

Implementation of Sharia Dress Awareness Based on the Code of Ethics Among Islamic Education Study Program Students of the 2021 Class of the Faculty of Tarbiyah and Teacher Training, UIN Ar-Raniry Banda Aceh

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Abstract: UIN Ar-Raniry Banda Aceh implements a dress code of ethics for students of the Faculty of Tarbiyah and Teacher Training which emphasizes dress standards in accordance with the values of modesty and Islamic teachings. This provision requires students to wear neat, polite, and sharia-compliant clothing, such as wearing a hijab that covers the chest and wearing clothing that is not tight, transparent, or has slits. This study aims to: 1) Analyze the level of awareness of female PAI Study Program students of the 2021 intake regarding the implementation of the sharia dress code of ethics on campus, 2) Identify the implementation of sharia clothing in the daily lives of female students in accordance with the applicable code of ethics, and 3) examine the factors that influence their compliance with sharia dress rules. The research method used is a qualitative approach with data collection techniques in the form of structured interviews, participant observation, and documentation. The results of the study showed that female students' awareness of the dress code of ethics was divided into two groups. First, female students who have dressed according to the code of ethics standards by wearing loose, non-transparent clothing, and in accordance with the principles of Islamic law; second, female students who have not fully complied with the code of ethics by still wearing tight, transparent clothing that does not meet the code of ethics standards. In general, the implementation of sharia clothing is quite good, although there are still some that are not optimal. Factors that influence awareness of sharia clothing consist of internal factors, such as religious understanding, self-awareness, and personal motivation, as well as external factors, including social environment, educational background, campus policies, and the influence of social media.

Keywords: Awareness, Sharia, Code of Ethics, Islamic Religious Education Students.

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INTRODUCTION

Women are required to wear clothing that covers their bodies, without necessarily conforming to prevailing fashion trends. Nevertheless, clothing may take various forms depending on circumstances and social environments. Such criteria allow women greater freedom to express themselves and facilitate participation in various activities. Therefore, Muslim women are obliged to dress in accordance with Islamic law, while also considering contextual conditions and circumstances (Fauzi Yati, 2023).

The concept of *aurat* refers to parts of the female body that must not be exposed, except as permitted by Allah SWT and His Messenger. Islamic law delineates the boundaries of bodily coverage for both men and women. For men, the required coverage is from the navel to the knees, whereas for women, it encompasses the entire body except the face and palms of the hands. This is reflected in the Qur'anic verse in Surah Al-A'raf (7:26):

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْءَ بَعْثِكُمْ وَرِثَسًا وَلِبَاسًا النَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ (الأعراف: ٢٦)

"O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness—that is best. This is among the signs of Allah, that perhaps they will remember." (QS. Al-A'raf: 26).

Based on this verse, *busana syar'i* (Islamic attire) is obligatory for Muslims as a means of covering *aurat* in line with Islamic teachings. Beyond fulfilling its role in covering, Islamic attire is also regarded as an adornment. In Indonesia, where 85.1% of the population identifies as Muslim, the use of *busana syar'i* constitutes an essential need (Lini Yuliza, 2021).

The obligation for Muslim women to cover their *aurat* is further reinforced in Surah An-Nur (24:31). Implicit in this command is the principle of avoiding immoral acts, which includes safeguarding chastity and protecting dignity from anything that may demean or corrupt it. In *Tafsir Adhwa'ul Bayan*, Shaykh Muhammad Amin al-Shanqiti explains that Allah commands believing men and women to lower their gaze and guard their chastity. This entails abstaining from fornication, keeping the *aurat* concealed, and refraining from exploiting it for others. Allah promises forgiveness and great rewards for both men and women who uphold these commands.

According to Al-Hashimi, Muslims are not prohibited from beautifying themselves or dressing attractively, since Allah SWT loves beauty. Therefore, believers are encouraged to embody beauty both outwardly (in terms of dress, hygiene, and appearance) and inwardly (in terms of character, ethics, and morals). However, such attention to appearance must not lead Muslim women to engage in *tabarruj* (excessive display of beauty) or to reveal adornments to those who are not permitted to see them. Moreover, it should not result in extravagance or the violation of Islamic principles of moderation (Sri Rahmah Mubarakah & Syamsul Bakri, 2022).

The Prophet Muhammad (peace be upon him) also clarified the boundaries of women's *aurat*. According to a hadith narrated by Abu Dawud from Aisha (may Allah be pleased with her):

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ، دَخَلَتْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهَا ثِيَابٌ رَفَاقٌ، فَأَعْرَضَ عَنْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَالَ: يَا أَسْمَاءُ، إِنَّ الْمَرْأَةَ إِذَا بَلَغَتِ الْمَحِيضَ لَمْ تَصْلُحْ أَنْ يَرَى مِنْهَا إِلَّا هَذَا وَهَذَا وَأَشَارَ إِلَى وَجْهِهِ وَكَفِّهِ [رواه أبو داود].

"Aisha reported: Asma bint Abu Bakr entered upon the Messenger of Allah (peace be upon him) wearing thin garments. The Messenger of Allah turned away from her and said: 'O Asma, when a woman reaches puberty, nothing should be seen of her except this and this,' and he pointed to his face and his hands." (Narrated by Abu Dawud; authenticated by al-Albani) (Abu Dawud Sulaiman bin Ash'ath al-Sijistani, 1998).

This hadith indicates that a woman's body is entirely *aurat* except for her face and hands. Nonetheless, many scholars argue that in situations of insecurity or widespread immorality, women should also cover their faces, since the face is often considered a source of attraction. Furthermore, the obligation to cover the *aurat* is not restricted to ritual acts of worship but extends to daily life, requiring Muslim women to maintain modesty in all contexts (Ardiansyah, 2014).

The State Islamic University (UIN) Ar-Raniry Banda Aceh, as an Islamic-based institution, is committed not only to knowledge transmission but also to the cultivation of faith, morality, and strong Islamic identity. The aims of education, both in Islamic and general perspectives, converge in striving for success in both worldly life and the hereafter.

As part of this commitment, UIN Ar-Raniry enforces a dress code for students of the Faculty of Tarbiyah and Teacher Training. The dress code emphasizes adherence to Islamic modesty, requiring students to dress neatly and wear hijab that covers the chest and arms to the wrists. Clothing must not be transparent or tight-fitting, skirts with slits and tight jeans are prohibited, and students must wear shoes and socks instead of sandals (UIN Ar-Raniry Rector's Decree, 2019).

The Rector's Decree No. 38 of 2019 on the Student Code of Ethics specifies that violations of the dress code are considered minor infractions, subject to verbal and written warnings. Despite this, observations revealed that some female students in the 2021 cohort of the Islamic Education Program (PAI) did not comply with the prescribed dress code. Some opted for contemporary fashion styles, such as short-sleeved clothing, tight denim skirts, thin hijabs that inadequately cover, and outfits inconsistent with the identity of Islamic education students (Field Observation, Faculty of Tarbiyah and Teacher Training, 2024).

This phenomenon highlights a significant challenge, given the importance of adherence to *syar'i* attire within the campus environment, particularly for PAI students. As future educators, these students are expected not only to understand the concept of Islamic dress theoretically but also to practice it consistently, serving as role models in embodying Islamic values. The observed violations demonstrate a gap between theoretical understanding and practical awareness of Islamic dress codes.

Accordingly, this study aims to: (1) examine the awareness of female PAI students of the 2021 cohort regarding *syar'i* dress within the university's dress code framework; (2) describe their application of Islamic dress in the academic context; and (3) identify factors influencing their compliance with Islamic dress regulations.

A thesis by Siti Halida titled *"The Values of Islamic Dress: A Living Hadith Study at Madinatul Ulum Islamic Boarding School for Girls, Jenggawah Jember"* explains the meaning of *syar'i* clothing values and their impact on students at the boarding school. She concludes that *busana syar'i* constitutes clothing worn by all Muslims, both male and female, in daily activities (Siti Holida, 2024). The similarity with the present research lies in the discussion of appropriate Islamic dress and factors influencing clothing choices, while the difference lies in the current study's focus on the awareness of Islamic education students at UIN Ar-Raniry.

Another relevant work is by Junita Olivia Ayubi, titled *"Implementation of the Dress Code among Islamic Education Students of the 2019 Cohort at the Faculty of Tarbiyah and Teacher Training, UIN Ar-Raniry."* This study analyzes the consequences of noncompliance with the dress code using a qualitative fieldwork approach involving interviews, observations, and documentation (Ayubi, 2019). The similarity with the current study lies in the subject, methodology, and topic, while the difference lies in the focus: Ayubi's study explored the consequences of noncompliance, whereas the present research investigates the effectiveness of students' awareness of Islamic dress.

Similarly, a thesis by Pramulya Utama titled *"Female Islamic Education Students' Perspectives on the Dress Code at the Faculty of Tarbiyah and Teacher Training, UIN Ar-Raniry Banda Aceh"* sought to analyze students' perceptions of the dress code implementation. The study identified factors hindering compliance, such as family upbringing, community influence, social interactions, prior education, and prevailing fashion trends (Pramulya Pratama, 2021). While both studies address *syar'i* dress awareness, the difference lies in focus: Utama emphasizes perception, whereas the present research emphasizes the effectiveness of awareness and its impact on behavior.

METHODS

This study employed a descriptive qualitative approach, which aims to provide a detailed description of the research findings obtained in the field. The data and facts collected were expressed in the form of words and images rather than numerical values. To support the validity of qualitative research findings, the research report must cite data and evidence observed in the field (Albi Anggito, 2018).

The focus of this study was on the implementation of *syar'i* dress awareness based on the dress code among female students of the 2021 cohort in the Islamic Education (PAI) Study Program, Faculty of Tarbiyah and Teacher Training, UIN Ar-Raniry Banda Aceh. Data were collected through direct interaction with individuals who served as research subjects.

Data collection techniques included observation and interviews with key stakeholders such as the Vice Dean III of the Faculty of Tarbiyah and Teacher Training, lecturers of the PAI Study Program, and female students of the 2021 cohort. The presence of the researcher in the field was crucial to enable direct interaction with respondents and other research objects, thereby providing a deeper understanding of the ongoing dynamics. As the primary research instrument, the researcher was responsible for designing the study, collecting and analyzing data, and ensuring the validity of the findings.

Prior to data collection, the researcher established collaboration with UIN Ar-Raniry Banda Aceh to gain a more comprehensive understanding of the research context and to ensure effective cooperation with all relevant stakeholders. The researcher directly interacted with respondents, including the Vice Dean III, PAI lecturers, and female students of the 2021 cohort, to explore their level of awareness, practices, and influencing factors related to *syar'i* dress based on the established code of ethics. In addition, the researcher maintained effective communication with academic staff and supporting personnel to ensure smooth and efficient data collection. The data gathered focused on the implementation of *syar'i* dress awareness in alignment with the student dress code regulations at UIN Ar-Raniry Banda Aceh.

The respondents in this study consisted of the Vice Dean III of the Faculty of Tarbiyah and Teacher Training and female students of the 2021 cohort. The sample of female students was selected randomly during field observations. Based on official academic records, the 2021 cohort of the PAI Study Program comprised 179 students, including 112 female and 67 male students who had completed tuition payments and submitted their study plans (UIN Ar-Raniry, 2025). The researcher selected a sample of 20% of the female students, resulting in a total of 20 participants.

The data sources utilized in this study were both primary and secondary. Primary data were obtained through observations and interviews with the Vice Dean III, PAI lecturers, and the 20 sampled female students from the 2021 cohort. Secondary data were derived from books, journals, documented photographs, theses, and other relevant references that complemented the primary data and supported the research objectives.

Data collection began with gathering information from multiple sources, including interviews, observations, and field notes, supported by official documents and visual records. The researcher employed field research methods to obtain accurate and valid data regarding the research problem. The main techniques used were observation, interviews, and documentation.

Data analysis was carried out in three stages: data reduction, data display, and conclusion drawing. To ensure objectivity, the researcher also conducted data validity checks, thereby strengthening the reliability and credibility of the findings.

RESULTS

To obtain the research findings, the researcher conducted in-depth interviews with relevant stakeholders at UIN Ar-Raniry Banda Aceh, particularly with female students of the 2021 cohort in the Islamic Education (PAI) Study Program. This study aimed to explore the following aspects:

1. Awareness of Female PAI Students (2021 Cohort) Regarding the Concept of *Syar'i* Dress in the Context of the University Dress Code

Interviews with the Vice Dean III of the Faculty of Tarbiyah and Teacher Training, Dr. Mumtazul Fikri, MA, and PAI lecturer, Dr. Ainal Mardhiah, M.Ag., revealed that awareness of *syar'i* dress among 2021 PAI students varied significantly. While the university had conducted dress code socialization through multiple channels—such as PBAK (student orientation), standing banners, billboards, QR codes, and classroom reminders—students' understanding remained uneven.

According to Dr. Ainal Mardhiah, routine reminders were given in class, such as advising students to wear proper inner garments under thin fabrics and discouraging the use of excessively tight leggings. Student awareness could be grouped into two categories: (1) those with high awareness who recognized *syar'i* dress as part of Islamic obligations and a moral responsibility as future educators, and (2) those who complied primarily to avoid sanctions and to maintain academic credibility, though still in the process of adjustment.

From the interviews with 20 female students, most acknowledged the importance of *syar'i* dress; however, their motivations varied. These findings suggest the need for more effective approaches so that *syar'i* dress is not perceived merely as a campus regulation but internalized as personal awareness.

2. The Practice of *Syar'i* Dress among Female PAI Students (2021 Cohort) in Relation to the University Dress Code

Findings from interviews with Dr. Mumtazul Fikri and Dr. Ainal Mardhiah indicated that the practice of *syar'i* dress among 2021 PAI female students was inconsistent. Approximately 30% did not fully comply with the campus dress code, while the rest adhered adequately.

According to Dr. Fikri, students actively engaged in campus organizations tended to be less strict in following dress code regulations. Key challenges in implementation included inconsistency, social influence, and the varying effectiveness of reprimands—where reminders from female lecturers tended to be more effective. Moreover, socialization efforts needed to be more continuous, not limited to orientation programs but also integrated into routine academic settings.

Two main groups were identified in terms of practice: (1) students who viewed *syar'i* dress as religious devotion and a means of maintaining modesty, and (2) students who prioritized comfort and practicality. These differences were influenced by personal habits and social environments. Factors such as spiritual guidance (*hidayah*) and social surroundings posed significant challenges in enhancing compliance. Sustained support, strict monitoring, and ongoing awareness programs were considered essential to strengthen students' adherence to the dress code.

3. Factors Influencing *Syar'i* Dress Awareness among Female PAI Students (2021 Cohort) in Relation to Campus Dress Code Compliance

Interviews with the Vice Dean III, PAI lecturers, and 20 female students revealed that awareness was shaped by both internal and external factors. Internal factors included personal comfort and self-awareness, whereas external factors comprised lecturer influence, educational background, social environment, and involvement in student organizations.

Students with pesantren (Islamic boarding school) backgrounds were generally more consistent in practicing *syar'i* dress compared to graduates of general high schools, unless those schools had strong Islamic values. The role of peers and lecturers as role

models also influenced compliance, while exposure to modern fashion trends and insufficient socialization weakened awareness.

Two groups of students emerged: (1) those with strong personal motivation, Islamic educational backgrounds, family support, and a conducive environment, who tended to be consistent; and (2) those less consistent, influenced by fashion trends, peer associations, and lack of guidance. This indicates the need for more intensive strategies through lecturers' involvement, continuous socialization, and the creation of a supportive campus environment to strengthen compliance with the dress code.

DISCUSSION

Awareness of 2021 PAI Female Students Regarding the Concept of Syar'i Dress in the Implementation of the Campus Dress Code

Awareness refers to a mental state in which individuals possess an understanding and attentiveness toward themselves, their environment, and their ongoing experiences. It encompasses the ability to recognize and comprehend one's thoughts, emotions, and actions, as well as their impact on oneself and others. In psychology, awareness is often defined as the degree of alertness and attentiveness an individual has toward various surrounding stimuli.

In the context of this study, awareness of syar'i dress among students is influenced by religious education acquired both in school and within the family environment. Additionally, university-led socialization programs regarding the importance of syar'i dress also contribute to enhancing this awareness. Nevertheless, some students still lack a comprehensive understanding of the detailed concept of syar'i dress, such as the appropriate choice of fabric and clothing design. Therefore, more in-depth educational initiatives on syar'i dress are necessary within the campus environment.

The Practice of Syar'i Dress among 2021 PAI Female Students in Relation to the Campus Dress Code

Syar'i dress is defined as clothing that covers the body in accordance with Islamic teachings, is neither tight-fitting nor transparent, and reflects modesty and simplicity. Within the university context, the implementation of syar'i dress is further linked to the dress code regulated by the Faculty of Tarbiyah and Teacher Training at UIN Ar-Raniry.

The findings reveal that the practice of syar'i dress among 2021 PAI female students remains varied. Despite established regulations and periodic socialization efforts, several students have not fully complied with the dress code—for example, by wearing thin veils or clothing inconsistent with syar'i standards. On the other hand, some students demonstrated good compliance, although their application tended to lack consistency across different classroom settings. This variation indicates the necessity of adopting more intensive approaches to strengthen consistent adherence to the dress code.

Factors Influencing Syar'i Dress Awareness among 2021 PAI Female Students in the Context of Campus Dress Code Compliance

The awareness of syar'i dress among students is shaped by a combination of internal and external factors, both of which play significant roles in shaping their attitudes and compliance toward the campus dress code.

Internal Factors

Internal factors originate within the individual and influence awareness and compliance with syar'i dress. These include:

Religious Understanding: Students with stronger religious knowledge tend to be more aware and consistent in applying syar'i dress according to campus regulations.

Self-Awareness: A heightened sense of self-awareness in practicing Islamic teachings, including in dress, significantly impacts adherence to the dress code.

Personal Comfort: Some students adjust their dress style based on personal comfort, which results in varied levels of compliance despite understanding the principles of syar'i dress.

External Factors

External factors stem from the surrounding environment and contribute to shaping patterns of dress awareness. These include:

Family Environment: Parental guidance and family upbringing play an essential role in cultivating habits of syar'i dress, which influence students' application of campus rules.

Social Interaction: Peer groups and social circles strongly affect dress patterns. Students situated in environments that support syar'i dress are more likely to demonstrate higher awareness and compliance.

Social Media and Fashion Trends: Social media has become a primary influence on students' fashion choices. Some adopt trends that remain consistent with syar'i principles, while others are drawn toward more modern styles that may conflict with campus regulations.

Campus Socialization: The lack of continuous socialization regarding the dress code has resulted in suboptimal understanding and compliance among some students.

In summary, the awareness of syar'i dress among 2021 PAI female students emerges from the interaction between internal and external factors. Accordingly, efforts to enhance awareness should involve strengthening religious understanding, fostering supportive environments, and implementing more effective and sustainable socialization initiatives within the university.

CONCLUSION

Female students of the Islamic Education Study Program (PAI) Class of 2021 are divided into two groups based on their level of awareness. Group 1 demonstrates good awareness, as they dress in accordance with the code of ethics established by the Faculty of Tarbiyah and Teacher Training. They wear loose, non-transparent clothing that aligns with Islamic principles. Group 2, however, reflects lower awareness, as they have not fully adhered to the dress code regulations. Members of this group are still observed wearing thin garments, tight skirts, and transparent clothing that do not comply with the institutional code of ethics. The implementation of *busana syar'i* (Islamic attire) among the PAI Class of 2021 students can be considered relatively good. This is evidenced by the fact that the majority of students wear clothing in accordance with the code of ethics. Nonetheless, there are still students who have not consistently practiced *busana syar'i*, as indicated by the use of clothing that does not meet the prescribed standards of dress at the Faculty of Tarbiyah and Teacher Training. Internal factors influencing students' awareness in adopting *busana syar'i* based on the code of ethics include religious understanding, self-awareness, and personal motivation. Meanwhile, external factors consist of the social environment, educational background, institutional policies, and social media.

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