STUDENTS PERCEPTION TOWARD ETHICS OF ISLAMIC DRESS
AT DEPARTMENT OF ISLAMIC EDUCATION (PAI), IAIN AMBON, INDONESIA

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ABSTRACT
This research is based on the phenomenon of female students dressed at IAIN Ambon with a dress style that is contrary to syar'i rules as taught in Islamic teachings. As an Islamic education institution, IAIN Ambon should have guidelines for dress ethics for female students that do not deviate from Islamic teachings. This study aims to understand how female students' perceptions of dress ethics in Islamic law, especially those of students at the Faculty of Tarbiyah and Teacher Training (FITK) in the Islamic Religious Education Department (PAI) at IAIN Ambon, who are Islamic religious teacher candidates. By using qualitative descriptive methods, through observation, interview, and documentation techniques, this study found that in general the FITK PAI students had a relatively good perception of the rules of Islamic dress. It's just that some of their attitudes and dress practices are more predominantly influenced by the environment so that they change their choice of dress styles whether syar'i or non-syar'i (islamic or non-Islamic). This research also proves that the perception of clothing has a correlation with the act of dressing, but it does not apply automatically. The fact that the practice of dress is not Islamic is due to the weak influence of religious education in the family and promiscuity environment.

KEYWORDS:
Perception, Islamic Ethics, Islamic Dress

INTRODUCTION

The human need to wear clothes appears as an instinctive trait to decorate and protect the body, as well as a sense of decency (Honesti & Ernawati, 2019: 61). Individual performance in dress is important because it involves self-identity. From a good performance, the public will judge the quality of that person because it is a personal mirror of a person. Dressing, thus it is necessary to pay attention to ethics and regulations that apply in society (Rifa'i, 2009: 139), including in the community of university.

In Islamic history, Islamic dress is actually a manifestation of the high civilization of that time. Apart from following the guidelines of Islamic law, civilized society will tend to choose clothes that not only cover their bodies, but also protect themselves from despicable acts. It is this public ethic in dress that develops along with the development of past Islamic civilization.

Muslimah clothing is understood as a style of clothing for Muslim women in accordance with the teachings of the Islamic religion (Fetrianggi et al, 2017: 89). In Indonesia, the development of Muslim clothing is quite significant. In fact, almost every Muslim woman in this country wears
Muslim clothing with various fashions (Larasati, 2016). According to www.marketing.co.id quoted by Fetrianggi et al (2017), there are at least 85.2% of the population of Muslim women in Indonesia are very enthusiastic about wearing the hijab. Meanwhile, according to the designer Ria Miranda even acknowledged that the biggest contribution in realizing the dream of being the world's Muslim fashion market is thanks to the support of hijabers in Indonesia (Fetrianggi, 2016:90). Hijab consumers provide support in forms such as staying confident and continuing to wear the hijab, and being proud to use domestic hijab brands. Various hijab designers and brands have emerged and have successfully triggered business people to create other local hijab brands.

Mutiara (2014) states that Muslim clothing has developed and increased significantly, the 2014 Muslim fashion trend in Indonesia is also growing over time with the increasing market demand for male and female Muslim fashion products. This trend is marked by the euphoria of the Muslim community, especially Muslim women in Indonesia who are increasingly happy to consume Muslim clothing products. This right is an opportunity for business actors in the fashion sector to meet the needs of society for clothing that covers the genitals from head to toe.

Along with the growing interest of Muslim fashion users in Indonesia, the popularity of Muslim clothing in the world is getting higher. The development of the Muslim fashion industry has been more excited since the Indonesian Islamic Fashion Consortium (IIFC) has discussed Indonesia as the world's Muslim fashion mecca in 2020 (see www.lifestyle.okezone.com, 2011)

But the fact is, there are still many Muslim women who dress non-syar'i, or do not conform to the principles of Islamic teachings. According to research by Ramadita Fetrianggi et al (2017), Muslim women currently wear clothes with the standard "as long as their heads are veiled". Through this standard, various models of headscarves from knee length, headscarf covering the chest, or even headscarves that only extend to the neck appear with a variety of attractive colors and motifs. There is a term "jilbab slang" or headscarf that only reaches the neckline, and this model is widely used by teenagers, students, and even mothers who want to look fashionable and trendy. Muslim clothing that was once considered ancient and traditional, has now developed into a lifestyle that cannot be separated from modern women. Hijab today is experiencing rapid development, both in terms of clothes, models, accessories, and fashion creations (Fetrianggi et al, 2017: 90).

In fact, Muslim fashion styles have ethics or criteria. According to Syeikh Muhammad Nashiruddin al-Albani and the Indonesian Ulema Council (MUI) in Sukendro (2015), among the criteria for Muslim clothing are; (1) clothing must cover the whole body, other than those excluded ie face and palms, (2) clothes should be colorless that is striking (as jewelry) so as to attract the attention of the opposite sex, (3) clothing material must be thick, not thin and transparent so that the surface of the skin is tightly closed, (4) the form of clothing must be loose, not tight so that it does not reveal body curves, (5) the clothes should not be perfumed or perfumed, (6) the shape of the clothes should not resemble the opposite sex, (7) ) clothing designs do not resemble the clothing of women who are not believers or non-Muslims, and (8) clothing should not be intended to gain popularity (Sukendro, 2015: t.th).
Muslim dress according to the above criteria is actually an identity of kindness, courtesy and obedience (Sari, 2013: 1). This is in line with the word of Allah Almighty in The Quran surah Al-araf (7) verse 26, which means;

*O son of Adam, verily We have sent down clothes to cover your genitals and beautiful clothes for adornment. And the clothes of piety are the best. That is part of the signs of God's power, hopefully they always remember.*

In the above verse, it is stated that "two types of clothing", first clothes that can cover the genitals, namely emergency clothing such as underwear and hijab for women. Second is clothing that can beautify one's appearance, that is, outerwear that can create perfection and pleasure.

As for the "religious clothing" which is a form of faith and piety, it is positioned as the primacy of dress. This is in accordance with what Shaykh Abdul Wahab expressed, that, "naked soul from religion and morals is much worse than naked body" (Syaifudin, 2017: 4). This means that the soul is more entitled to comfort. The verse above is also understood as the prohibition (haram) of showing nakedness. Because the purpose of wearing clothes is to cover one's genitals, while using Muslim clothing is to avoid slander as long as the clothes used are wide and loose. Therefore, it is obligatory for every Muslim to cover his genitals.

The fact that there are still Muslim women who wear non-syar’i dress may be due to several reasons; first is due to ignorance regarding Islamic law, or secondly, the attitude of indifference and neglect (does not consider it important) regarding modesty, but considers the importance of the beauty of their body, so that they understand clothing as just a covering for their body. For this case, it is not uncommon for women to slip into acts of indulging in their genitals for the sake of something that is valued for beauty and decoration (Shihab, 2006: 44).

Modern times have indeed led to a way of thinking that views clothes as a status symbol, a status of prestige. So that someone can be accepted in certain groups if they have a certain style of dress. This fact of freedom requires anyone to be more careful and intelligent in living their lives so that they are not trapped in an increasingly secularistic era, but can navigate through this modern age by remaining based on religious morality (Salim, t.th: 18).

**LITERATURE REVIEW**

**Perception**

Fady & Azeharie (2020) explained that perception is the process of selecting, organizing and interpreting censorship data in a way that allows one to understand their world. Samovar, et.al added that perception is the process of people changing external events and experiences into meaningful internal understandings (Fady & Azeharie, 2020: 62).

perception is a process in which a person can choose, organize, and interpret information into a picture that is very meaningful in the world (Kotler, 2004: 193).

**Islamic Ethics**

Ethics comes from the Greek "ethes" which means custom. Ethics is a science that investigates good and bad by paying attention to human actions as far as the mind knows. Meanwhile, moral comes from the Latin "mores" which means habit (Habibah, 2015: 73). Ethics is very much related to morality, because talking about right and wrong. According to K. Bertrens in Hudiarini (2017) states that morals are values and norms that become guidelines for a person or group in regulating their behavior (Hudiarini, 2017: 4).

As for ethics in Islam it is called *Akhlak*, from Arabic word that means character, temperament, or behavior. Meanwhile, according to the term, it is knowledge that describes good and bad (right and wrong), regulates human relationships, and determines the ultimate goal of business and work. Akhlak are basically inherent in a person, united with behavior or actions. If the inherent behavior is bad, then it is called bad *Akhlak* or *akhlaq mazmumah*. Conversely, if the behavior is good it is called *akhlaq mahmudah*.

Between *Akhlak*, Ethics, and Morals, the three talk about right and wrong and are the guidelines for the rules of life. The difference is that ethics and morals are based on the human mind, while *Akhlak* are based on the teachings of Allah and His Messenger.

Novita Sari (2017) in her research results concluded that there was a significant correlation between ethics and hedonism and consumerism. In his research findings, it shows that there is a positive and significant relationship between a hedonic lifestyle and behavior violating the ethical rules of dress for social studies students (Sari, 2017: 543). This means that the higher the hedonic lifestyle, the higher the tendency for the behavior to violate the ethical rules of student clothing. Conversely, the lower the hedonic lifestyle, the lower the tendency for behavior to violate the ethical rules of student clothing.

Novita also found a positive and significant relationship between consumptive behavior and behavior against the ethical rules of student clothing. This means that the higher the consumptive behavior, the higher the tendency for the behavior to violate the ethical rules of student clothing. Conversely, the lower the consumptive behavior, the lower the tendency for the behavior to violate the ethical rules of student clothing (Sari, 2017: 544).

**Busana Islami (Islamic Dress)**

The term “Busana” comes from the Sanskrit language "bhusana" and a popular term in Indonesian, namely “Busana” which can be interpreted as "clothes or dress". However, the meaning of busana (dress) and pakaian (clothes) has a slight difference, where busana has the connotation of "good and beautiful dress", namely ‘busana’ that are compatible, harmonious, harmonious, pleasing to the eye, comfortable to see, suitable for the wearer and according to the occasion. While pakaian (clothes) are part of the dress itself (Riyanto, 2003: 10).
Meanwhile, the meaning of clothing is widely understood as everything that is worn from head to toe that provides comfort and displays beauty for the wearer (Ernawati, 2008: 12). Clothing in a general sense is textiles or other materials that have been sewn or not sewn that are worn or draped over a person's body. In a narrow sense, clothing can be interpreted as textile material which is draped or sewn beforehand to cover the body of a person who directly covers the skin or that does not directly cover the skin such as sarongs or cloth and kebaya, skirt, blouse, bebe (Riyanto, 2003: 11).

Islamic dress according to Fetrianggi et al (2017) consists of a veil (khimar) and a headscarf (outerwear). This is based on the order to wear Muslim clothing in Islamic teachings that Allah has said in Surah al-Ahzâb [33]: 59 which instructs women to extend their veils all over their bodies and in Surah An-Nûr [24]: 31 to cover their breasts by lengthening them, veil. Muslim clothing is used not only as a cover for genitals, but also serves to maintain honor, is easily recognized, and protects women themselves (Fetrianggi et al., 2017: 90).

Islamic clothing basically has a use value for being taqwa clothing or covering aurat. However, when an image enters into Muslim clothing, the Muslim dress does not just cover the aurat, but has other values. The power of imagery doesn't just turn utility into value. An image can give birth to what is known as "Brand Equity" or brand equity as follows: (1) the image generates loyalty to a brand or label; (2) custom or recognition of the names or symbols of certain brands; (3) feel the quality of the products consumed based on the brand, not the use or content of the product; (4) associate that certain brands are superior to others; and (5) control over the brand assets, for example control over distribution.

**RESEARCH METHOD**

This research used qualitative research method with a phenomenological perspective. Farid (2018) mentioned some basic characteristic of qualitative research that are relevant to the phenomenological method as follows: (1) Exploring values in human experience and life; (2) The focus of the research is on the whole, not on the parts that make up the whole; (3) The research objective is to find the meaning and nature of experience, not just looking for explanations and looking for measures of reality; (4) Obtaining a picture of life from a first-person perspective through in-depth interviews, both formal and informal; (5) The data obtained are the basis for scientific knowledge to understand human behavior; (6) Questions that reflect the interests, involvement, and personal commitment of the researcher; (7) Seeing experience and behavior as an inseparable unit, whether it is the unity between the subject and the object, or between parts and the whole.

The author choose a qualitative-phenomenological approach because it is suitable to describe the purpose of this study, namely to explain students' perceptions of Muslim clothing which tends to be considered just a fashion, lifestyle. Phenomena are everything that appears in the awareness of human life experience (Daymon & Holloway, 2011: 181). This life experience and awareness of the subject are sources of authentic data, from which meanings are born (Farid, 2018).
Data collection techniques in this study used observation, interviews, document study, and literature study. Data processing and analysis techniques were carried out in IAIN Ambon, especially at the Department of Islamic Education (PAI). Furthermore, the collected data were analyzed to draw conclusions.

This study used a triangulation technique, which is a technique for checking the validity of the findings data to make comparisons with sources, methods or theories (Moleong, 2012). Through this technique, the writer compared the observed data with the interview data, and then checked and made in-depth comparisons more accurate.

RESULTS AND DISCUSSION

Foundations of Islamic Ethics
Islamic ethics are the principles and rules that are compiled based on the revelation of Allah Almighty for the purpose of regulating human life in the world as best as possible. The main difference between Islamic ethics and general ethics lies in its source. Where ethics is generally sourced from human judgment, therefore it is relative. Meanwhile, the main source of Islamic ethics is the revelation that comes from Allah Almighty and the Prophet Muhammad (KBBI, 2005: 126). Because the source is revelation, the truth of Islamic ethics is absolute.

In the context of dress ethics, The Quran Surah Al-Ahzab [33] verse 59 regulates thus:

O Prophet, say to your wives, daughters and wives of believers, "Let them stretch out their veils all over their bodies". That is so that they are easier to recognize, because of that they are not disturbed. And Allah is Forgiving, Most Merciful.

In this verse, Allah Almighty instructs the prophets to convey to their wives and also all Muslim women, including their children, to lengthen their headscarves in order to be recognized and differentiate from non-Muslim women. The wisdom of this commandment is that they can be protected. Because by wearing the hijab, other people will respect them as good Muslim personalities.

Asbabun Nuzul or the reason for the passage of the above verse is that in the past, wicked men from among the people of Medina liked to go out at night when it was dark. They roamed the streets of Medina and liked to disturb women who wanted to carry out their desires at night. But when they see the woman who comes out wearing the headscarf, they say to their friends, “This is a free woman, don't bother you.” And when they see women who do not wear the headscarf, then they say, “this is a slave,” then they disturb them (see Toyib, 2018: 75; Sidiq, 2010: 169)

The veil at the time of the Prophet and his companions was a symbol of honor, or clothing that made the difference between a free person and a slave. Muhammad Khair Fatimah (2002) states that clothes in Islamic ethics are interpreted as a favor of Allah Almighty to be thankful for, because besides being useful to protect themselves from natural factors such as heat, cold, sun, rain, but also to protect themselves from disturbances that can damage the honor self (Fatima, 2002: 1).
Muhammad Taqjyyuddin Alawiy in his work, *Ethics of Dressing a Muslim / Muslimah*, from www.com/etika- berpakaian- seorang- muslimmuslimah. html,, provides ethical procedures for Muslim dress, namely;

1. Start everything by reading "basmalah" so that all our work is always blessed by Allah Almighty.
2. Recite prayers when undressing or taking clothes from their places.
3. Read a prayer while wearing clothes.
4. Starts dressing with the right member, and begins to take it off with the left member.
5. Do not dress like the opposite sex, men resemble women and women do not resemble men.
6. Do not dress like someone who is not in accordance with Islamic values.
7. Be veiled, or dress that covers the whole body (aurat).
8. Let the clothes be natural and civilized, not in the form of flashy adornments, strange pieces, or striking colors, which cause slander and attention. Including not thin, transparent, narrow, tight, and shows the curves of the body.
9. Should not wear clothes with a feeling of arrogance and arrogance, because that is forbidden by Islam.

Islam likes beauty (aesthetics), including in terms of dress. However, this beauty should not have penetrated the boundaries of religious law. Therefore, there are requirements for Muslim dress as described above.

Islamic clothing itself is divided into several types. The headscarf, for example, is a garment that should have roomy shape so that it can cover a woman's genitals, except for the face and palms up to the wrists. This is important to know, because many people assume that the hijab is just a head covering or some kind of headscarf. In fact, the true meaning of the veil is a cloth that stretches out to cover the entire body from top to ankle. Hijab in this sense is clothing that is not tight, does not form curves, and is not shaded or transparent (Eliana, Hijabpedia.com, March 25 2018).

Hijab is derived from Arabic, meaning the same as a veil or wall / cover. The meaning of the meaning of the hijab or curtain here is a curtain or something that separates / limits both in the form of walls, cubicles, curtains, cloth, and others (Ibn Haj et al., 2006: 5). As for the syara 'hijab, is a woman who covers her entire body and jewelry, so that foreigners (who are not her mahram) do not see anything from the body and the jewelry she is wearing (Abu Zaid, t.th:30).

The "veil" is the Indonesian language in Arabic called khimar, plural khumur which means the cap / hood that covers the head, neck, to the woman's chest. Litsaam is like a chimaar, but only the eyes are visible. Khimar is the singular form of Khumur. Its meaning revolves around blocking and covering, which is something a woman uses to cover her head, face, neck and chest. The main requirement is not thin and shaded (Abu Zaid, t.th:53).

**Dress Ethics at IAIN Ambon**

The IAIN Ambon, especially the PAI department, has issued a set of norms regulating uniforms for students. The standard rules of dress for female students of PAI are; Students are required to
dress Muslim women according to Islamic law: wearing brackets / long sleeves, covering the hips, wearing a hijab that covers the chest, wearing a skirt that covers the ankles and wearing shoes that cover the fingers and the surfaces of the feet. It is not permissible for students to wear transparent clothing and / or tight pants without veiling, wearing sandals and sandals in participating in academic activities or administrative services on campus.

The dress regulations for (male) students of PAI IAIN Ambon are; Students are obliged to wear a shirt, trousers and wear shoes that cover the fingers and feet. Every student is not allowed to wear T-shirts / no collars, torn pants or clothes, sarongs and sandals, hats, long and / or painted hair, earrings, necklaces, bracelets and tattoos in participating in academic activities or campus administration services.

As a consequence of the regulations that have been set, sanctions are imposed for each student who violates the Code of Ethics and Rules, namely:
1. warning or verbal;
2. Payment of compensation for damaged or lost goods;
3. Did not get administrative and / or academic student services;
4. Revocation of rights to participate in certain academic activities;
5. Revocation of rights to participate in all academic activities within a certain period of time;
6. Overcoming and / or cancellation of exam results for certain courses or all courses and one semester;
7. Suspensions for one semester or more from academic and / or student activities while still being obliged to pay tuition fees and as a full study period;
8. Disrespectful dismissal from IAIN Ambon;
9. Reported to the authorities if he violated the law if deemed necessary.

PAI Students’ Perceptions of Muslim Clothing
Based on the results of the interviews conducted, it was concluded that the perceptions of PAI students about dressing according to the teachings of the The Quran and Hadith were very good. All of the informants answered quite convincingly that covering the genitals was an obligation that every Muslim and Muslimah had to carry out.

It appears that there is sufficient understanding of the rules or requirements for Muslimah dress among PAI students. In fact, they also quite understand the manners of Muslimah dress and clothing practices that are not in accordance with the teachings of the Islamic Religion such as wearing hijab but wearing thin or revealing body curves that can cause lust for men. This is quite well understood, evidenced from all the results of the researchers' interviews.

Although of course there are still a number of PAI students who don't understand the boundaries of women's genitals. In their perception, the hijab, for example, is enough to cover the head, or it is nothing more than a style. So that the way they wear hijab tends to not pay attention to the rules of hijab that are in accordance with Islamic law, for example wearing a tight and short hijab, which shows part of their back and chest. This group's understanding was accepted since childhood, and is even practiced by some of their parents, so they also consider a similar style according to the teachings of Islamic law.
Islamic Dress Practices for Students of PAI Department

There are two groups of students who are differentiated based on their perceptions. There are groups with good perceptions, those who understand very well the rules of dress according to Islamic law. In practice, they dress according to Islamic law, such as wearing large, loose headscarves, wearing brackets or robes, and are generally very active in religious activities at campus mosques.

The awareness of this first group of Muslim dress emerged from their own desires and not coercion from parents. This group generally has parents who have similar perceptions to their children regarding wearing the hijab and covering their genitals.

But there is also a second group, namely those who have a very poor perception of understanding the rules of dress according to Islamic law. So that some of these students who dress tend not to conform to Islamic teachings. Like veiling but still wearing short and tight clothes so that it shows curves. Some also do not wear foot gloves when they enter campus. Some even claimed to often take off the headscarf when outside the campus, or when at boarding houses.

This second type of student group in their daily activities on campus tends to be inactive in intra organizations as well as on campus religious activities. They actually use more of their activities outside of campus, such as participating in activities organized by urban public communities, such as the literary community, music, or social activists.

CONCLUSION

Based on the description of the results of the research and discussion previously described, it was concluded that the perceptions of PAI students about the ethics of Islamic dress and clothing practices mostly met the standards of Islamic teachings, and only a small part of PAI students did not understand and also dress according to Islamic law.

In relation to their perceptions, some female students who fall into the second category, or who do not understand the rules of the Shari'a in dress, seem to be more concerned with appearance, namely following fashion trends without knowing about the consequences of “violations” of Islamic dress ethics. They generally view dressing as mere fashion.

There is a correlation between a good understanding of how to dress according to Islamic law and behavior in dress. And it is also influenced by family education and the example / role model of their parents. Meanwhile, the group of students who do not understand Sharia also tends to be influenced by the weakness of religious education and the free social environment.

Campus imposes sanctions for students who do not comply with the rules in dress, but the application of these sanctions is carried out gradually, with the aim of educating and spurring self-awareness and without coercion.
REFERENCES


