyed in this research are from different faculties (e.g., Arts, Science, Business, Engineering, and Medical). ANOVA test<sup>2</sup> is conducted to see the differences of means among different faculties. Some of the attributes for wearing hijab are noted to vary significantly across different faculties. The variables that significantly differ along with faculties of students are detailed in Appendix 4 and in such a variable, faculties that show significant variation are revealed in Appendix 5. Among the most assenting grounds for adopting hijab attire, students of different faculties are observed to vary significantly in their opinion in case of two reasons: i) enforced in Islam and ii) religious commitment. Medical (4.95) students nearly strongly agree to the reason that they were hijab since it is enforced in Islam while students from the rest of the three faculties simply agree (arts: 4.55, science: 4.60, commerce: 4.50) to such statement. For the second reason mentioned, significantly varying perception is noted among medical students (4.95) and those from the other faculties. Medical students voice in a more firmly manner that they wear hijab as part of their daily living to adhere to their religious values relative to students from arts (4.55), commerce (4.42), science (4.43), and engineering (4.59) faculties.

Faculty wise participants do not vary remarkably in their belief towards family values, safety, and security playing role in their decision to wear hijab. However, they differ significantly in most of the variables pointing out to vogue and fashion to be the causes of wearing hijab. Medical and commerce faculty students are found to diverge in case of hijab making them more presentable (1.95 vs. 2.93) and better looking (2.32 vs. 3.46). Science (2.81) and medical (2.41) students possess varying opinion from commerce (3.28) students in hijab protecting hair. Furthermore, arts (2.50 & 2.48) and commerce (2.13 & 2.01) faculty students differ with medical students (1.52 & 1.29) that practicing hijab is a new trend and that they are imitating this drift in fashion industry. About sticking to the new trend, science faculty (2.01) also owns separate opinion from that of medical students.

Students from the commerce faculty (3.68) differ noteworthy from arts (4.02) and science (3.98) in the application of hijab for portraying reticence. On the other hand, those from science group (2.29) possess contrasting views from commerce (2.93) and engineering (2.80) groups for using hijab to hide at ease if necessary. Medical students are found to strongly agree (4.55) that a woman should express her beauty only to her husband or inmates and vary in this perception significantly from the other four faculties under consideration (arts-3.84, science-3.89, commerce-3.70, engineering-3.71). Nevertheless, they strongly oppose that they wear hijab to please their boyfriend/husband (1.40). In this case, they vary from arts (2.22) and commerce (2.37) faculty students. Thus, it seems that medical students prioritize their faith in Islam and Islamic code of conduct for practicing hijab but not the influence of their husband/boyfriend.

#### **D. Correlation between Causes of Wearing Hijab and Age**

Pearson's correlation is conducted to observe how the factors that influence female university students of Bangladesh to wear hijab are correlated to age. The statistically significant correlation coefficients indicate weak association with most of the factors (14), moderate with one and strong correlation with two of the factors (Table 5). All the factors have positive correspondence with age except four attributes. Under the group of religious faith, showing gratitude to Allah and performing hajj as reasons of adopting hijab are correlated to age at 1% level of significance. Gratitude to Allah is negatively correlated (-0.12) while carrying out hajj is positively correlated (0.166). It means the tendency of wearing hijab to be thankful to Allah is more prominent among the younger ones. On the contrary, the propensity of covering up oneself due to undertaking pilgrimage increases with age.

Even though family likes/wishes are one of the least agreeable causes of wearing hijab, it has a strong positive correlation with age (0.90). Hence, with age female university students are prone to strongly value their family desire to see them in hijab. Veiling on account of safety & security has no significant association with age. Though weak, practicing hijab for fashion (0.128), new craze (0.133), and imitating the new craze (0.176) have positive correlation with age at 1% level of significance. It is noted that younger generation are motivated to wear hijab for their coziness (-0.128) and for portraying humbleness (-0.116). Astoundingly, one of the significantly disagreeable reason for wearing hijab – hiding purposefully with the disguise of hijab also has a strong positive correlation with age (0.90).

Covering up to gain honor has a moderately positive correlation with age (0.641). Senior university students are observed to believe in a stronger way compared to their juniors that women's beauty can be revealed only in front of inmates (0.34). They are also more interested to prove their inner abilities than physical beauty (0.322) and pursue youngsters to follow religious principles (0.335). In addition, though slightly, with age, peer pressure like in-laws (0.141) and husband (0.185) is observed to compel female university students to practice hijab. The most disagreeable reason of wearing hijab which is "Hijab helps me in dating" is also weakly positively related to age (0.1311) at 1% level of significance. Finally, the overall perception about usefulness of hijab is found to slightly fall off with age (-0.166).

**Table 5**

*Correlation between Factors Influencing Wearing Hijab and Age*

| Variables                                 | r <sub>age</sub> | Variables  | r <sub>age</sub> |
|---|------------------|--|------------------|
| <b>A. Religious Faith</b>                 |                  | <b>E. Self-confidence &amp; Judgment</b>                         |                  |
| 1. Gratitude to Allah                     | -0.120**         | 1. Feel respected  | 0.641**          |
| 2. Performed Hajj                         | 0.166**          | 2. A woman's look should only be revealed to her husband/inmates | 0.34**           |
| <b>B. Family Value</b>                    |                  | 3. Prove inner abilities not bodily appearance                   | 0.322**          |
| 1. Family loves/wishes                    | 0.90*            | 4. Set good religious example for youngsters                     | 0.335**          |
| <b>C. Vogue/Fashion</b>                   |                  | <b>F. Peer influence</b>   |                  |
| 1. Fashion/more presentable               | 0.128**          | 1. Wish of in-laws   | 0.141**          |
| 2. New trend                              | 0.133**          | 2. Wish of husband   | 0.185**          |
| 3. Following the new trend                | 0.176**          | 3. Helps me in dating  | 0.131**          |
| <b>D. Accessibility &amp; Convenience</b> |                  | <b>G. Overall Idea about Hijab</b>                               |                  |
| 1. Depict modesty                         | -0.116*          | 1. Generally, hijab is helpful                                   | -0.166**         |
| 2. Feel comfortable                       | -0.128**         |  |                  |
| 3. Hide at ease when required             | 0.90*            |  |                  |

\*\* Correlation is significant at the 0.01 level (2-tailed)

\* Correlation is significant at the 0.05 level (2-tailed)

Source: Authors Developed

**E. Correlation between Causes of Wearing Hijab and Household Income**

The statistically significant correlation between reasons of wearing hijab by female university students of Bangladesh and household income are listed in Table 6. Apparently, most of the factors influencing female students to wear hijab have no correspondence with household income. Only two attributes have significant association with family earning. In both cases, the relation is weak negative turning out that female students with comparatively lower household income are more prone to practice hijab to express their Muslim identity (-0.133) and they feel honored by doing so (-0.153). In each case, the correlation is significant at 5% significance level.

**Table 6**

*Correlation between Factors Influencing Wearing Hijab and Household Income*

| Variables                 | r <sub>age</sub> | Variables                                | r <sub>age</sub> |
|---------------------------|------------------|--|------------------|
| <b>A. Religious Faith</b> |                  | <b>B. Self-confidence &amp; Judgment</b> |                  |
| 1. Represent as a Muslim  | -0.133*          | 1. Feel proud                            | -0.153*          |

**F. Dependence of veil type on University Type, Faculty, & Marital Status**

In this study, participants who are surveyed practice any one of three different styles of hijab. Either they cover their head only, or head with face, or full body. Chi-square test is conducted to understand whether veil type has any significant dependence on different demographic attributes of the respondents (i.e., university type, faculty they belong, and marital status). Chi-square test results indicate that the style of practicing hijab is independent on the type of university, but dependent on faculty and marital status (Table 7). However, in case of Chi-square test (to test the dependence of veil type on faculty), since 2 cells (13.3%) have expected count less than 5, p-value of Likelihood ratio test is observed, and the association is found significant. Since Cramér's V<0.2 in both cases (faculty and marital status), the effect size (the association) is weak.

Table 7 reveals that among the students who study in Arts, 52% cover their full body, 36.3% cover their head only and 11.8% cover both head and face. Among the Science faculty students, the proportion is 27%, 69.8%, and 3.2% respectively. Among the participants who belong to Commerce and Engineering faculties also the propensity of practicing only head scarf is more than full body covering or covering both head and face (59.7% vs. 28.5% & 11.8%, and 58.1% vs. 35.5% & 6.5%). Like the Arts faculty students, majority of the medical students (61.1%) cover their full body. Among the rest of the respondents from this faculty 27.8% cover only their head and 11.1% cover their head and face.

**Table 7***Dependence of Veil Type on Faculty & Marital Status*

| Demographic Attribute | Category           | Count                   | Veil type |            |             | Total | Pearson's Chi-Square /Likelihood ratio p-value | Effect Size Cramér's V |
|-----------------------|--------------------|-------------------------|-----------|------------|-------------|-------|--|------------------------|
|                       |                    |                         | Full body | Head Scarf | Head & Face |       |  |                        |
| Faculty               | Arts               | Count                   | 53        | 37         | 12          | 102   | 0.000  | 0.198                  |
|                       |                    | Expected Count          | 37        | 54.8       | 10.2        | 102   |  |                        |
|                       |                    | % Within Faculty        | 52%       | 36.3%      | 11.8%       | 100%  |  |                        |
|                       |                    | % Within Veil Type      | 36.6%     | 17.2%      | 30%         | 25.5% |  |                        |
|                       | Science            | Count                   | 17        | 44         | 2           | 63    |  |                        |
|                       |                    | Expected Count          | 22.8      | 33.9       | 6.3         | 63    |  |                        |
|                       |                    | % Within Faculty        | 27%       | 69.8%      | 3.2%        | 100%  |  |                        |
|                       |                    | % Within Veil Type      | 11.7%     | 20.5%      | 5%          | 15.8% |  |                        |
|                       | Commer ce          | Count                   | 53        | 111        | 22          | 186   |  |                        |
|                       |                    | Expected Count          | 67.4      | 100        | 18.6        | 186   |  |                        |
|                       |                    | % Within Faculty        | 28.5%     | 59.7%      | 11.8%       | 100%  |  |                        |
|                       |                    | % Within Veil Type      | 36.6%     | 51.6%      | 55%         | 46.5% |  |                        |
|                       | Engineer ing       | Count                   | 11        | 18         | 2           | 31    |  |                        |
|                       |                    | Expected Count          | 11.2      | 16.7       | 3.1         | 31    |  |                        |
|                       |                    | % Within Faculty        | 35.5%     | 58.1%      | 6.5%        | 100%  |  |                        |
|                       |                    | % Within Veil Type      | 7.6%      | 8.4%       | 5%          | 7.8%  |  |                        |
| Medical               | Count              | 11                      | 5         | 2          | 18          |       |  |                        |
|                       | Expected Count     | 6.5                     | 9.7       | 1.8        | 18          |       |  |                        |
|                       | % Within Faculty   | 61.1%                   | 27.8%     | 11.1%      | 100%        |       |  |                        |
|                       | % Within Veil Type | 7.6%                    | 2.3%      | 5%         | 4.5%        |       |  |                        |
| Marital Status        | Single             | Count                   | 102       | 173        | 31          | 306   |  |                        |
|                       |                    | Expected Count          | 112.7     | 162.7      | 30.6        | 306   |  |                        |
|                       |                    | % Within Marital Status | 33.3%     | 56.5%      | 10.1%       | 100%  |  |                        |
|                       | Married            | % Within Veil Type      | 67.5%     | 79.4%      | 75.6%       | 74.6% |  |                        |
|                       |                    | Count                   | 49        | 45         | 10          | 104   |  |                        |
|                       |                    | Expected Count          | 38.3      | 55.3       | 10.4        | 104   |  |                        |
|                       |                    | % Within Marital Status | 47.1%     | 43.3%      | 9.6%        | 100%  |  |                        |
|                       |                    | % Within Veil Type      | 32.5%     | 20.6%      | 24.4%       | 25.4% |  |                        |

Source: Authors Developed

Overall, majority of the participants who cover full body study in Arts and Commerce faculties (36.6%), 11.7% study in science, and the lowest of them study in Engineering and Medical (7.6%). Among the respondents who use only head scarf 17.2% study in Arts, 20.5% in Science, 51.6% in Commerce, 8.4% in Engineering, and 2.3% in Medical faculty. Also 55% of the contributors to this research who cover both head and face come from Commerce faculty, 30% from Arts, and 5% each from Science, Engineering and Medical faculty.

As illustrated in Table 7, 74.6% of the respondents among the 410 who responded to their preferred hijab style are single and 25.4% are married. 33.3% of the single participants prefer to cover their full body, 56.5% cover only head and 10.1% cover both head and face. On the contrary, 47.1% married respondents like to cover themselves in full, 43.3% wear hijab to cover only head and 9.6% both head and face. The other way around, 67.5% of those who practice hijab for full body covering

are single and 32.5% are married. 79.4% of the female university students who use only head scarf are single and 20.6% of them are married. Finally, 75.6% of the survey participants who use hijab for covering both head and face are single while the rest are married.

**G. Dependence of veil color on University Type, Faculty, & Marital Status**

Chi-square test is also performed to understand the effect of various demographic features on veil color. The Chi-square test to check the dependence of veil color on university type, faculty, and marital status yielded respectively 1 (8.3%), 14 (46.7%), and 2 (16.7%) cells having expected count < 5. Since all three table dimensions are more than 2x2, the study checked for the Likelihood ratio tests and found that the result is not statistically significant in any of the case. The results are listed in Appendix 6. Hence, it is concluded that choice of veil color is independent of the university type, faculty, and marital status.

**5. Grouping by Factor Analysis**

Confirmatory factor analysis (CFA)<sup>3</sup> is performed on the data to select grouping of variables under common premise (factors<sup>4</sup>) associated with a specified subset of indicator variables. The result from Principal Component Analysis extraction method and Varimax rotated component matrix grouped the 34 simple variables into nine factors that explained 68.695% of the total cumulative variance (Table 8). The nine factors with corresponding variables and factor loadings<sup>5</sup> are shown in table 9. The high factor loadings in each group shows strong correlation between the factor and the corresponding variables. The factor analysis of 34 variables with 531 responses<sup>6</sup> is found adequate (KMO=0.883 ≥ 0.5) and valid (Bartlett’s test of sphericity indicates a significance level of 0.000). The communalities<sup>7</sup> of the variables that constituted the factors are found very strong, which indicates strong relationships among the variables (Appendix 7).

**Table 8**

*Total Variance Explained*

| Components | Initial Eigenvalues | Variance (%) | Cumulative % |
|------------|---------------------|--------------|--------------|
| 1          | 8.490               | 24.971       | 24.971       |
| 2          | 5.193               | 15.272       | 40.244       |
| 3          | 2.209               | 6.498        | 46.741       |
| 4          | 1.780               | 5.236        | 51.978       |
| 5          | 1.380               | 4.057        | 56.035       |
| 6          | 1.142               | 3.360        | 59.395       |
| 7          | 1.108               | 3.260        | 62.655       |
| 8          | 1.053               | 3.096        | 65.751       |
| 9          | 1.001               | 2.944        | 68.695       |

Extraction Method: Principal Component Analysis.

Source: Authors developed

As can be seen from the table 9, that the first factor (**Peer Influence**) appears to be the most important as it explains 24.971% of the variability consists of six of the 34 variables. The second important factor “**Religious Faith**” explains 15.272% of the variability and consists of four variables. The third factor “**Vogue & Fashion**” explains 6.498% of the variability and consists of six variables. The fourth factor “**Family Value**” explains 5.236% of the variability and consists of four variables. Other factors do not seem to be very significant as they explain very low variability.

The factors table 9 showed that the grouping (Eight groups) made from the schema and the variables under the factors are quite consistent. As noted, factor 1 (**Peer Influence**) contains all the four variables considered in group “**Peer Influence (Group G)**”. The factor 2 (**Religious Faith**) includes four out of five variables of group “**Religious Faith (Group A)**”. One variable of this group (Performed hajj) is included in factor 1. The factor 3 (**Vogue & Fashion**) grouped all the variables of group “**Vogue & Fashion (Group D)**” (6 out of 6). The variables of factor 4 (**Family Value**) also

grouped all the variables of group “**Family Value (Group B)**” (4 out of 4). The factor 5 (**Safety & Security**) mainly focuses “**Safety & Security (Group C)**” (3 out of 4). Other variable of this group (Previous bad experience) is included in factor 1.

The variables of factor 6 (**Self-Confidence & Judgment**) mainly focuses variables of the group “**Self-Confidence & Judgment (Group B)**” (3 out of 5). The other two variables of this group (Set good religious example for youngsters and Beauty revealed to husband only) are included in factor 7 and 8. Factors 7, 8, and 9 mainly included variables of the group “**Accessibility & Convenience (Group E)**” (6 out of 6). The other variable of this group is included in factor 1. Hence it can be concluded that the grouping (7 groups) made through coordination schema is well reflected in the nine factors identified.

**Table 9**

*Factors with Corresponding Variables*

| Factors                            | Factor loadings | Factors  | Factor loadings |
|------------------------------------|-----------------|--|-----------------|
| Factor 1: Peer Influence (24.97%)  |                 | Factor 5: Safety & Security (4.06%)                    |                 |
| 1) Wish of in-laws                 | 0.843           | 1) Safety and security in roads, daily activities      | 0.846           |
| 2) Wish of husband                 | 0.807           | 2) Security in public gatherings                       | 0.793           |
| 3) My boyfriend likes it           | 0.756           | 3) Less objectification                                | 0.660           |
| 4) Helps in dating                 | 0.635           | Factor 6: Self-Confidence & Judgment (3.36%)           |                 |
| 5) Previous bitter experience      | 0.558           | 1) Feel proud  | 0.831           |
| 6) Performed hajj                  | 0.428           | 2) Feel respected                                      | 0.811           |
| Factor 2: Religious Faith (15.27%) |                 | 3) Prove inner abilities not physical appearance       | 0.434           |
| 1) Enforced in Islam               | 0.857           | Factor 7: Accessibility & Convenience1 (3.26%)         |                 |
| 2) Gratitude to Allah              | 0.825           | 1) Get induced/habituated                              | 0.725           |
| 3) Religious commitments           | 0.811           | 2) Feel comfortable                                    | 0.689           |
| 4) Represent as Muslim             | 0.702           | 3) Set good religious example for youngsters           | 0.514           |
| Factor 3: Vogue & Fashion (6.50%)  |                 | Factor 8: Accessibility & Convenience2 (3.10%)         |                 |
| 1) More presentable                | 0.768           | 1) Easy Access to places & public transport            | 0.652           |
| 2) Looks better                    | 0.735           | 2) Hide at ease when required                          | 0.609           |
| 3) Easy to handle appearances      | 0.686           | 3) Beauty revealed to husband only                     | 0.405           |
| 4) Protects hair                   | 0.680           | 4) Avoid non-halal things/offering                     | 0.380           |
| 5) New trend in fashion            | 0.667           | Factor 9: Accessibility & Convenience3 (2.94%)         |                 |
| 6) Following current Trend         | 0.526           | 1) Depict modesty                                      | 0.688           |
| Factor 4: Family Value (5.24%)     |                 | Notes:   |                 |
| 1) Family encouragement            | 0.815           | 1) Extraction Method: Principal Component Analysis.    |                 |
| 2) Family tradition/Value          | 0.764           | 2) Rotation Method: Varimax with Kaiser Normalization. |                 |
| 3) Family virtue/piousness         | 0.749           | 3) Rotation converged in 11 iterations.                |                 |
| 4) Family loves/wishes             | 0.732           |  |                 |

Source: Authors Developed

## 6. Summary, Conclusion and recommendation

Bangladeshi Muslims happened to be liberal believers, not hardcore and conservative to strictly follow Islamic outfits. However, many females, specially, young university students are observed to be very fascinated to embrace this style. This research attempted to explore the driving forces behind the paradigm shift from traditional Bengali dress up to hijab culture by many female university



students in Bangladesh. This study also tried to look at how this shift is intertwined with university type, faculty, marital status, age, and household income. To identify the causes of such radical change in society, the influential factors motivating the female respondents to wear hijab are measured by 35 variables (34 specific and 1 broad). The 34 specific variables are further grouped into seven complex variables, i.e., religious faith, family value, safety & security, vogue & fashion, accessibility & convenience, self-confidence & judgment, and peer influence.

Using a combination of convenience, quota, and judgmental sampling a total of 531 female university students with different demographic features were surveyed. The responses are found reliable and valid. The most agreeable reasons for wearing hijab are noted to be gratitude to Allah, religious enforcement, religious commitments, Muslim representation, comfort feel, and respect sense. The next level of agreeable variables are family virtue/piousness, proudness, good religious example for youngsters, depict modesty, revelation of woman's look to inmates only, get induced/habituated, prove inner abilities not physical look, avoid non-halal things/offering, and family encouragement. The least agreeable causes are found to be safety & security in roads and daily activities, family loves/wishes, security in public gatherings, less objectification, easy handling of appearance, family tradition/value, better look. On the other hand, the most disagreeable reason is hijab's help in dating. Other significant disagreeable reasons are following trend, liking of boyfriend/husband, previous bitter experience, new style and fashion, wish of in-laws, wish of husband, more presentable, hide at ease when required.

Mean group index analysis suggests that religious piety is the major driver behind the popularity of hijab in recent years. The second most vital group is self-confidence and judgment. The alliances that are prioritized next are family value and encouragement, accessibility and convenience, and safety and security. Vogue and fashion, and peer influence are perceived to be the least crucial or almost unrecognizable. Public university students are found to agree more than private university students that they wear hijab to comply with religious commandments. At the same time, they disagree more to the reasons that they use hijab to protect hair, handle appearance, and stay tuned with contemporary fashion trend than students in private universities.

Single female university students are found to respect their family intention and follow the tradition of wearing hijab more than married students. Married groups refuse in a stronger way that any earlier bad experience is forcing them to wear hijab. Nevertheless, reasons like security in public, safety in roads and daily activities, and less objectification motivate them for wearing hijab. Single university students found to prefer hijab for convenience and fashion more than married students. In addition, single female students agree more that hijab enables them to avoid non-halal offerings. Married students slightly disagree that they enjoy easy access to any public places and public transport because of wearing hijab vis-à-vis single students who are neutral in this aspect. Single students are found to be more confident on their proficiencies and less willing that others evaluate them with their physical appearance. Similar propensity is observed in them about performing exemplary act by wearing hijab for the young generation to follow. Single students disagree while married students somewhat strongly disagree that they are persuaded by their boyfriends/husbands to wear hijab. Similar response is found regarding advantage of using hijab in outing/dating.

Medical and commerce students are found to deviate in their opinion that hijab makes them more personable and ravishing. Science and medical students occupy conflicting views from commerce students that hijab safeguards hair from heat, dust, and pollution. Arts and commerce students differ with medical students that practicing hijab is a topical craze and that they are emulating this drift in fashion industry. About espousing the new trend, science students own separate opinion from that of medical students. Students from the commerce differ from arts and science that hijab pictures freedom from vanity. Students from science possess contrasting views from commerce and engineering for using hijab to hide purposefully. Medical students are found to agree strongly that a woman should express her beauty only to her husband or inmates in comparison to the other four faculties. They strongly counter that they wear hijab to please their boyfriend/husband varying from arts and commerce students. Thus, it seems, medical students focus more on their Islamic faith, values,

obligation, and code of behavior to make the practice of hijab a part of regular lifestyle by volition and not by other factors like fashion, trend, peer pressure or camouflaged religiosity.

It is found that younger female students stand out in their tendency to wear hijab to express gratitude to Allah. But the proclivity of covering up oneself due to undertaking pilgrimage increases with age. Moreover, with age female university students strongly value their family wish to see them in hijab. The intention to wear hijab for vogue, new craze, and imitating the new craze slightly enhances with age. It is noted that younger generation are motivated to wear hijab for their coziness and for exposing meekness. One of the significantly disagreeable reason for wearing hijab - hiding purposefully with hijab - also has a positive correlation with age. Covering up oneself to gain dignity has a moderately positive association with age. Senior students are observed to believe in a stronger way that women's beauty can be revealed only to their inmates. They are also more interested to prove their inner abilities than physical beauty and pursue youngsters to follow Islamic norms. With age, in-laws and husband are noted to slightly induce female university students to adorn with hijab. The usage of hijab for outing/dating purpose which is the most disagreeable reason of wearing hijab also increases a little with age. Finally, the overall insight about utility of hijab is observed to somewhat drop with age.

Only two factors influencing female university students to wear hijab are reasonably associated with household income. The weak negative association turns out that female students with relatively lower family earning are more prone to practice hijab to express their Muslim identity and they enjoy self-esteem by doing so. The attitude of the participants to cover their full body, or only head or both head and face are observed to depend on the faculty in which they study and their marital status. Maximum of the Arts and Medical students use full body covering while the other three faculties mostly choose head scarf. Among the respondents who are single, the majority like to cover only their heads. However, most of the married participants would rather cover their full body. On the other hand, the preferred color of the hijab by the respondents is independent of any demographic feature.

The factor analysis reveals that the initial grouping of variables made from the schema and the variables found under the factors are quite consistent. It is found that "peer influence" is the most important factor containing all the four attributes. The next important factor is "religious faith" carrying four out of five attributes. After that, "vogue & fashion" grouped all the variables contained in this band. In this way the seven groups made through coordination schema is well manifested by the nine factors identified. To sum up, Bangladeshi female university students are not found to be much carried away by peer influence and fashion for wearing hijab. Instead, they wear hijab as their own personal choice. Most of them follow this dress code for religious purpose. Overall, the survey result yields that hijab is supportive for female university students.

## NOTES

- 1 Satr or Awrah are intimate (private) body parts of men and women that must be covered with appropriate clothing according to Islam. Exposing these parts is a sinful act in Islam. Different Islamic school of thought have advocated the Awrah for Muslim women in different ways, e.g., a) whole body b) whole body except face and palm; c) whole body except face, palm, and feet.
- 2 For ANOVA, first the results of the Levene statistic are analyzed. If a variable satisfies homogeneity of variance, then it is tested for equality of means. For the variables that do not satisfy homogeneity of variance, the Brown-Forsythe and Welch robust tests for the equality of means are conducted. Usually, both yield results in the same direction. If Brown-Forsythe and Welch tests do not yield the same results regarding equality of means, the Post Hoc multiple comparisons (Games-Howell) are checked to ensure the difference in means values. There are many Post Hoc multiple comparison tests. One group is for variables that satisfy homogeneity of variance. Another for those that do not satisfy the condition. One commonly used test for the first group is "LSD" and one such test for the second group is "Games-Howell".
- 3 Factor Analysis is a type of analysis used to discern the underlying dimensions or regularity in phenomenon. Its general purpose is to summarize the information contained in many variables

into a smaller number of factors. It is an interdependence technique in which all variables are simultaneously considered.

- 4 Factor is a linear combination of the original variables. Factors also represent the underlying dimensions (constructs) that summarize or account for the original set of observed variables.
- 5 'Factor loading' is a measure of the importance of the variable in measuring each factor. It is used for interpreting and labeling a factor. It is the correlation between the original variables and the factors, and key to understanding the nature of a factor.
- 6 Ideally the sample size should be at least 150 (subject to variable ratio greater than 5). The factor analysis of 35 variables with 531 sample is found adequate (KMO test result =  $0.881 \geq 0.5$ ) and valid (Bartlett's test of sphericity indicates a significance level of 0.000).
- 7 Community refers to a measure of the percentage of a variable's variation that is explained by the factors. It is the amount of variance an original variable share with all other variables included in the analysis. A relatively higher community indicates that a variable has much in common with the other variables taken as a group.

## Appendixes

### Appendix 1

#### Coordination Schema

| Parameter   | Complex/Group variables                                  | Simple variables                                |
|---|--|---|
| Reasons for wearing hijab by female university students of Bangladesh | A. Religious faith                                       | 1. Gratitude to Allah                           |
|   |  | 2. Enforced in Islam                            |
|   |  | 3. Represent as a Muslim                        |
|   |  | 4. Religious commitments                        |
|   |  | 5. Performed Hajj                               |
|   | B. Family value  | 1. Family love/wishes                           |
|   |  | 2. Family tradition/value                       |
|   |  | 3. Family encouragement                         |
|   |  | 4. Family virtue/piousness                      |
|   | C. Safety & security                                     | 1. Previous bitter experience                   |
|   |  | 2. Security in public                           |
|   |  | 3. Safety & security in roads, daily activities |
|   |  | 4. Less objectification                         |
|   | D. Vogue & Fashion                                       | 1. Fashion/more presentable                     |
|   |  | 2. Protects hair                                |
|   |  | 3. Looks better                                 |
|   |  | 4. Easy to handle appearance                    |
|   |  | 5. New style and fashion                        |
|   |  | 6. Following the trend                          |
|   | E. Accessibility & convenience                           | 1. Depict modesty                               |
|   |  | 2. Feel comfortable                             |
|   |  | 3. Get induced/Habituated                       |
|   |  | 4. Helps to avoid non-halal things/offerings    |
|   |  | 5. Easy access to places & public transport     |
| 6. To hide at ease when required                                      |  |   |
| F. Self-confidence & judgment   | 1. Feel proud  |   |
|   | 2. Feel respected  |   |
|   | 3. A woman's look should only be revealed to her husband |   |
|   | 4. Prove inner abilities not physical appearance         |   |
|   | 5. Set good religious example for youngsters             |   |
| G. Peer influence   | 1. My boyfriend likes it                                 |   |
|   | 2. Wish of in-laws                                       |   |
|   | 3. Wish of husband                                       |   |
|   | 4. Helps me in dating                                    |   |
| H. Overall idea about hijab   | 1. Generally hijab is helpful                            |   |

**Appendix 2**

*University Wise Perceptual Difference about Wearing Hijab*

| Variables                                       | Means<br>( $\mu_{Pb}$ , $\mu_{Pv}$ ) | Variables  | Means<br>( $\mu_{Pb}$ , $\mu_{Pv}$ ) |
|---|--------------------------------------|--|--------------------------------------|
| <b>A. Religious Faith</b>                       |                                      | <b>E. Accessibility and Convenience</b>                                |                                      |
| 1. Gratitude to Allah                           | 4.72, 4.61                           | 1. Depict modesty*   | 3.95, 3.74                           |
| 2. Enforced in Islam                            | 4.61, 4.52                           | 2. Feel comfortable  | 3.95, 4.10                           |
| 3. Represent myself as a Muslim                 | 4.38, 4.33                           | 3. Get induced/Habituated*   | 3.63, 3.86                           |
| 4. Religious commitments*                       | 4.60, 4.41                           | 4. Helps to avoid non-halal things/offerings                           | 3.69, 3.70                           |
| 5. Performed Hajj                               | 2.84, 3.10                           | 5. Easy access to places & public transport                            | 2.98, 3.10                           |
| <b>B. Family Value</b>                          |                                      | 6. To hide at ease when required*                                      | 2.55, 2.90                           |
| 1. Family loves/wants                           | 3.47, 3.59                           | 7.   |                                      |
| 2. Family tradition/value                       | 3.33, 3.29                           | <b>F. Self-Confidence/Judgment</b>                                     |                                      |
| 3. Family encouragement                         | 3.64, 3.65                           | 1. Feel proud  | 3.83, 4.02                           |
| 4. Family is pious                              | 3.99, 3.92                           | 2. Feel respected  | 4.00, 4.03                           |
| <b>C. Safety and Security</b>                   |                                      | 3. A woman's look should only be revealed to her husband               | 3.84, 3.79                           |
| 1. Previous bad experience                      | 2.19, 2.34                           | 4. Performed Hajj  | 2.84, 3.10                           |
| 2. Security in public                           | 3.49, 3.47                           | 5. Ensure people judge me by my inner abilities than bodily appearance | 3.82, 3.72                           |
| 3. Safety & security in roads, daily activities | 3.63, 3.53                           | 6. Set good religious example for youngsters                           | 3.78, 3.89                           |
| 4. Less objectification                         | 3.40, 3.40                           | <b>G. Peer Influence</b>   |                                      |
| <b>D. Vogue &amp; Fashion</b>                   |                                      | 1. My boyfriend likes it   | 2.09, 2.29                           |
| 1. Fashion/more presentable                     | 2.61, 2.85                           | 2. Wish of in-laws*  | 2.24, 2.57                           |
| 2. Protects hair*                               | 2.89, 3.26                           | 3. Wish of husband   | 2.48, 2.73                           |
| 3. Looks better                                 | 3.13, 3.34                           | 4. Helps me in dating  | 1.79, 1.78                           |
| 4. Easy to handle appearance*                   | 3.16, 3.48                           | <b>H. Overall idea about hijab</b>                                     |                                      |
| 5. New style and fashion *                      | 2.16, 2.54                           | 1. Generally hijab is helpful  | 4.43, 4.41                           |
| 6. Following the trend*                         | 2.04, 2.30                           |  |                                      |

\* Mean indices of public and private university students are significantly different at  $\alpha= 5\%$

**Appendix 3***Perceptual Difference about Wearing Hijab based on Marital Status*

| <i>Variables</i>                                 | <i>Mean<br/>(<math>\mu_S, \mu_M</math>)</i> | <i>Variables</i>  | <i>Mean<br/>(<math>\mu_S, \mu_M</math>)</i> |
|--|---|---|---|
| <b>A. Religious Faith</b>                        |   | <b>E. Accessibility &amp; Convenience</b>                               |   |
| 1. Gratitude to Allah                            | 4.70, 4.60                                  | 1. Depict modesty   | 3.85, 3.76                                  |
| 2. Obligatory in Islam                           | 4.60, 4.49                                  | 2. Feel comfortable   | 4.11, 3.94                                  |
| 3. Represent myself as a Muslim                  | 4.41, 4.26                                  | 3. Get induced/Habituated   | 3.82, 3.68                                  |
| 4. Religious obligations                         | 4.52, 4.45                                  | 4. Helps to avoid non-halal things/offerings*                           | 3.81, 3.53                                  |
| 5. Performed Hajj                                | 3.05, 2.90                                  | 5. Easy access to places & public transport*                            | 3.17, 2.86                                  |
| <b>B. Family Value</b>                           |   | 6. To hide at ease when required  | 2.78, 2.73                                  |
| 1. Family loves/wants*                           | 3.65, 3.35                                  | <b>F. Self-Confidence &amp; Judgment</b>                                |   |
| 2. Family tradition/value*                       | 3.46, 3.04                                  | 1. Feel proud   | 4.02, 3.80                                  |
| 3. Family encouragement                          | 3.73, 3.54                                  | 2. Feel respected   | 4.20, 3.69                                  |
| 4. Family is pious                               | 3.96, 3.91                                  | 3. A woman's look should only be revealed to her husband                | 3.80, 3.81                                  |
| <b>C. Safety &amp; Security</b>                  |   | 4. Ensure people judge me by my inner abilities than bodily appearance* | 3.89, 3.52                                  |
| 1. Previous bad experience*                      | 2.36, 2.12                                  | 5. Set good religious example for youngsters*                           | 3.96, 3.68                                  |
| 2. Security in public*                           | 3.62, 3.24                                  | <b>G. Peer Influence</b>  |   |
| 3. Safety & security in roads, daily activities* | 3.74, 3.29                                  | 1. My boyfriend/husband likes it*                                       | 2.35, 1.97                                  |
| 4. Less objectification*                         | 3.54, 3.17                                  | 2. Wish of in-laws  | 2.54, 2.25                                  |
| <b>D. Vogue &amp; Fashion</b>                    |   | 3. Wish of boyfriend/husband  | 2.68, 2.53                                  |
| 1. Fashion/more presentable*                     | 2.89, 2.52                                  | 4. Helps in dating/outing*  | 1.75, 1.95                                  |
| 2. Protects hair                                 | 3.20, 2.96                                  | <b>H. Overall idea about hijab</b>                                      |   |
| 3. Looks better                                  | 3.33, 3.15                                  | 1. Generally hijab is helpful   | 4.47, 4.29                                  |
| 4. Easy to handle appearance*                    | 3.51, 3.11                                  |   |   |
| 5. New trend in fashion                          | 2.49, 2.24                                  |   |   |
| 6. Following the trend                           | 2.26, 2.08                                  |   |   |

\* Means of opinion of single and married students are significantly different at  $\alpha=5\%$

**Appendix 4***Perceptual Difference of Students from Different Faculties*

| Variables  | $\mu_1$ | $\mu_2$ | $\mu_3$ | $\mu_4$ | $\mu_5$ | $\mu_T$ | $\sigma_1$ | $\sigma_2$ | $\sigma_3$ | $\sigma_4$ | $\sigma_5$ | $\sigma_T$ |
|--|---------|---------|---------|---------|---------|---------|------------|------------|------------|------------|------------|------------|
| <b>A. Religious Faith</b>                                |         |         |         |         |         |         |            |            |            |            |            |            |
| 1. Enforced in Islam                                     | 4.55    | 4.60    | 4.50    | 4.61    | 4.95    | 4.56    | 0.838      | 0.756      | 0.804      | 0.812      | 0.213      | 0.791      |
| 2. Religious commitments                                 | 4.55    | 4.43    | 4.42    | 4.59    | 4.95    | 4.49    | 0.896      | 0.871      | 0.886      | 0.705      | 0.213      | 0.856      |
| <b>B. Family Value</b>                                   |         |         |         |         |         |         |            |            |            |            |            |            |
| No variable has significantly different mean             |         |         |         |         |         |         |            |            |            |            |            |            |
| <b>C. Safety &amp; Security</b>                          |         |         |         |         |         |         |            |            |            |            |            |            |
| No variable has significantly different mean             |         |         |         |         |         |         |            |            |            |            |            |            |
| <b>D. Vogue &amp; Fashion</b>                            |         |         |         |         |         |         |            |            |            |            |            |            |
| 1. Fashion/more presentable                              | 2.70    | 2.54    | 2.93    | 2.63    | 1.95    | 2.74    | 1.556      | 1.354      | 1.474      | 1.409      | 1.359      | 1.473      |
| 2. Protects hair   | 3.01    | 2.81    | 3.28    | 3.08    | 2.41    | 3.08    | 1.510      | 1.410      | 1.469      | 1.484      | 1.563      | 1.485      |
| 3. Looks better  | 3.16    | 3.09    | 3.46    | 3.14    | 2.32    | 3.26    | 1.456      | 1.395      | 1.389      | 1.458      | 1.393      | 1.429      |
| 4. New trend in fashion                                  | 2.50    | 2.13    | 2.54    | 2.21    | 1.52    | 2.39    | 1.565      | 1.265      | 1.503      | 1.458      | 0.814      | 1.466      |
| 5. Following the trend                                   | 2.48    | 2.01    | 2.26    | 2.00    | 1.29    | 2.20    | 1.570      | 1.176      | 1.441      | 1.414      | 0.717      | 1.419      |
| <b>E. Accessibility &amp; Convenience</b>                |         |         |         |         |         |         |            |            |            |            |            |            |
| 1. Depict modesty  | 4.02    | 3.98    | 3.68    | 3.90    | 3.52    | 3.82    | 1.079      | 0.958      | 1.058      | 1.085      | 1.401      | 1.072      |
| 2. To hide at ease when required                         | 2.66    | 2.29    | 2.93    | 2.80    | 2.62    | 2.74    | 1.404      | 1.336      | 1.419      | 1.457      | 1.499      | 1.423      |
| <b>F. Self-confidence &amp; Judgment</b>                 |         |         |         |         |         |         |            |            |            |            |            |            |
| 1. A woman's look should only be revealed to her husband | 3.84    | 3.89    | 3.70    | 3.71    | 4.55    | 3.80    | 1.243      | 1.289      | 1.319      | 1.275      | 0.671      | 1.280      |
| <b>G. Peer Influence</b>                                 |         |         |         |         |         |         |            |            |            |            |            |            |
| 1. My boyfriend/husb and likes it                        | 2.22    | 2.01    | 2.37    | 2.09    | 1.40    | 2.21    | 1.502      | 1.303      | 1.503      | 1.488      | 1.046      | 1.463      |
| <b>H. Overall Idea about Hijab</b>                       |         |         |         |         |         |         |            |            |            |            |            |            |
| The variable does not have significantly different mean  |         |         |         |         |         |         |            |            |            |            |            |            |

**Appendix 5***Post Hoc test Results of Perceptual difference of Students from Different Faculties*

| Variables                        | Faculty (I)  | Faculty (J)                               | Mean Difference (I-J) | Significance | Multiple Comparison Method |              |
|----------------------------------|--|---|-----------------------|--------------|----------------------------|--------------|
| <b>A. Religious Faith</b>        |  |   |                       |              |                            |              |
| 1. Enforced in Islam             | Medical  | Arts                                      | 0.403*                | 0.000        | Games-Howell               |              |
|                                  |  | Science                                   | 0.350*                | 0.003        |                            |              |
|                                  |  | Commerce                                  | 0.457*                | 0.000        |                            |              |
|                                  |  | Engineering                               | 0.342                 | 0.058        |                            |              |
| 2. Religious commitments         | Medical  | Arts                                      | 0.407*                | 0.001        |                            |              |
|                                  |  | Science                                   | 0.529*                | 0.000        |                            |              |
|                                  |  | Commerce                                  | 0.534*                | 0.000        |                            |              |
| Engineering                      |  | 0.363*                                    | 0.014                 |              |                            |              |
|                                  | <b>B. Vogue &amp; Fashion</b>                            |   |                       |              |                            |              |
|                                  | 1. Fashion/more presentable                              | Medical                                   | Arts                  | -0.752       | 0.186                      | Games-Howell |
| Science                          |  |   | -0.588                | 0.403        |                            |              |
| Commerce                         |  |   | -0.980*               | 0.032        |                            |              |
| Engineering                      |  |   | -0.673                | 0.350        |                            |              |
| 2. Protects hair                 | Commerce   | Arts                                      | 0.269                 | 0.120        | LSD                        |              |
|                                  |  | Science                                   | 0.465*                | 0.013        |                            |              |
|                                  |  | Engineering                               | 0.197                 | 0.395        |                            |              |
| 3. Looks better                  | Medical  | Medical                                   | 0.869*                | 0.008        |                            |              |
|                                  |  | Arts                                      | -0.845                | 0.102        |                            |              |
|                                  |  | Science                                   | -0.774                | 0.162        |                            |              |
| Engineering                      |  | Commerce                                  | -1.146*               | 0.009        |                            |              |
|                                  | 4. New trend in fashion                                  | Medical                                   | Engineering           | -0.825       | 0.174                      | Games-Howell |
|                                  |  |   | Arts                  | -0.981*      | 0.001                      |              |
| Science                          |  |   | -0.603                | 0.070        |                            |              |
| Commerce                         |  |   | -1.016*               | 0.000        |                            |              |
| 5. Following the trend           | Medical  | Engineering                               | -0.685                | 0.107        |                            |              |
|                                  |  | Arts                                      | -1.190*               | 0.000        |                            |              |
|                                  |  | Science                                   | -0.726*               | 0.006        |                            |              |
| Commerce                         |  | Commerce                                  | -0.979*               | 0.000        |                            |              |
|                                  | Engineering  |   | Engineering           | -0.714       | 0.054                      |              |
|                                  |  | <b>C. Accessibility &amp; Convenience</b> |                       |              |                            |              |
| 1. Depict modesty                |  | Commerce                                  | Arts                  | -0.335*      | 0.008                      | LSD          |
|                                  | Science  |   | -0.293*               | 0.030        |                            |              |
|                                  | Engineering  |   | -0.214                | 0.201        |                            |              |
|                                  | Medical  |   | 0.160                 | 0.510        |                            |              |
| 2. To hide at ease when required | Science  | Arts                                      | -0.366                | 0.076        |                            |              |
|                                  |  | Commerce                                  | -0.642*               | 0.000        |                            |              |
|                                  |  | Engineering                               | -0.505*               | 0.046        |                            |              |
| Medical                          |  | Medical                                   | -0.328                | 0.339        |                            |              |
|                                  | <b>D. Self-confidence &amp; Judgment</b>                 |   |                       |              |                            |              |
|                                  | 1. A woman's look should only be revealed to her husband | Medical                                   | Arts                  | 0.701*       | 0.004                      | Games-Howell |
| Science                          |  |   | 0.660*                | 0.012        |                            |              |
| Commerce                         |  |   | 0.848*                | 0.000        |                            |              |
| Engineering                      |  |   | 0.831*                | 0.005        |                            |              |
| <b>E. Peer Influence</b>         |  |   |                       |              |                            |              |
| 1. My boyfriend/husband likes it | Medical  | Arts                                      | -0.822*               | 0.041        | Games-Howell               |              |
|                                  |  | Science                                   | -0.612                | 0.191        |                            |              |
|                                  |  | Commerce                                  | -0.968*               | 0.006        |                            |              |
|                                  |  | Engineering                               | -0.687                | 0.219        |                            |              |

\* The mean difference is significant at  $\alpha=5\%$



**Appendix 6**

*Dependence of Veil Color on University type, Faculty and Marital Status*

| Demographic Attribute | Category       | Count          | Veil type |       |           |        |       | Total | Likelihood ratio p-value |             |
|-----------------------|----------------|----------------|-----------|-------|-----------|--------|-------|-------|--------------------------|-------------|
|                       |                |                | Black     | White | Off white | Golden | Brown |       |                          | Multi color |
| Type of University    | Public         | Count          | 63        | 6     | 9         | 3      | 13    | 81    | 175                      | 0.274       |
|                       |                | Expected Count | 70.2      | 7.5   | 9.6       | 4.4    | 14    | 69.3  | 175                      |             |
|                       | Private        | Count          | 97        | 11    | 13        | 7      | 19    | 77    | 224                      |             |
|                       |                | Expected Count | 89.8      | 9.5   | 12.4      | 5.6    | 18    | 88.7  | 224                      |             |
|                       | Arts           | Count          | 44        | 3     | 7         | 1      | 6     | 40    | 101                      |             |
|                       |                | Expected Count | 40.6      | 4.3   | 5.6       | 2.3    | 8.4   | 39.8  | 101                      |             |
| Science               | Count          | 30             | 3         | 6     | 1         | 8      | 15    | 63    |                          |             |
|                       | Expected Count | 25.3           | 2.7       | 3.5   | 1.4       | 5.3    | 24.8  | 63    |                          |             |
| Faculty               | Commerce       | Count          | 67        | 8     | 7         | 6      | 16    | 81    | 185                      | 0.431       |
|                       |                | Expected Count | 74.3      | 7.9   | 10.3      | 4.2    | 15.4  | 72.9  | 185                      |             |
|                       | Engineering    | Count          | 11        | 2     | 1         | 0      | 3     | 13    | 30                       |             |
|                       |                | Expected Count | 12        | 1.3   | 1.7       | 0.7    | 2.5   | 11.8  | 30                       |             |
|                       | Medical        | Count          | 7         | 1     | 1         | 1      | 0     | 7     | 17                       |             |
|                       |                | Expected Count | 6.8       | 0.7   | 0.9       | 0.4    | 1.4   | 6.7   | 17                       |             |
| Marital Status        | Single         | Count          | 130       | 8     | 18        | 8      | 26    | 113   | 303                      | 0.069       |
|                       |                | Expected Count | 122.4     | 12.7  | 16.4      | 7.5    | 24.6  | 119.4 | 303                      |             |
|                       | Married        | Count          | 34        | 9     | 4         | 2      | 7     | 47    | 103                      |             |
|                       |                | Expected Count | 41.6      | 4.3   | 5.6       | 2.5    | 8.4   | 40.6  | 103                      |             |

## Appendix 7

### Communalities

| Causes  | Extraction | Causes  | Extraction |
|---|------------|---|------------|
| 1) Gratitude to Allah                           | 0.726      | 18) Following current Trend                     | 0.778      |
| 2) Obligatory in Islam                          | 0.761      | 19) Depict modesty                              | 0.575      |
| 3) Represent as Muslim                          | 0.604      | 20) Comfortable                                 | 0.652      |
| 4) Religious obligations                        | 0.720      | 21) Habituated                                  | 0.648      |
| 5) Family Loves                                 | 0.718      | 22) Avoid non-halal things                      | 0.571      |
| 6) Family Value                                 | 0.737      | 23) Easy Access to places                       | 0.705      |
| 7) Family encouragement                         | 0.754      | 24) Hide at ease                                | 0.641      |
| 8) Pious Family                                 | 0.626      | 25) Feel proud                                  | 0.825      |
| 9) Previous Bad Experience                      | 0.581      | 26) Feel Respected                              | 0.783      |
| 10) Security in public                          | 0.814      | 27) Beauty revealed to husband only             | 0.500      |
| 11) Safer and secure in roads, daily activities | 0.824      | 28) Performed Hajj                              | 0.438      |
| 12) Less objectification                        | 0.615      | 29) Prove inner abilities not bodily appearance | 0.551      |
| 13) Fashion/presentable                         | 0.740      | 30) Religious Example                           | 0.563      |
| 14) Protects Hair                               | 0.688      | 31) Boyfriend                                   | 0.682      |
| 15) Looks Better                                | 0.763      | 32) Wish In-Laws                                | 0.838      |
| 16) Easy to handle appearances                  | 0.739      | 33) Wish of Husband                             | 0.789      |
| 17) New Trend                                   | 0.782      | 34) Dating                                      | 0.625      |

Extraction Method: Principal Component Analysis.

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