



Implementation Moral Values of Awareness of Covering Aurat for Female Students at Universitas Islam Bandung

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Abstract

The importance of covering intimate parts is mandatory for a Muslim woman. Sufficient knowledge is required to properly implement the requirements for covering private parts. Universitas Islam Bandung students are required to cover their intimate parts while on campus. These rules have been established by binding regulations on the Chancellor. There needs to be strengthening of the underlying moral aspects so that female students remain consistent in covering their intimate parts. The aim of this research is to determine the moral aspects that underlie the awareness of covering the intimate parts of female students who wear the hijab at Universitas Islam Bandung. This research uses a qualitative approach with phenomenological methods. Data collection techniques use documentation, interviews and observation. Data analysis techniques are carried out through data reduction, data interpretation, data verification and drawing conclusions. The results of the research reveal the aspects that underlie morality in terms of moral knowledge, moral feelings and moral actions of female hijab-wearing students at Universitas Islam Bandung. These aspects are strengthened by the regulations implemented so that they can be implemented consistently.

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INTRODUCTION

Every moment, as time goes by, Muslim women's fashion experiences many changes. The current diverse clothing trends have made Muslim women interested in adapting according to existing developments, resulting in the emergence of the term OOTD (Outfit of the Day) (Sulastris et al., 2023). Thus, the trend of wearing the hijab which is currently being loved by Muslim women has spread (Sukmawati & Maksum, 2024).

Indonesia is known as the second largest Muslim majority country in the world with a Muslim population of 236 million people or 84.35 percent of the Indonesian population is Muslim. With this, it is recorded that Muslim women in Indonesia spend an average of \$6.09 to buy 1.02 trillion hijabs every year (World Economic Forum, 2022).

Islam regulates all principles of human life so that they can benefit the universe. Not only is it dominant in human interactions with God, but also in regulating interactions between humans and other living creatures (Nugraha et al., 2024). Islam also teaches the moral aspects behind strengthening faith and piety. It contains rules regarding how to dress well and correctly for the common good (Muhammad et al., 2021b).

Dressing according to Islamic law is not strict because it can cause negative things (Lathifah et al., 2024). Confirmed in the Qur'an, Surah An-Nur verse 31, "Say to women who believe, they should guard their eyes, guard their private parts, and not reveal their jewelry (parts of their body), except those that are (usually) visible. Let them cover their headscarves over their chests. In fact, the majority of Shafi'i school of thought scholars believe that a Muslim woman should not dress tightly and cover all parts of her body with a headscarf to protect herself (Aziz et al., 2024).

Dressing with the hope of being popular is not justified. There is a sense of arrogance and self-aggrandizement behind these hopes. It is appropriate to dress modestly and hope for Allah SWT's blessing (Lathifah et al., 2024). It is confirmed in a hadith narrated by Abu Daud and Ibn Majah that "Whoever wears clothes for popularity, Allah will wear clothes of humiliation for him on the last day, then set fire to (his) clothes".

In the Al-Qur'an, Surah Al-Araf Verse 26, it is clearly explained that the clothes a person wears have the function of covering their private parts, as well as beautifying the person who wears them. A Muslim is obliged to obey all the rules and orders clearly stated in the Al-Qur'an and Hadith (Putri et al., 2024).

Rasulullah saw. said in a hadith narrated by Abu Daud "It was said from Aisyah ra, that Asma bint Abu Bakr came to see the Messenger of Allah. By wearing a thin cloth, the Messenger of Allah turn away from him. He said: "O Asma, indeed, when a woman is mature, nothing can be seen of her except this and this (pointing to her face and palms of her hands)." In clothing, Muslim women clearly show the non-awrah parts, namely the face and palms. With that, it is clear that there is a need to be consistent in wearing the hijab for a Muslim woman. (Putri et al., 2024).

In wearing the hijab there are values contained in it. Values can be interpreted as views and ideas that arise from a person because of the propriety that accompanies his actions. An action will not mean anything if it does not have positive value (Sanusi, Muhammad, et al., 2024).

Values accompany a person's life, but their presence precedes the individual, values existed before the person existed. So that a person is considered valuable not based on their actual value, but on the presentation of the value that exists within them (Hakam & Nurdin, 2016). Having inner values does not necessarily perfect one's personality, but increases one's degree of worth (Muhammad et al., 2022).

In Lickona's (2022) view, moral conditions are divided into moral knowledge, moral feelings, and moral actions. Morals are attached to the realm of a person's actions, so that the terms positive and negative moral conditions emerge which are called amoral or amoral.

Morality factors are influenced by internal and external aspects. Internal aspects include instincts, habits, heredity, desires, conscience and will. Meanwhile, external aspects include the family environment, community, school and level of education (Ruse & Wilson, 2021). All forms of feelings, visions and actions are elements that

underlie the formation of morality (Muhammad et al., 2024).

Based on this opinion, moral values form the basis for the importance of covering the private parts for a true Muslim woman. Self-awareness driven by religious knowledge and a supportive environment is an important aspect in covering the private parts.

Observations carried out at the Bandung Islamic University (Unisba) found various models of hijab for female students. There are female students who wear the hijab covering their chests, there are also those who only wear the hijab covering their heads without letting it reach their chests, and even only cover the hijab on campus. Bearing in mind that this is reinforced by Chancellor's Regulation Number 252 concerning Wearing Islamic Clothing, namely covering the entire body except the face and palms, not wearing tight clothing, and not being transparent.

Previous research related to the hijab was conducted by Nabilla, et al (2024) which stated that environmental factors and the style of clothing worn by female students played a role in removing the hijab for female students. In research, Fadhillah (2023) and Mardianto stated that the collaboration between school principals and parents in wearing students' hijabs had a positive impact. Estuningrum and Ulinnuha's (2023) research shows that the spread of the religious phenomenon of wearing the hijab is a basis for the younger generation to increase their understanding of religion. What these studies have in common is related to the encouragement of regulations and the surrounding environment for wearing the hijab. The difference is, this research takes the aspect of morality in the awareness of covering the private parts.

There is still a lack of awareness among some Unisba students about covering their private parts by using the hijab. Consciously, this is a polemic that needs to be resolved. Therefore, this research aims to describe the implementation of the moral values that underlie the awareness of covering the private parts of female hijab-wearing students at Unisba. This research can be a reference to strengthen the importance of wearing the hijab for Muslim women. It also encourages awareness of the importance of covering the private parts as a form of obedience to Allah SWT.

METHOD

This research uses a qualitative approach with phenomenological methods. The phenomenological method reveals the surrounding picture in the field regarding the phenomenon of female students wearing the hijab (Moleong, 2019). The source of the research was conducted on female students who wear the hijab in the Unisba environment.

The location of the research was carried out in the Bandung Islamic University environment which is located on Jalan Tamansari No. 1 Bandung City, West Java Province, Indonesia. This location was chosen because Unisba is one of the largest Islamic campuses in Indonesia with the majority of students being Muslim.

Data collection techniques use observation, interviews and documentation. Observations were carried out by observing in several locations where there are many regulations regarding the obligation to dress modestly for Muslims. Meanwhile, interviews were conducted with 12 female students and five lecturers to examine morality. Documentation is carried out by reviewing documents related to campus regulations regarding Muslim Dress Decree for each student.

The data analysis technique in this research was data reduction to ensure accurate data. Interpreting data to adjust the data so that it is in line with the research objectives. Data triangulation was also carried out with the hope that there would be evaluation and refinement of the data which would ultimately result in conclusions.

RESULT AND DISCUSSION

Reviewing the results of this research, we will explore three elements of moral values that explore the awareness of covering the private parts for Unisba students. These three elements are: 1) Moral knowledge in covering the private parts; 2) Moral feelings in covering the private parts; and 3) Moral behavior in covering the private parts. Each element has a moral indicator. First, moral knowledge which consists of awareness, knowledge of values, perspective, thinking, decisions and knowledge. Second, moral feelings which include conscience, self-esteem, empathy, loving good things, self-control and humility. Third, moral

behavior whose aspects are related to competence, desires and habits.

Moral Knowledge

Based on the results of research on Unisba students, in general they are aware of the importance of covering their private parts as a religious command that must be obeyed. However, there are factors that become obstacles such as relationships and the surrounding environment.

In addition, some female students believe that a lack of understanding of religion is the reason for not heeding the rules of wearing the hijab. Wearing the hijab is limited to campus, but when outside campus you don't wear the hijab. However, some female students were dissatisfied with their actions and tried to implement them well.

The rules imposed by the Chancellor of Unisba regarding Muslim dress codes on campus are mostly known to students. The response shown was positive and became a form of awareness in implementing the use of Muslim clothing, especially the hijab for female students.

There is a moral impulse that arises from several questions and actions observed, namely efforts to become a good Muslim woman. This encouragement cannot be separated from the Chancellor's regulations and the supportive surrounding environment. The Unisba academic community is one of the supporters of implementing Muslim clothing on campus, so that they become role models for female students who wear the hijab.

The moral knowledge of female students wearing the hijab is applied by them from all available observation efforts. The emergence of knowledge is due to the surrounding environment which demands the wearing of the hijab for female students. There was an inner conflict that pushed me to realize the importance of wearing the hijab. Likewise, responses from lecturers and teaching staff are an important part of shaping the moral knowledge of Unisba students.

In determining the seriousness of wearing the hijab in the campus environment, the rules are enforced as encouragement to continue to be consistent in wearing the hijab. Stability is an element to be proud of because it supports his daily habits. Each student's complete self-commitment can be fulfilled properly.

Moral Feelings

The results of research related to the morality aspect of covering the private parts of students who wear the hijab at Unisba show satisfaction. This is motivated by aspects of self-fulfillment in carrying out religious obligations and conformity in covering the private parts and wearing the hijab. There is indeed an element of compulsion among some female students, but the existing rules are well understood and the majority of students generally cover their private parts with the hijab. In addition, developments over time continue to emphasize the changing side of the hijab model.

By wearing the hijab, female students protect themselves from negative actions that could disturb them. A more comfortable feeling arises and inner satisfaction accompanies it. Wearing the hijab brings thoughts to a better direction, and also upholds the principle of fulfillment. The steps taken by female students wearing the hijab are to consistently carry out religious commands because they have the principle of safety in this world and the hereafter.

Female students who wear the hijab tend to have an empathetic attitude that can be understood by those around them. Whenever there are fundraising activities, Unisba students are quick to participate and set aside funds to give charity. Supported by fundraising carried out on initiative by senior classes and student organizations. The attitude of empathy is a positive stigma embedded in the actions of female students wearing the hijab at Unisba, especially in solidarity between each other.

Some female students are passionate about positive activities. This hobby is accompanied by self-awareness that the appearance one wears must reflect a person with good character. A feeling arises that a good Muslim woman should not violate the provisions set by her religion. A strong commitment is needed to consistently realize religious teachings even though sometimes there are conditions that can shake one's faith.

The headscarves worn by female students are motivation to adopt a humble attitude. There are efforts to help each other and a responsible attitude is applied. In their responsibility to study, female students who wear the hijab more often attend

lectures well. Likewise, religious activities on campus are dominated by female students wearing the hijab.

Moral Behavior

The ability of female hijab-wearing students at Unisba to implement moral behavior based on good morals. Adaptation to the implementation of the Chancellor's regulations regarding the obligation to wear Muslim clothing on campus can be done with careful adjustments. All students appreciate it and agree to continue adapting it as an embodiment of the Islamic characteristics of mercy for the universe.

The desire to continue changing students' personalities for the better dominates their personality principles. Several female students wish to continue to consistently apply and deepen the teachings of the Islamic religion so that they can give birth to an Islamic generation. This desire is based on self-awareness after the implementation of various campus regulations that encourage female students to become true Muslim women.

This behavior pattern is part of the effective habituation carried out by every female student who wears the hijab. By implementing the existing rules, the campus encourages every female student to get used to wearing Muslim clothing and wearing the hijab. So that a moral scope arises, within which there is encouragement within oneself, sensitivity to the surrounding environment, as well as encouragement from the people around.

Discussion

Based on the results obtained, the aspects of morality that underlie the awareness of covering the private parts of Unisba female students were studied based on three moral foundations. These three moral foundations emphasize the motives, commitment and actions of Unisba students in covering their private parts by wearing the hijab.

Talking about morals, morals are related to a person's customs, principles and typical behavior (Schinkel & de Ruyter, 2017). The term "National Morals" is often heard as behavior that upholds national ethics (Tan et al., 2018). Immoral acts are often also referred to as "Amoral" meaning there is no commitment to behave appropriately/badly (Abdillah et al., 2024).

Morals are part of the elements of philosophy, which are related to moral philosophy. Thought responses are an important benchmark in carrying out moral actions (Sari et al., 2024). When the mind has entered a positive understanding which is realized by the feeling phase in the inner sphere, there is stability in carrying out actions (Muhammad et al., 2023).

This niche is understood by Lickona (2022) as part of the moral scope. Regarding the elements of knowing, feeling and acting. These three are components in understanding moral nuances. Good moral knowledge is very necessary in carrying out an action. Knowledge underlies interaction patterns and attitudes between humans (Hayati, 2018).

Likewise with the moral feeling aspect which prioritizes the heart aspect as part of the feelings in carrying out actions (Muhammad et al., 2020). Sometimes thoughts make a person wonder in the end because the mind is mostly covered by lust (Wahono, 2018). The principles of Sufism explain the steps that a person must take, namely avoiding committing acts accompanied by lust because they come from Satan (Sholihah et al., 2020).

The final element, namely the moral action aspect, is previous cooperation related to knowledge and feelings (Sanusi, Suhartini, et al., 2024). Moral actions in general are part of what many people see as a form of moral civilization (Hermawan, 2020). Peace and prosperity surround moral actors, namely those who prioritize morality as part of civilized humans (Santoso et al., 2023).

People with noble character are a representation of the practice of the values contained in the Al-Qur'an and hadith (Muhammad et al., 2024). It can also be understood as a form of implementing the rules and commands that have been established by Allah SWT (Eksanti, 2021). In Sufism terms, it is known as someone who has morals based on the morals of Allah SWT (Muhammad et al., 2021a). There is a verse in the Koran that emphasizes the importance of having good morals as stated in Surah An-Nahl verse 125.

This verse clearly advises everyone to take good actions and learn from them. Good actions are a reflection of someone who believes in Allah SWT. It should be a reflection for every believer to uphold the essence of morality on earth as best as possible.

Don't ignore the directions set by Allah SWT. in the Al-Qur'an as well as what is stated in the hadith (Muklis & Tamim, 2024).

Covering the private parts by using the hijab for a Muslim woman is part of practicing the rules of Allah SWT. The aspect of morality certainly exists and is an integral part of the principles of the Islamic religion. There are good lessons and lessons for the realization of the benefit of others (Mulyadi et al., 2024). By using the hijab for Muslim women as protection and so they are easily recognized.

This verse clearly uses the phrase *amr* (command), if seen from the perspective of *ushul fiqh* as mandatory law, *aini taa'abbudi* means an obligation that must be carried out by every Muslim. The point is people who carry out Allah's commands (Muslim & Rahma, 2024). Covering the private parts for a Muslim, especially Muslim women, is very obligatory and is emphasized to avoid *saddu al-dzarii'ah*, namely closing the door to greater sins and avoiding the wrath of Allah SWT (Aziz et al., 2024).

In accordance with the verse above, covering the private parts by wearing a headscarf for a Muslim woman has provisions. It is important for a Muslim woman to take good care of herself so that she does not become the spotlight of men which could result in slander between the two of them (Sulistiyawati, 2024). Protecting themselves as best as possible for men and women for the common good of Islam is highly recommended (Aziz et al., 2024). There is nothing else that Allah SWT. wishes His servants goodness at every step on this earth.

In providing an understanding of the importance of covering the private parts for Muslim women in wearing the hijab, commitment, encouragement and habituation are needed (Muhammad et al., 2022). Starting from a commitment to policy makers, teachers and preachers who firmly and directly provide advice and direction about the importance of wearing the hijab for Muslim women (Astuti et al., 2024).

Encouragement through written and unwritten regulations is an effective part of increasing awareness of the importance of wearing the hijab. Arises both internally and externally by environmental factors that encourage a person's interest in covering their private parts (Nurhakim et al., 2024). Apart from that, as part of providing

understanding to those who do not understand, part of the concept of *da'wah* is enforcing good and bad commands (Sanusi, Suhartini, et al., 2024).

Followed by gradual routine habits if the recommendation to wear the hijab is actually implemented in an area for Muslim women (Angdreani et al., 2020). In the early days, enacting regulations as a commitment to implementing hijab regulations was not easy (Muhammad, 2021). Habits such as verbal warnings will become habits that grow in the environment over time. A good ecosystem is slowly starting to emerge with the implementation of the rule of covering the private parts with the hijab (Muhammad et al., 2024).

The aspect of morality as part of the underlying awareness of covering one's private parts is fundamental to fostering a supportive environmental ecosystem (Peterson, 2020). The rules that are enforced should contain a spiritual component that underlies the importance of wearing the hijab for Muslim women. Providing understanding to someone requires efforts to tap their inner awareness so that they respond to their thinking power followed by action. Inner responses and thinking power are driven by underlying knowledge so that they can be logically accepted as principles in a person's personality.

CONCLUSION

The implementation of the morality aspect that underlies the awareness of covering the private parts for Bandung Islamic University students is carried out based on the aspects of moral knowledge, moral feelings and moral behavior. In terms of moral knowledge, the awareness of female students covering their private parts by wearing the hijab arises from religious regulations which require Muslim women to wear the hijab. She received this knowledge before going to college, which underlies the importance of wearing the hijab. However, we also sometimes ignore the principle of knowledge of the command to cover the private parts, which in turn requires an understanding of the Chancellor's regulations regarding the requirement to wear Muslim clothing on campus. In terms of moral feelings related to covering the private parts with the hijab, every female student relies on her conscience. The knowledge he knows is there, but sometimes he doesn't apply it well. So awareness is needed to arise

within oneself to want to cover one's private parts with the hijab on campus, even though sometimes it is not consistent. Acknowledging that covering the private parts with the hijab calms and protects female students from negative actions in the surrounding environment. The factor that sometimes interferes with your conscientious commitment to establishing yourself in wearing the hijab is bad company.

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