

Development of Dress Characters at MTI Khazinatul Asrar

Desi¹, Umar Saleh², Weni Desita³

¹²³Universitas Islam Negeri Sjech M. Djamil Djambek, Bukittinggi, Indonesia

e-mail: desi01923@gmail.com, wenidesita67@gmail.com, salehumar02@gmail.com

ABSTRACT

Clothing is one of the basic needs of humans to be able to interact with others in society, clothing is a means of protection as well as a self-identity. The meaning of Muslim clothing can be interpreted as clothing for Muslim women that functions to cover the genitals as stipulated by Islamic teachings to cover it. The focus of this research is related to the Development of Moral Clothing at MTI Khazinatul Asrar. This research aims to find out and explain the Development of Moral Clothing. The purpose of this research is to find out how to dress at MTI Khazinatul Asrar. The data for this research was obtained using a descriptive qualitative method. The data collection techniques used were through interviews, observation and documentation. Based on the results of research at MTI Khazinatul Asrar and the discussion, it can be concluded that clothing is one of the natural needs of humans to be able to interact with others in society, clothing is a means of protection as well as a self-identity. The meaning of Muslim clothing can be interpreted as clothing for Muslim women that functions to cover the genitals as stipulated by Islamic teachings to cover it, for the benefit and good of the woman herself and the society in which she lives. Besides covering the private parts, clothing also serves as protection to protect the body. Clothing also serves as jewelry, enhancing the wearer's beauty.

Keywords: *Guidance, Muslim Clothing, Clothing Ethics*

Article history

Received:

15 April 2025

Revised:

10 Juni 2025

Accepted:

5 Juli 2025

Published:

30 Agustus 2025

INTRODUCTION

The term "clothing" is used in the Qur'an for the definition of Muslim clothing, which is mentioned in three words: *libas*, *siyab*, and *sarabil*. *Libas* is mentioned ten times in the Qur'an, meaning anything that covers the body. *Siyab* is mentioned eight times in the Qur'an, meaning "return," meaning "returning humans to their basic idea of covering the genitals." *Sarabil* is mentioned three times in the Qur'an, meaning "functional," meaning the function of clothing for the wearer. As explained in the Qur'an, Surah An-Nur, verse 31, a woman has several obligations to cover any part of her body. The Qur'an, Surah Al-Ahzab, verse 59, also explains what clothing that covers the genitals should look like. The law on covering the genitals and wearing Muslim clothing (Yanggo, 2010).

If we pay attention to the texts on covering the genitals, as stated in Surah Al-Ahzab verse 59 and Surah An-Nur verse 31, they all take the form of "Amar" (commandments) or prohibitions. This is an obligation that must be carried out by a Muslim without having to ask why. This obligation to cover the genitals is closely related to the commands of Allah SWT for the benefit of the Muslim community itself. Among these benefits is as a reason to lower one's gaze towards the opposite sex who is not a mahram (property), as a protection against committing adultery, namely closing the door to major sins. Therefore, it is obligatory for both men and women to cover their genitals.

Islam forbids women from wearing clothing that reveals the contours of their bodies and is so thin that their skin is exposed. This includes clothing that can accentuate body parts, especially areas that can lead to temptation, such as the breasts, thighs, and so on.

Women who wear clothes that show off their curves and are thin are said to be dressed, because they wrap the clothes around their bodies, but in essence the clothes do not function to cover their private parts.(Rahmi, 2019).

Clothing is a natural human need for interaction with others in society. It serves as a means of protection and a form of self-identity. Muslim clothing can be defined as clothing for Muslim women that serves to cover their private parts, as prescribed by Islamic teachings, for the benefit and well-being of both the woman and the community in which she lives. In addition to covering the private parts, clothing also serves as protection and safeguards the body. Clothing also serves as adornment, enhancing the wearer's beauty.(Muri'ah, 2011).

Apart from beauty, Islam also provides clear provisions in the Al-Qur'an as a guide for all Muslim women in dressing. However, in current reality there are many types of Muslim clothing that do not correspond to what is described in the Koran. Apart from being a means of maintaining one's views, wearing Muslim clothing also has an influence on a person's social perception and behavior to try to stay within Islamic rules. The extent of the intimate parts for women that must be covered is the entire body except the face and palms of the hands. From this statement, it can be stated that women who have reached puberty and reached adulthood are obliged to cover their private parts, so that they are not seen by men who are not their mahram.

As Allah says in Qs. Al-Ahzab/33: 59

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُورَا جِئِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ

God bless you وَكَانَ

"O Prophet! Say to your wives, your daughters, and the wives of the believers, "Let them cover their headscarves all over their bodies." This will make them easier to recognize, so that they will not be disturbed. And Allah is Most Forgiving, Most Merciful." (QS. Al-Ahzab 33: Verse 59)(Ministry of Religion, 2016).

So, the content of QS. Al-Ahzab 33:59 is that the verse commands faithful women when leaving the house to cover their entire bodies with a hijab (except the face and palms). It should not reveal their private parts, nor should it reveal anything that invites slander. Among the wisdoms of the hijab and covering their private parts is maintaining women's dignity, making them more easily recognized as honorable women so that wicked people do not bother them. Students at school are influenced by developments or globalization that impact their behavior and social interactions, especially regarding Muslim clothing. There are many gaps between school rules and Islamic law and the clothing worn by students at school. It has been explained in the Quran and Hadith regarding appropriate and appropriate clothing. Based on the Quran, this Hadith is the main source that serves as the basis for clothing. Therefore, the solution that can be provided to this problem is through this research, an understanding and argument is obtained about the importance of maintaining and covering private parts and obeying the school rules that have been made and established. So students know the consequences if they violate school rules and the rules that have been established in religious law. Thus, behaving in accordance with Islamic law can be expected to shape good character, reflected in good morals. Dressing according to Islamic law, in accordance with the rules contained in the Quran and Hadith, can be an effective means of developing a good Muslim personality.

Research that is relevant to this research is a thesis from UIN Syekh Djamil Djambek Bukittinggi with the title of the role of Islamic Religious Education teachers in fostering female students to dress Muslim at SMAN 1 Ampek Angkek. Written by Kuntum Insaniatul Husni (2114249) in 2018. The thesis from IAIN Metro Lampung with the title of the influence of Muslim dress on female students of SMP Al Imam Metro Kibang East Lampung. Written by Sinta Dewi Lestari (14115501) in 2018. From these

two studies, in general, most of the students still have morals that are classified as lacking a sense of shame, and lack of maintaining personal purity as a result of not understanding the importance of Muslim dress.

This can be seen from daily activities at school such as committing school violations and leaving the classroom during class hours. Seeing these phenomena, teachers should direct students to dress according to Islamic teachings, foster and provide examples of how to behave well and correctly so that students do not fall into actions or behaviors that are not in accordance with Islamic teachings. The benefits that can be obtained are that this research is expected to provide a contribution for teachers, namely providing examples of good dress in everyday life to female students and to the community outside of school. And the benefits for students, to increase knowledge in dress and wearing the hijab so that they can reflect good behavior towards others and a person with noble morals in everyday life. From here also gained new understanding and knowledge.

METHOD

This type of research is descriptive qualitative research. Qualitative means something related to the scope of quality, value, and meaning behind the facts. Research using a descriptive qualitative approach seeks to describe attitudes, symptoms, events, and occurrences currently occurring, focusing on actual problems as they are at the time of the research.(Noor, 2011). Therefore, this research focuses on coaching students' dressing style.

HASIL AND DISCUSSION

Based on the research problem, the results of the interview conducted by the author on November 29, 2023 with the Arabic Language Teacher and also PAI in the field of Morals at MTI Khazinatul Asrar, namely Mrs. Mairida. Regarding the description of clothing at MTI Khazinatul Asra, it already has a code of ethics, namely more emphasis on female students who are required to wear loose clothing, their hijab must cover the chest in accordance with the Qur'an and hadith and here for the school clothing rules the rules are as deep as their knees and are required to wear jeans to protect their genitals. There are three types of clothing for men and women, namely on Saturday and Sunday scout uniforms, on Monday and Tuesday dark white and on Wednesday and Thursday white. According to Mrs. Mairidha, it is in accordance with the rules "(Putri, 2023).

Based on the teachers' opinions above and the results of observations, the author can conclude that dress codes in accordance with Islamic teachings have been implemented at MTI Khazinatul Asrar. Female students wear headscarves, socks, and loose clothing, or more specifically, to avoid attracting the attention of the opposite sex because for a Muslim woman, the entire body is private parts except for the face and palms of the hands. The female students' attire is in accordance with the program being implemented. Students are not permitted to enter the classroom if their attire does not comply with the rules. The rules or guidance are in the form of circulars and school regulations. However, some of their classmates still apply dress codes according to the rules, while others violate them. When teachers are careless and do not supervise, they violate the rules. The easiest rule to implement is the example set by the teacher, which is then followed by the students. Because there are still violations, inspections are carried out routinely, especially before the flag ceremony.

From interviews with students, the author concludes that a Muslim dress code has been implemented for female students at MTI Khazinatul Asrar. Most of the students wear Muslim clothing properly and correctly, in accordance with Islamic teachings. Therefore, the school has made efforts to implement a dress code that aligns with Islamic teachings.

Although there are still a small number who violate the established rules. Inspections are usually conducted on Mondays after the ceremony, and if there are violations, the form of guidance is usually a warning. We, the teachers, work closely with the dormitory teachers, where before they leave for school, they are inspected first. Students are enthusiastic because we as teachers never tire of emphasizing to them, and they slowly become accustomed to it. In addition to warnings, we also emphasize what they are learning, which is in accordance with the Quran and Hadith. Therefore, if they violate, they are violating school rules and the rules of Allah. The consequence of violating Allah's rules is sin against Allah SWT. And as female students, we also cultivate or instill a sense of shame, where we, as Muslim women, are ashamed when our clothing does not comply with Sharia. We all know that in ancient times the Prophet Muhammad fought for the rights of Muslim women. Because our school is an Islamic boarding school, we must also be different from ordinary public schools.

Next are the obstacles faced by teachers in fostering dress code. Of course, in every school program there are always obstacles, and when we preach, the journey is not always smooth, not everyone will accept what we preach. Likewise with school rules, not all students will follow them. There are a small number of students who violate them when teachers do not pay attention or do not reprimand them. There are also those who are less receptive, perhaps because of the transition period from elementary to junior high school, so if there is a gap, they will also violate. But we always give advice and also reprimands. Accepting because perhaps because of the transition period from elementary to junior high school, if there is a gap, they will also violate, but we always give advice and also reprimands.

At this school, the 7th and 8th graders are still transitioning from elementary to junior high school, so they need constant reminders and are not yet accustomed to Muslim attire. As teachers, we must be extra strict in guiding children's clothing because today's children are very likely to imitate current culture and trends. We as teachers must also remember the saying, "If a teacher pees standing up, the students will pee running." This

implies that students imitate their educators or teachers. Therefore, we must be extra patient and persistent in reminding them about proper and correct Muslim attire.

It can be concluded that every journey is not always smooth but there are ~~definitely obstacles, so we as~~ educators, especially female or Muslim teachers, must be role models for students. Students in schools today are influenced by modern developments or globalization, which impact their behavior and social interactions. Therefore, behaving in accordance with Islamic law can be expected to shape good character reflected in good morals. Dressing in accordance with Islamic law in accordance with the rules contained in the Quran and Hadith can be an effective means of developing a good Muslim personality. Factors influencing a person's choice of Muslim dress.

Factors influencing clothing include internal factors, those that arise within a person without any external motives or influences. This means that covering one's private parts depends on one's own will and convictions. Furthermore, there are external factors, namely external factors. This can be influenced by factors within the family. The family is the first place of education and has a significant influence on attitudes toward clothing. School factors also influence the friends one associates with at school.

Where at school, rules and norms regarding clothing are established. Finally, there's the environmental factor. In their daily lives, they see people and experience interactions with society. And the environment also has a significant influence. A good environment will have a positive influence, while a bad environment will have a negative influence. Therefore, the family, school, and community environments must all be relevant in educating and nurturing students. (Ahmadi & Uhbiyati, 2003). Clothing is a nonverbal communication tool. It shows the identity and character of the wearer. Clothing is a nonverbal communication tool. It shows the identity and character of the wearer. Muslim clothing that complies with Islamic rules is a means to prevent someone from reprehensible actions and harassment by strangers, and this is the characteristic of a believer. In psychological terms, the clothing worn will determine a person's self-concept and how others view them. For clothing to display good morals in a person who wears it, a sincere intention is needed to obey Allah SWT's commands and gain His approval by displaying Muslim clothing in accordance with Islamic rules. The criteria for Muslim clothing, not just obeying the rules of an educational institution (school). When someone wears good clothing according to the criteria for Muslim clothing stipulated in Islam, it will slowly guide a person to behave well, so that a person will have good morals.

Thus, clothing and morals are closely related and influence each other. Because if someone dresses badly and violates Islamic law, it's not impossible that someone will be led to do bad things and violate other Islamic laws. Morals are crucial in human life. The goal of Islamic education is to cultivate good morals. Imam Al-Ghazali stated that moral goodness is the highest good, aimed at the goodness of the soul and the virtue of the body, in order to produce a future generation with good morals.

CONCLUSION

Based on the research results at MTI Khazinatul Asrar and the discussion, it can be concluded that clothing is one of the natural needs of humans to be able to interact with others in society, clothing is a means of protection and as a form of self-identity. The meaning of Muslim clothing can be interpreted as clothing for Muslim women that functions to cover the genitals as stipulated by Islamic teachings to cover them, for the benefit and good of women themselves and the society in which they live. In addition to covering the genitals, clothing is also useful as protection to maintain the body. Clothing also functions as jewelry that makes the wearer have a beautiful color.

For beauty, Islam also provides very clear provisions in the Al-Qur'an as a guide for all Muslim women in dressing. However, in current reality there are many types of Muslim clothing that do not correspond to what is described in the Koran. Apart from being a means of maintaining one's views, wearing Muslim clothing also has an influence on a person's social perception and behavior to try to stay within Islamic rules. The extent of the intimate parts for women that must be covered is the entire body except the face and palms of the hands. From this statement, it can be stated that women who have reached puberty and reached adulthood are obliged to cover their private parts, so that they are not seen by men who are not their mahram. Thus, behaving according to the Shari'a can be expected to form good character which is reflected in good Akhlakul Karimah.

Islamic clothing in accordance with the rules contained in the Quran and Hadith can be an effective means to shape a good Muslim personality, especially for students in schools who tend to be heavily influenced by trends and globalization. The criteria for Muslim clothing or clothing that is in accordance with the Quran and Hadith is that it is long and can cover the entire body except the face and palms, does not make clothing like jewelry, excessive makeup so that it becomes *taburujj*, the clothing should

be thick so that no part of the body is visible inside, the clothing is loose and not tight. The clothing is not given excessive perfume and does not resemble men, does not resemble the clothing of infidels and the color is eye-catching.

If we pay attention to the texts on covering the genitals, as contained in Surah Al-Ahzab verse 59 and Surah An-Nur verse 31, they all take the form of "Amar," commands and prohibitions. They are obligations that a Muslim must fulfill without question. This is because the obligation to cover the genitals is closely related to Allah SWT's command for the benefit of the Muslim community itself.

REFERENCE

- Ahmadi, A., & Uhbiyati, N. (2003). Educational Science. PT. Rineka Cipta.
- Ministry of Religion. (2016). Al-Qur'an and Translation. PT Cordoba Internasional Indonesia.
- Muri'ah, S. (2011). Educational Values for Women & Career Women (Vol. 9). Rasail Media Group.
- Noor, J. (2011). Research Methodology. Kencana.
- Putri, SA (2023, November 29). Interview Wednesday, November 29, 2023.
- Rahmi, I. (2019). The Influence of Understanding the Material on Clothing Morals on the Clothing Ethics of Muslim Female Students at Hasanah Islamic Senior High School, Pekanbaru [Thesis]. Sultan Syarif Kasim State Islamic University, Riau.
- Yanggo, HT (2010). Contemporary Women's Jurisprudence. Ghalia Indonesia.