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## **The Relationship of Muslimah Clothing with The Morals of Santriwati at House of an Islamic Boarding School Hasanatul Barokah, Tambusai District, Rokan Hulu Regency**

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***Abstract:***

*Muslimah clothing is clothing that is in accordance with the provisions set by Islamic law, and the wearer reflects a Muslim woman who is obedient to the teachings of her religion in dress procedures. Morals are characteristics that are inherent in a person and become his identity. In addition, morality can also be interpreted as a trait that has been accustomed, inculcated, ingrained, so that it becomes a habit and is easy to implement. The formulation of the problem in this study is how the relationship between Muslim women's clothing and the morals of female students is. The purpose of the study was to determine a significant relationship between Muslim women's clothing and the morals of santriwati. The type of correlational research, with a population of 127, and a sample of 32 people, data collection techniques with questionnaires and documentation, formulation based on the results of data processing and analysis that the author did, then obtained the conclusion that there is a significant relationship between Muslim clothing and the morals of the students of the Hasanatul Barokah Islamic Boarding School, Tambusai sub-district, Rokan Hulu Regency. santriwati's morals is 0.75, according to the interpretation of the correlation coefficient the value of 0.75 lies in the 0.60-0.799 interval with the criteria of a strong relationship level.*

***Keywords:*** Muslimah Clothing, Morals, Santriwati, Islamic Boarding

### **1. Introduction**

Islam as one of the universally applicable divine religions, is a religion that has a complete system of life. And in it there are laws that regulate the procedures for human life ranging from things that are routinely done every day, such as how to talk or eat, to things that are more complicated, for example in state procedures. In the dress code, Islam does not merely require clothing as a cover for the body, but clothing is a complete and comprehensive means of health, decency, and environmental safety. Furthermore, Islam also considers the way of dress as an act of worship and obedience of a ummah which results in the promise of reward for those who carry it out (Susandi & Muhammad, 2022; Ziaulhaq & Idris, 2022; Arifah, et al., 2018).

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Islam allows every Muslim, even telling that his movements are good, beautiful to look at and his life is neatly organized to enjoy the jewelry and clothes that Allah has created (Dzhumaev, K. D., & Tuksanova, 2022). And among the rules of Allah that must be obeyed is covering the genitals, even more so for Muslim women. The name *aurat*, means embarrassing when seen by other people, so it needs to be taken care of properly. And among the honor of Allah and the respect and preservation of dignity for women is the obligation to wear a closed garment (*hijab*). Allah SWT made the command to wear the veil as a form of maintaining the chastity of Muslim women (Hassan & Ara, 2021).

Likewise, Islam has set conditions for Muslim women's clothing in public life, as shown by the texts of the Qur'an and *As Sunnah*. One of the conditions is that Muslim women are not allowed to use transparent textile materials or print the curves of a woman's body. Thus, even though it covers the genitals but if it is tight or prints the curves of the body or uses transparent materials, it is still not considered a perfect Muslim dress (Ara, 2021).

Muslimah clothing is clothing that is in accordance with the provisions set by Islamic law, and the wearer reflects a Muslim woman who is obedient to the teachings of her religion in dress procedures. Muslim clothing is not just a symbol but by wearing it means that a woman has proclaimed to Allah's creatures her beliefs, her views on the world, the way of life she is taking (Khalid & Akhtar, 2018).

The phenomenon of modern Islamic youth today is the *hijab* style wrapped around the neck, not stretched out to the chest as Islamic teachings, wearing clothes and tight and even transparent pants. Intercourse is almost no different from non-*hijab* teenagers, they are used to being alone with the opposite sex without any distance as Islam demands. From this phenomenon, it appears that a person who wears a headscarf becomes the center of attention and is the target of people's eyes. Of course it was due to violations committed by the woman in dressing (Saeed, et al., 2020).

The lack of knowledge about the nature of using Islamic clothing and the demands imposed by the Islamic religion, makes Muslim women arbitrarily wear clothes. Basically, Muslim clothing serves to cover the feminine genitalia in order to avoid immorality. However, sometimes nowadays it is only used as a cover or identity for certain women to seem good, polite, polite and virtuous. And even just used as a trend and fashion style only. If this phenomenon continues, how sad is the condition of Muslim women and the self-esteem of Muslim women today (Puspitasari & Dolah, 2018; Rahayu, 2020; Lee & Park, 2020).

Islamic schools can save the younger generation of Islam from destruction that stems from mistakes in dress, so Islamic schools are very appropriate to cultivate

Muslimah clothing. The school requires its students to dress Muslimah in the school environment. The form of Muslim clothing itself is in the form of a school uniform that covers the genitals and is in accordance with the conditions that have been determined by syar'i. This of course aims for the learning process for students to dress in accordance with Islamic rules which starts from school and can then be implemented in everyday life (Wahidah, 2022; Sulaiman & Raifu, 2020).

At the Hasanatul Barokah Islamic Boarding School, Tambusai Timur District, Rokan Hulu Regency, which is one of the Islamic educational institutions, where the place is in a Muslim environment, the name of the pesantren is that the students are Muslim. So it is appropriate for female students to be able to carry out Islamic teachings, including cultivating Muslimah clothing in everyday life. Basically as an Islamic educational institution, the Hasanatul Barokah Islamic Boarding School, Tambusai District, requires all female students to wear Muslim clothing. However, there are still female students in the school environment and outside the school who do not get used to noble character. Although some already exist. This can be seen from the following phenomena:

1. There are still some female students who wear Muslim clothing but their morals are not good.
2. There are still some female students who use Muslimah clothing and still often violate the existing rules.
3. There are still female students who wear Muslimah clothing but still hurt their friends.

## **2. Methodology**

This type of research is correlation research, which is descriptive qualitative, namely research procedures that produce descriptive data in the form of written or spoken words from people who are needed in real and actual life. This research is located in Hasanatul Barokah Islamic Boarding School, Tambusai District, Rokan Hulu Regency.

The subjects of this study were female students at the Hasanatul Barokah Islamic Boarding School, Tambusai District, Rokan Hulu Regency. While the object is the influence of Muslimah Dress with Santriwati Morals at Hasanatul Barokah Islamic Boarding School, Tambusai District, Rokan Hulu Regency.

In this study, the population taken was all 127 students of the Hasanatul Barokah Islamic Boarding School, Tambusai District, Rokan Hulu Regency. Because the population was more than 100, 15% of the number of students of the Hasanatul Barokah Islamic Boarding School in Tambusai District, Rokan Hulu Regency were taken as samples, namely 32 people.

The framework of thinking is a presentation of the influence between different specific concepts that you want to research. These concepts must be drawn from the theory. This research consists of two variables, namely Muslimah Clothing (Free Variable/X) Morals (Bound Variable/Y). The relationship between these variables can be seen:

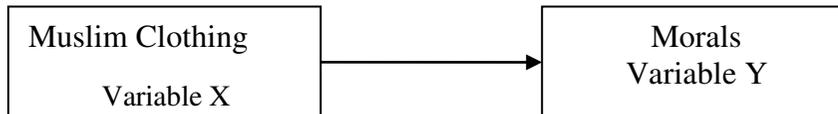


Figure 1. Relationship Between Variable

The data that has been collected and processed is then carried out with data analysis. The data analysis technique used in the research used in this study is correlation, which is one of the statistical techniques used to analyze the effect of two or more quantitative variables. The analytical techniques used in this research are: Validity and Reliability Test, Simple Regression Equation, and Hypothesis testing.

### 3. Empirical Findings/Result

Table 1. Correlation between Muslimah Clothing and Santriwati Morals (Variable X & Y)

		Correlations	
		Muslimah Clothing	Morals Santriwati
Muslimah Clothing	Pearson Correlation	1	-.075**
	Sig. (2-tailed)		.684
	N	32	32
Morals Santriwati	Pearson Correlation	-.075**	1
	Sig. (2-tailed)	.684	
	N	32	32

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

Based on the table above, it can be seen that the effect of the two variables is 0.684, this means it shows that the correlation level in the two variables is "Strong" because it is in the coefficient interval 0.60 - 0.799

The data analysis technique used in this research is Simple Linear Regression, which is to determine the effect of Muslimah Dressing. The results obtained from SPSS.20.0 are as follows:

Table 2. Muslimah Dress and Santriwati Morals (Variable X & Y)

Statistics		
	Muslimah Clothing X	Morals Santriwati Y
Valid	32	32
Missing	80	80
Std. Error of Mean	1.64855	.82502
Median	66.0000	59.5000
Std. Deviation	9.32560	4.66704
Variance	86.967	21.781
Range	47.00	15.00
Minimum	43.00	50.00
Maximum	90.00	65.00

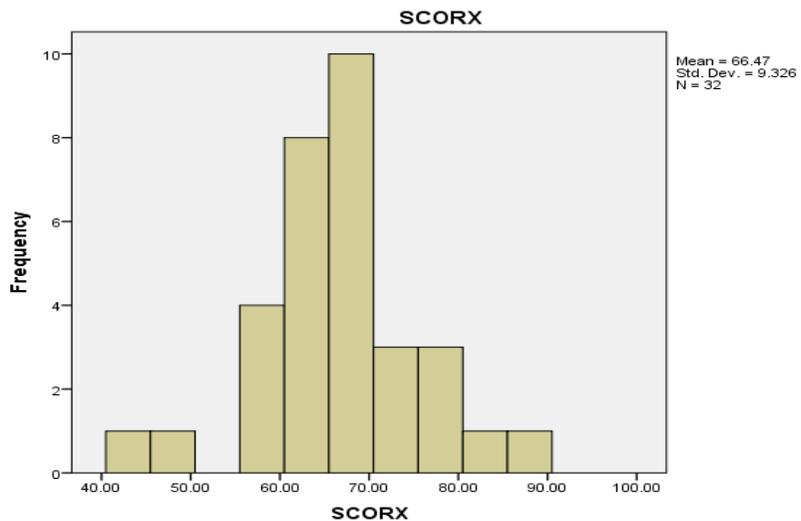


Figure 2. Score X

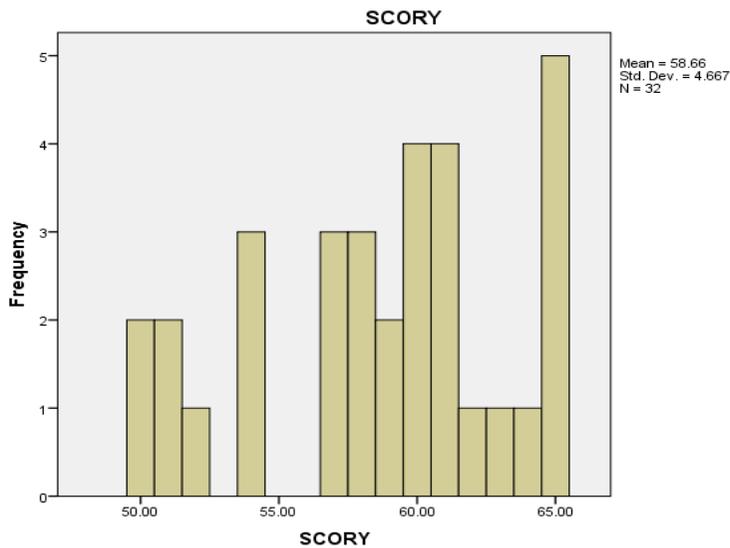


Figure 3. Score Y

The descriptive statistical table above describes the description of respondents' answers with variable X (Muslimah Clothing) and Y variable (Santriwati Morals). From the table above, the descriptive results of the variable X (Muslimah attire) are explained by the number of respondents (N) = 32 with an average (mean) of 66.47 and a standard deviation (standard deviation) of 9.326. The results of the variable Y (Akhlaq Santriwati) are explained by the number of respondents (N) = 32 with an average (mean) of 58.66 and a standard deviation (standard deviation) of 4.667.

Table 3. Simple Regression Analysis Coefficients (Coefficients)

Coefficients <sup>a</sup>					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	61.143	6.114		10.001	.000
1 SCORX	-.037	.091	-.075	-.411	.684

a. Dependent Variable: SCORY

The results of the Coefficients test in the table above, column B at constant (a) is 61,143, while the value of Morals Santriwati (b) is -.037 so that the regression equation can be written as follows:

$$Y = a + bX$$

$$Y = 61.143 + .037 X$$

The results of the interpretation of the simple linear regression equation can be described as follows:

1. (constant) = 2.035 is a constant value
2. The regression coefficient of the Akhlak Santriwati variable =  $-.037 X$ , if the  $X$  value is assessed as 1%, the Muslimah Clothing ( $Y$ ) will increase by  $-.037$ .

Based on the results of the regression coefficient with the variable Muslimah Clothing showing a positive value.

Table 4. Calculation of the Correlation Coefficient (Model Summary)

<b>Model Summary<sup>b</sup></b>					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.075 <sup>a</sup>	.006	-.028	4.73091	1.900

a. Predictors: (Constant), SCORX

b. Dependent Variable: SCORY

The Model Summary table above explains how big the influence (correlation) of  $X$  (Muslimah Clothing) is with the variable  $Y$  (Morals Santriwati). From the table it can be seen that  $R$  Square is .006. This shows that the Santriwati morality has a Muslimah Clothing of .075 while the remaining 99.25% is influenced by other factors such as the family environment, the surrounding environment and society. Based on the results above, it can be concluded that the influence of Muslimah Clothing with Santriwati Morals is 0.75 "strong" because the relationship is in the coefficient interval between 0.60 - 0.799.

To test the hypothesis in this study, it was carried out using the table of results from the following SPSS calculations:

Table 5. Calculated F value (ANOVA<sup>a</sup>)

<b>ANOVA<sup>a</sup></b>						
Model	Sum of Squares	df	Mean Square	F	Sig.	
1 Regression	3.772	1	3.772	.169	.684 <sup>b</sup>	
Residual	671.447	30	22.382			
Total	675.219	31				

a. Dependent Variable: SCORY

b. Predictors: (Constant), SCORX

In this section, the results of the ANNOVA test will be explained. From the results of the ANOVA table above, it can be seen that the  $F_{count} = 0.169$  and the significant

probability level is 0.684. The hypothesis applied in this study is if the value of  $F_{count}$  from  $F_{table}$ , then  $H_0$  is rejected and  $H_a$  is accepted, meaning that it shows that there is a significant influence between Muslimah Clothing and Santriwati Morals. Conversely, if the value of  $F_{count}$  from  $F_{table}$ , then  $H_0$  is accepted and  $H_a$  is rejected, meaning that it shows that there is no significant effect between Muslimah Clothing and Santriwati Morals.

Based on the hypothesis test above, it can be seen that the  $F_{count}$  in the Anova table is 0.169. The decision making criteria is to know the  $dk$  of the numerator = 1 and the degree of freedom ( $dk$ ) of the denominator is 30 so the  $t_{table}$  is 0.361 with a significant level of = 0.05 because  $t_{count}$  0.361 then  $H_0$  is rejected and  $H_a$  is accepted, meaning that there is a significant influence between Muslim Clothing and Santriwati Morals.

#### 4. Conclusions

Based on the previous discussion that the author did, it is known that the influence of Muslimah Clothing with Santriwati Islamic Boarding School in the Hasatul Barokah Islamic Boarding School in the "Strong" category with a range of 0.60 - 0.799 then  $H_0$  is rejected and  $H_a$  is accepted, meaning that there is a significant influence between Muslim Clothing and Islamic Boarding Morals, Hasatul Barokah Islamic Boarding School.

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