

## The Impact of the Hijab Fashion Trend on the Way of Dress and Moral Behavior of STEI Al-Furqon Prabumulih South Sumatra Female Students

Hanniyah<sup>1\*</sup>, Siti Patimah<sup>1</sup>, Meriyati<sup>1</sup>

<sup>1</sup>Universitas Islam Negeri (UIN) Raden Intan Lampung, Indonesia

 [hanniyahnarto@gmail.com](mailto:hanniyahnarto@gmail.com)\*

### Abstract

The aim of this research is to find out how female STEI Al-Furqon Prabumulih students wear the hijab according to Islam. To find out how STEI Al-Furqon Prabumulih female students view the wearing of the hijab among STEI Al-Furqon Prabumulih female students. To find out the impact of the hijab fashion trend on the way of dressing and the Akhlakul Karimah behavior of STEI Al-Furqon Prabumulih female students. This research uses a qualitative approach. The results of these findings are that the way students dress at STEI Al-Furqon can be said to be in accordance with Islamic law, there are only a few people who still don't wear sharia clothing and they wear it when they are outside the campus, not inside the campus. How to wear the hijab, STEI Al-Furqon students also wear the hijab in accordance with Islamic law. Even though the hijab is not long, the hijab covers the chest and does not wear a thin hijab and also wears clothes that comply with Islamic law, supported by campus regulations.

**Keywords:** Impact of the Hijab Fashion Trend, Karimah's Moral Behavior

### ARTICLE INFO

*Article history:*

Received

June 02, 2024

Revised

July 04, 2024

Accepted

August 04, 2024

Published by

ISSN

Website

This is an open access article under the CC BY SA license

CV. Creative Tugu Pena

2774-4299

<https://attractivejournal.com/index.php/bse/>

<https://creativecommons.org/licenses/by-sa/4.0/>



## INTRODUCTION

Previously, the use of the hijab was only to cover women's private parts, but now it has transformed into a fashion trend to appear more modern but still within Islamic law (Anugrah & Sampurna, 2024; Nurdianik et al., 2022; Yulcin et al., 2020) . This has a big impact on the increasing number of Muslim women who wear the hijab. As time progresses, the clothing styles of women wearing the hijab become more varied and there are also various hijab models. Because of this phenomenon, new business opportunities have emerged in Indonesia, such as the Muslim fashion business (Fadila & Astuningsih, 2021; Millennial Generation towards the Hijab as Identity et al., 2019) and also the hijab which many people now wear in various new brands. .

*Fashion* The hijab is not regulated in the Al-Qur'an in detail, the main thing is that it can fulfill Islamic law, namely covering the entire body apart from the part that can be shown (Anisa et al., 2023; Nuh et al., 2014), not intended to show off. , not intended to be decorated, not showy and thin, you must wear loose and not tight so that it does not show the curves of the body, try not to make the model too luxurious and attract attention or be excessive, and also not catch the eye because it uses strange colors. This is in accordance with the commands in the Koran, namely:

O Prophet, tell your wives and your daughters and the wives of the believers to draw down some of their cloaks over themselves those, and God is Forgiving, Merciful

It means: "O Prophet! Say to your wives, your daughters and the wives of the believers, "They should cover their entire body with their hijab." That is so that they are easier to recognize, so that they are not disturbed. And God is Most Forgiving, Most Merciful." (QS. Al-Ahzab/33:59)

Along with the increasing demand for the use of the hijab among Muslim women. So the use of the hijab among female students on campuses is also experiencing developments, both in the design and model of the hijab itself by following the current hijab trends. Of course, these female students want to appear with a different dressing style by trying various hijab and clothing trends that are currently developing.

As in the STEI Al-Furqon Prabumulih research location, the hijab is a necessity for female students here. In line with this need, female students here cannot avoid the development of various hijab trends among young people such as female students here, both in terms of hijab models and designs which are developing very quickly among STEI al-Furqon Prabumulih female students. The STEI Al-Furqon campus, which is a campus with an Islamic feel, has regulated good dress code within the campus itself. STEI Al-Furqon is a campus with a sharia economic environment where its students are no less up to date with current trends, especially in this case the hijab trend. Students on this campus not only wear the hijab just to cover their private parts, but there are also those who use the hijab trend in ways that can be creative depending on the taste of the wearer. Most female students wear hijabs that are easy to shape or create according to their wishes. Like wearing a short headscarf that is only wrapped around the neck so that the shape of the neck is visible but wearing loose clothing. There are also those who comply with Islamic law who wear the hijab and dress loosely so that they cover their private parts and do not reveal their body curves (Observation at the STEI Al-Furqon campus, on Wednesday 04 October 2023, 10.00-11.35) The author has conducted an interview with one of the female students STEI Al-Furqon class of 2022 with the initials I, when the author asked "what do you understand about wearing the hijab", he answered "it is mandatory for Muslims to wear the hijab in accordance with Islamic law which must cover all parts of the body except the face and palms" (Interview with I, Student of STEI Al-Furqon Class of 2022, on Wednesday 4 October 2023, at 10.25) Then the author also saw the style or way of dressing of this student using a long and wide hijab along with a long robe that did not show the curves of the body.

Then the author interviewed another female student with the initials T with the same question, then she answered "wearing the hijab is an obligation for Islamic women, and we also have to be neat, polite, especially if we are studying" (Interview with T, STEI Al-Furqon Student Class of 2022 , on Wednesday 04 October 2023, at 11.05). The author also paid attention to the way or style of dress of this female student, she wore skirts and clothes that did not show her curves, and wore a hijab that was not too long like Ike but was enough to cover her chest.

From the author's observations, there are several female students who always follow trends *fashion* The hijab is currently developing and she doesn't want to be left behind with today's modern hijab models. Most of them know about hijab trends through social media, the internet and events *fashion* Muslim women on television.

However, not all female students follow these trends. Because according to those who really understand why they wear the hijab and know the meaning of wearing the hijab, they are not influenced by trends. *fashion* wearing the hijab is currently developing because they know that the law of wearing the hijab covers the private parts. Then the students made this hijab as a support to stay away from Allah's prohibitions, obey Allah's commands, carry out the goodness of Islam as a guide for Muslim women, especially for STEI Al-Furqon Prabumulih female students, to wear the hijab, not just following trends or just following modern styles. in *berfashion*. In this research, the impact of the hijab trend in question is how the hijab is worn among STEI Al-Furqon female students class of 2022, who are students in an Islamic religious education environment. Based on the problem formulation

above, the research objective in this study is: To find out how to wear the hijab for STEI Al-Furqon Prabumulih female students according to the Islamic religion. To find out how STEI Al-Furqon Prabumulih female students view the wearing of the hijab among STEI Al-Furqon Prabumulih female students. To find out the impact of the hijab fashion trend on the way of dressing and the Akhlakul Karimah behavior of STEI Al-Furqon Prabumulih female students.

### **Theoretical Review**

The jilbab is a symbol of Islamic women's clothing which is considered to meet the criteria for covering the private parts." Ananda, op. cit., p. 129. Meanwhile, Ibn Taimiyah said that the hijab is *mala'ah*, Ibn Mas'ud and other scholars called it *row'* while there are also those who say *star* which means a kind of large bracket that can cover a woman's head and all parts of her body (Aslamiyah et al., 2018; Fadila & Astuningsih, 2021; Wijayanti, 2017). And Ubaidah means that the hijab is a garment that covers all parts of a Muslim woman's body so that only her two eyes are visible. Ibn Taimiyah, Hijab and Muslim Women's Clothing in Prayer, Trans. Hawin Murtadho (Solo: At-Tibyan, 2000), p. 24-25.

*Fashion* or ternd hijab is not regulated directly by the Al-Qur'an in detail, but the main thing is that it meets the requirements such as covering all parts of a Muslim woman's body apart from those excluded such as the face and palms of the hands, and is not intended for tabarruj, not for decoration, Also, the material used is not thin, it is thick and not see-through, it is required to be loose and not tight so that it doesn't create curves on the body, and the model should not be eye-catching by using strange colors. Tabarruj in this hijab means that the hijab worn is not an excessive one that can attract the attention of the opposite sex and this causes disturbance and has a bad impact on the person (N. Afifah, 2018; Antara Kesalehan et al., 2017).

With the development of the times, information, economics, globalization and culture have influenced the way we dress and the choice of clothing. With social interactions becoming more widespread, the use of the hijab among the community has a big impact (Hadikusuma et al., 2023; Masyhur, 2024; Sito Rohmawati Fak Ushuluddin Adab and Da'wah IAIN Syekh Nurjati Cirebon, 2023). One of the impacts of wearing the hijab is that many Muslim women wear the hijab on certain occasions, both formal and non-formal (Muliana & Dewi, 2024). It is as if the hijab has become part of people's lives. In the 1980s in Indonesia, the hijab began to develop among society, along with the emergence of a revival of students who emerged as a religious movement. This phenomenon has a similar identity to Islamic countries. The hijab also became a color in the college and community areas which then became a trend among the wider public. It is clear that this trend is an extraordinary thing, and is not the same as previous years, or in other words, this hijab trend is increasingly developing from era to era. Meitia Rosalina Yunita Sari, "The Hijab as a Lifestyle for Modern Women (Case Study among Female Students of the Tarbiyah and Dirasat Islamiyah Faculty, Ahmad Dahlan University, Yogyakarta" (Thesis at UIN Sunan Kalijaga Yogyakarta, 2016), pp. 5-6. The hijab is clothing for Muslim women which is used to cover all parts of a woman's body except the face and palms, and does not reveal the curves of the woman's body and jewelry from head to toe. The hijab is also a symbol of obedience and protection for Muslim women. So the hijab trend is the hijab with various appropriate styles The function of the hijab is that it is able to cover the private parts of Muslim women.

Allah requires Muslim women to wear the hijab as Allah commands them to wear the hijab as in the verse above which is very clear that they should cover the hijab over their chest or their entire body. Wearing Muslim clothing for Muslim women that is in accordance with the verses regarding the hijab, namely its function as a cover for a woman's body (aurat), also maintains ethics and safety for the woman herself. Islam also does not prohibit its followers from dressing up as long as it does not violate Islamic rules as a woman, and does not overdo it. The command to wear the hijab is found in the QS. Al-Ahzab/33:59 which reads: Ibid., p. 426.

O Prophet, tell your wives and your daughters and the wives of the believers to draw down some of their cloaks over themselves those, and God is Forgiving, Merciful  
It means: *"O Prophet! Say to your wives, your daughters and the wives of the believers, "They should cover their entire body with their hijab." That is so that they are easier to recognize, so that they are not disturbed. And God is Forgiving, Most Merciful.*" QS. Al-Ahzab/33:59

From this word of Allah, the mandatory command to wear the hijab for Muslim women is very clear because covering the private parts is an identity for every Muslim woman and is able to prevent harassment from irresponsible men and also so that Muslim women are protected from the torment of hell fire and carry out Allah's commands. one of them is wearing the hijab.

## **METHOD**

This research uses a qualitative approach. Qualitative research is a type of research that produces discoveries that cannot be achieved or obtained using statistical procedures or other means of quantification (measurement). (Ghony, 2007, p. p. 11.) Data collection techniques use observation, interviews and documentation. Research time in STEI Al-Furqon Prabumulih takes place from September until completion. Based on the results of field observations by researchers, namely the use of the hijab at STEI Al-Furqon Prabumulih class of 2022, the majority do not understand and understand the meaning of wearing the hijab and most importantly, the use of the hijab by female students does not comply with the standards required by the Islamic religion. Structured interviews were used to interview several students and lecturers at STEI Al-Furqon Prabumulih.

The stages of data analysis in this research are: Data reduction is an activity of summarizing, selecting only the important things. So by reducing the data it provides a clear picture and makes it easier for researchers to collect further research. After reducing the data, the next step is to present the data. The data presented is in the form of brief descriptions, charts, relationships between categories, and others. Through studying the data, the data is organized and structured so that it is easy to understand and easy to draw conclusions. The final step in analyzing qualitative data is the conclusion. The conclusions in this qualitative research are temporary answers that can answer the problem formulation in qualitative research and may change if not supported by valid data. In this research the author used source triangulation techniques. So the author will check the data directly to get information from other sources, such as interviewing fellow students who will be interviewed, interviewing lecturers, and also seeing directly how STEI Al-Furqon Prabumulih students dress.

## **RESULTS AND DISCUSSION**

Based on research conducted by the author at STEI Al-Furqon Prabumulih, there are 4 author findings, namely:

### **How to Wear a Hijab for STEI Al-Furqon Prabumulih Female Students**

STEI Al-Furqon students are students who are studying within the scope of Islamic educational institutions, therefore it is an obligation to cover their private parts in accordance with the rules of Islamic law. Likewise, they must obey the dress code regulations that have been made by the STEI Al-Furqon Prabumulih campus, where these regulations refer to how to dress in accordance with Islamic law.

The use of the hijab for STEI Al-Furqon students sometimes follows current developments. Be it from model, pattern, even brand. This is as stated by STEI student Al-Furqon who said that she uses the hijab more to choose materials that are easy to adjust such as bella square and paris or if you want it thicker, use nahan wolfis. In the campus environment, according to him, it can be said that the students wear the hijab and dress in accordance with Islamic law.

Then there is also a female student who says that she is not very syar'i yet, but when she is on campus she wears syar'i clothes and outside she mostly wears the hijab

and syar'i clothes. He believes that female students on this campus already wear sharia clothing.

Then there was also a female student who said that she always wore Sharia clothing and hijab whether on campus or outside campus. According to him, female students on this campus are all dressed in sharia clothes, although there are still some who don't wear long headscarves, but they are categorized as sharia because they cover their chests and their clothes are also loose and not revealing.

Meanwhile, according to the lecturer at STEI Al-Furqon as the head of the LPM and the lecturer who teaches research methodology courses, he said that on average around 97-98% of female students here are dressed and veiled in accordance with Islamic law which is supported by campus regulations. If he violates campus rules, it means he has also violated Allah's rules, therefore we also impose sanctions on students who do not comply with them. If they follow trends, they do follow, some don't follow. Those who follow this trend are mostly long hijab trends, such as wearing a hijab made from Paris but making it long.

Then there was a lecturer at STEI Al-Furqon Prabumulih as the Head of the Sharia Economics Study Program and a lecturer in the Microeconomic Theory and History of Islamic Economic Thought courses. He said that almost all of the female students at STEI Al-Furqon wore long hijabs. Maybe the student who wears the short hijab is that when there are new students they usually wear a short hijab or a trendy hijab that is tied back. We understand that and we tell you how to wear the hijab correctly and also tell you that there are campus dress regulations which are regulated in accordance with Islamic law. In addition, around 98% of female students here wear the hijab and dress in accordance with Islamic law. As for trends, many female students here wear hijabs made from Paris and pashmina. Usually pashmina is worn short, but they wear it long. So here they are using the long hijab trend, not the wrapped hijab trend.

Then there is a lecturer who is also the deputy head of STEI Al-Furqon Prabumulih and a lecturer in Applied Econometrics and Muamalah Fiqh courses. He said that students here have obeyed campus regulations which have been made based on Islamic law, such as women cannot wear pants, cannot dress tightly, and You should wear loose clothing that doesn't reveal your curves. If you follow trends, there are also many female students here who follow trends, but they are still in the syar'i category.

Then there was an office staff who said that the female students here were around 99% dressed in Sharia. Because female students often go in and out of the office to take care of administration, therefore I also often see them wearing headscarves and clothing that complies with the Shari'a. If it is a trend, they follow the hijab trend but it is still in accordance with Islamic law because here there are also written regulations in accordance with Islamic law.

So, the researcher's findings regarding the way students dress at STEI Al-Furqon based on interviews and observations made by the author are that the way students dress at STEI Al-Furqon can be said to be in accordance with Islamic law, there are only a few people who are still not dressed in Islamic law and even then they wear it when they are outside the campus, not inside the campus. This is also the same thing explained by the lecturer at STEI Al-Furqon that most of the female students there follow the hijab fashion trend but it is a syar'i fashion trend.

### **The Views of STEI Al-Furqon Students on the Wear of the Hijab among STEI Al-Furqon Students**

Wearing the hijab is an obligation for every Muslim woman. Among female students, the hijab is one thing that can follow the fashion of its time. Every Muslim woman definitely has her own views on wearing the hijab, and so do the students at STEI Al-Furqon. From the results of the author's interviews, there are various views of female students regarding the use of the hijab on campus, as stated by a female student here that she is of the view that many female students here wear the hijab which is in

accordance with Islamic teachings and is also supported by campus regulations that require loose clothing, not wearing tight clothes, and sticking the hijab up to her chest.

Then other female students were of the view that the way students dress here is good and can be said to cover their private parts in accordance with the teachings of Islam. Moreover, my friends and I also remain steadfast in wearing the hijab and wearing sharia clothing both on and off campus.

Then another student said that the students here had implemented campus regulations that were in accordance with Islamic law, even though some of their headscarves were not very long, they had already stretched their headscarves down to their chests, and were wearing robes and loose clothes.

There are other students who say that the way STEI Al-Furqon students dress is that most of them wear sharia clothing and headscarves. They apply the trend of clothing and long headscarves. Even though some people wear a headscarf tied around their neck, when they are on campus they stretch their headscarf to their chest and dress in accordance with Islamic rules.

There are also female students who, according to their views, are dressed and veiled according to Islamic rules. There are only a few and that's only when they are new students because maybe they don't know how to wear the hijab and dress in accordance with Islamic law. After being reprimanded and they understand, most of them the next day immediately change their appearance to be more sharia in accordance with Islamic law. It's true that they don't wear long headscarves, but at least they wear headscarves that cover their chests and don't dress tightly. Like when he was inspired by his friend who wore the syar'i hijab, he then tried it and felt comfortable, then he continued istiqomah until now wearing a hijab and dressing in accordance with Islamic teachings.

So, the view of STEI Al-Furqon students regarding the wearing of the hijab among STEI Al-Furqon students is that the students wear clothes and headscarves that are in accordance with Islamic law when they are on campus, supported by campus regulations regarding how to dress well and in accordance with the law. Islam. However, at the start of college, according to senior students, many new students wore clothes and headscarves that were not in accordance with Islamic law.

### **The Impact of the Hijab Fashion Trend on How Female Students of STEI Al-Furqon Prabumulih Dress**

The hijab can be said to be the identity of Muslim women. When we put something on ourselves it will have an impact on us. Like wearing the hijab, there is an impact on the way of dressing, especially the way of dressing for STEI Al-Furqon Prabumulih female students.

Then the opinion of another informant, he said that he wears the hijab according to the situation and conditions, when on campus he wears the hijab and sharia clothing because all his friends on campus wear the hijab and sharia clothing. However, when she is outside campus, she adjusts her hijab and clothes, because outside she feels more appreciated and more comfortable wearing clothes and headscarves that are not sharia trends, such as at weddings she sometimes wears a fashionable hijab, which is a wrapped model, because she feels if he wears it outside he is more open to people and chats more often, in contrast to when he is on campus he prefers to wear the hijab and syar'i clothing because he is appreciated for the syar'i hijab and clothing, when he wears the hijab and clothes that are not syar'i on campus so he feels uncomfortable because his friends all wear the hijab and syar'i clothing. According to her confession, she was summoned by the campus once for wearing a hijab tied behind her back. From that summons, she began to clean up her clothes in accordance with the Shari'a and in accordance with campus regulations.

Then there was the opinion of the female student who said that the hijab she wore had an impact on the way she dressed. Because she uses the sharia hijab trend, she

thinks she should wear sharia clothes too. If you wear a syar'i hijab but don't wear syar'i clothing then it looks like something is missing, it could be said to be not syar'i.

There was also another student's opinion, she said that for her personally it had a very big impact, she used the sharia hijab fashion trend. He collects a lot of hijabs that are not as transparent as Paris. When she wore the hijab trend, many of her friends followed the trend she was wearing, and even her friends asked her to buy the same hijab as the one she was wearing. She likes collecting long hijabs and this also has an impact on the way she dresses. In the past, when she didn't understand about dressing in accordance with Islamic law, she also wore the hijab by following current trends such as the wrapped hijab. However, as time went by, she changed her hijab to a sharia hijab, then when she saw that her hijab was already wearing a long hijab, it was no longer appropriate to wear tight clothes, therefore she also slowly changed the way she dressed in accordance with Islamic sharia.

Then there was the opinion of a female student who said that she used the sharia hijab trend because she saw the artist Oki Setiana Dewi, she followed the artist who wore a long hijab and loose clothing in accordance with Islamic law.

There are several impacts of the hijab fashion trend among female students at STEI Al-Furqon Prabumulih. The researcher found an informant who said the impact of this hijab trend was that it made her enthusiastic and determined to wear the hijab and dress syar'i, in fact she didn't just wear the hijab. not only in the campus environment but also in everyday life.

The second opinion was from the informant who said that the impact of this hijab trend had spread widely among female students and the sale of the hijab had also been widely available in offline and online markets which made people interested in wearing the hijab, but what he saw at STEI Al-Furqon was that the female students sometimes wore it. The hijab trend, however, is all sharia because it covers the chest and it also has an impact on the way they dress, it makes them dress according to Islamic law, such as not being tight, not loose, and not using thin materials or not revealing their body shape.

Another opinion says that she uses the hijab trend which has an impact on the number of hijab purchases she buys more often. Moreover, she often buys syar'i hijabs made from Wolfis and Paris which are not transparent. Also clothes that are not transparent, such as crinkle material, cotton material which is comfortable to wear too.

So, this hijab fashion trend has an impact on STEI Al-Furqon Prabumulih students, because according to them using the hijab fashion trend, especially the syar'i hijab fashion trend, can make them comfortable, and when they wear the syar'i hijab it automatically changes them to dress well. loose and in accordance with Islamic law. They are also determined to wear the hijab and sharia clothing. The negative impact is that they become more wasteful because they follow the hijab trend. Every time there is a hijab trend they buy it. There are also people who are extroverts who do not feel comfortable when wearing Shar'i clothing and headscarves when they are not in the right situation and conditions.

### **The Impact of the Hijab Fashion Trend on the Akhlakul Karimah Behavior of STEI Al-Furqon Prabumulih Female Students**

As explained above, the hijab has an impact on the way female students dress, as well as their akhlakul karimah behavior. This hijab also has an impact on the morals of female students, especially STEI Al-Furqon Prabumulih students. As in an interview with a female student, she said that I have been wearing a syar'i hijab for the last 3 years. In terms of trend, I prefer hijab materials like wolfis because they are easy to shape and not see through. It has an impact on his morals because he feels his morals have become better, such as speaking more politely and carefully, and also knowing himself better.

Then another student said that she used the long hijab trend because she felt comfortable and safe, especially using long wolfis and paris materials, because it was neater when worn and made her feel confident because of the neat hijab.

Interviews with other female students said the same thing that she used to follow the trend of short hijabs wrapped around the neck to show a tiered neck. Then as time went by and increased information, she tried to switch to the sharia hijab trend because at that time most designers who produced Muslim clothing supported long hijabs, then she tried it and felt comfortable, and she also felt more confident because she didn't wear it. revealing body curves.

There are also students who say that if they follow a trend it means they are happy with that trend. Like the current trend of wearing robes and headscarves made from crinkle. She likes using crinkle material because the material is cool, falls and is comfortable, it also doesn't form curves, which makes her more confident when walking in public places because she is not the center of attention. She also feels comfortable in her activities by wearing a headscarf and clothes that comply with Islamic law, she remains responsible for her work and wearing sharia clothing does not become an obstacle for her to work.

Then the author also interviewed the lecturer at STEI Al-Furqon as the head of the LPM and the lecturer who teaches research methodology courses. He said that while he was teaching at STEI Al-Furqon the students were fine. They follow existing fashion trends but they still have good morals, whether towards lecturers or office staff. For example, if it is a problem that they submit their assignments on time, they are also polite to lecturers and staff, and when friends have not submitted their assignments because they have not been to class, they tell each other what their assignments are.

Then there was a lecturer at STEI Al-Furqon Prabumulih as the Head of the Sharia Economics Study Program and a lecturer in the Microeconomic Theory and History of Islamic Economic Thought courses who said that the students here had good morals, especially towards the lecturers, as when I explained and explained the instructions they listened carefully. They submit assignments quickly and on time. In each class, the students wear different fashion. But I don't think that has any effect on their morals. They still have good morals, such as their presentation they remain polite in their words and they remain confident in what they are wearing at that time. At this campus, the students are dressed in sharia clothing, but wearing sharia clothing does not necessarily mean they have good morals, but at least they have tried to be better because they carry out their Islamic obligations by continuing to learn to wear clothes that are in accordance with Islamic law.

Then there was a lecturer who was also the deputy chairman of STEI Al-Furqon Prabumulih and a lecturer in Applied Econometrics and Fiqh Muamalah courses, who said that every student dressed differently. There are those who wear long headscarves with loose clothes, there are those who wear loose clothes but their headscarves are not long and they have their headscarves stretched over their chests. With their different styles like that, he felt there was no problem with their morals while they were on campus, if they were outside campus it was no longer the campus' responsibility. Because the campus teaches them on campus which they then apply outside of campus in their daily lives. If on campus they wear various kinds of hijab and clothing trends as mentioned above, they are still comfortable wearing them, this can be seen because they do not change their way of dressing with tight clothes or hijabs that cover their chest. It can also be seen that even though they wear various hijab and clothing trends, they still socialize well and do not act individualistically.

Then there was an office staff member who said that every day he meets female students who wear various hijab trends, but these trends are sharia which is in accordance with Islamic law. Even with various trends, they are still polite with everyone, both staff and lecturers. This can be seen when they ask about the administration of their lectures, they speak politely and when they enter the room they say hello first. They also help each other and tell their friends who don't know when there are announcements from the campus such as paying for UKT or taking subjects for the new semester.

So, this hijab fashion trend has a lot of positive impacts on individuals. From the interview above, the author not only asked the informant about his morals, but also asked directly to the lecturers on campus. The hijab fashion trends used at STEI Al-Furqon Prabumulih mostly use syar'i fashion trends. Even though the Sharia law does not hinder their activities in carrying out their brand responsibilities, such as those who work are still comfortable in the clothes and headscarves they wear, and they still socialize well and are also polite.

## **RESULT AND DISCUSSION**

### **How to Wear a Hijab for STEI Al-Furqon Prabumulih Female Students**

As a Muslim woman, it is obligatory for her to obey her private parts in accordance with Islamic law. Likewise, for students at STEI Al-Furqon Prabumulih who study within an Islamic scope, it is also mandatory for students to wear the hijab and dress in accordance with Islamic law, which not only carries out the commandments of the Islamic religion, but also as a rule of the STEI Al-Furqon campus. Furqon Prabumulih.

Based on interviews about the use of the hijab among female students at STEI Al-Furqon Prabumulih, they wear the hijab in accordance with the rules of Islamic law, such as covering their chests and wearing clothes that are not loose. Even though female students on this campus apply the hijab trend, 98% of them use the syar'i hijab trend. They use trends but don't wear the syar'i hijab solely because of campus regulations, but because they are comfortable and feel safe wearing the syar'i hijab both on campus and in society.

Even though nowadays there are many hijab trends that are booming among young people, female students here prefer to wear the syar'i hijab while continuing to apply the hijab trend, such as some who use the syar'i hijab made from wolvis, because according to them the wolvis material is not transparent and comfortable to wear. There are also those who apply the hijab trend that is not too long but already covers their private parts because the hijab they wear already covers their chest.

So, the way STEI Al-Furqon female students dress can be said to comply with Islamic law, because many of the female students here already wear the Shar'i hijab trend that covers the chest, and they are comfortable using this trend and already wear a hijab that is not thin and They are also in accordance with Islamic law, supported by campus regulations. This is explained in accordance with what is explained about how to dress in the hadith of Abu Daud which reads:**Neng Dara Afifah, Islam, Women's Leadership, and Sexuality (Jakarta: Pustaka Obor Indonesia Foundation, 2017), p. 91-92.**

Asma' bint Abu Bakr went to the Messenger of God, may God bless him and grant him peace, wearing thin clothes. Then the Messenger of God, may God bless him and grant him peace, turned away from her and said, "O Asma', when a woman reaches menstruation Only this and this could be seen, and he pointed to his face and hands.

Meaning: Asma' bint Abu Bakar once met the Prophet SAW wearing a thin dress. Then the Prophet SAW turned away from her and said, "O Asma', indeed if a woman has had her period (puberty), she cannot be seen except this and this", he pointed to her face and her palms (HR. Abu Daud)

### **The Views of STEI Al-Furqon Students on the Wear of the Hijab among STEI Al-Furqon Students**

The hijab is one of the characteristics and identities of Muslim women. Talking about the hijab, there are many points of view about the hijab. Likewise with STEI Al-Furqon students, they have various points of view regarding the wearing of the hijab among female students at STEI Al-Furqon. According to the STEI Al-Furqon student whom the author interviewed, they think that the hijab is not only the headscarf that

covers the head, but also the clothes they wear. Such as not wearing loose clothes and not using flashy colors and accessories.

Many female students also think that most female students on the STEI Al-Furqon campus already wear the hijab in accordance with the rules of Islamic law. Many of them previously did not wear sharia clothing, but now they are istiqomah with hijabs and clothes that comply with Islamic law.

According to the views of the STEI Al-Furqon students, most of the students here already wear the hijab and clothing that is in accordance with Islamic law which is supported by campus regulations. So indirectly, when those who initially did not wear clothes and headscarves that were in accordance with Islamic law, then they read and applied campus regulations, they had adopted a way of dressing, including a way of wearing a headscarf, that was in accordance with Islamic law.

According to campus records, there are several STEI Al-Furqon students who dress and wear headscarves that are not in accordance with the Shari'a, as according to upper level students, when they first started college, many new students wore wrapped headscarves, then wore tight trousers and shirts. , or wear a skirt but only up to the calf. To overcome this, the campus quickly summoned the female student, and gave them directions and told them how to wear the hijab and dress in accordance with Islamic law. However, when they have been summoned by the campus and then they are still using something that is not in accordance with Islamic law, the campus will still notify them firmly, and the last call is when they are still using something that is not in accordance with Islamic law, then they will receive sanctions in the form of a warning letter when do not follow campus rules then they will not participate in lecture activities for 1 semester. Then, as a result of these sanctions, they began to improve and change their style of wearing the hijab and clothing, until now at the highest level there are no longer any female students who wear the hijab and clothing that does not comply with Islamic law.

This is due to several factors, such as those who wear the syar'i hijab because apart from seeing their friends wearing the syar'i hijab but it is still trendy, so those who initially followed their friends who wore the syar'i hijab did not just follow suit. -Just join in but start learning how to wear the hijab and clothing in accordance with Islamic law.

There are also several female students who were interviewed by this author who are not only students at STEI Al-Furqon but they also live in the Qur'an house dormitory which is also managed under the auspices of STEI Al-Furqon. So apart from studying, they also memorize the Koran. So they know about the verses of the Koran which explain how to dress and wear the hijab in accordance with Islamic Sharia. Then they apply what they read in the Koran to their lives.

So, in the view of the STEI Al-Furqon Prabumulih students, the students at STEI already wear the hijab in accordance with Islamic law, supported by campus regulations. However, at the beginning of college, according to senior students, many new students wore clothes and headscarves that were not in accordance with Islamic law, but when they were sanctioned and told how to dress and wear headscarves in accordance with Islamic law, they changed their style. wear a headscarf and dress in accordance with Islamic law.

### **The Impact of the Hijab Fashion Trend on How Female Students of STEI Al-Furqon Prabumulih Dress**

Based on the author's observations and interviews, the use of the hijab model among STEI Al-Furqon female students which is becoming a trend setter at the moment is that they wear a hijab style that covers the chest, no one uses the hijab trend with a style that is wrapped around the neck. They know a lot about the current hijab trend, but they prefer to wear a sharia hijab, even though it's not too long, but most of them already wear a hijab that covers their chest, and this indirectly affects the way they

dress, such as they are more balanced by dressing loosely. , wear skirts and not pants, and don't dress in thin materials. Many of them are interested in the Sharia hijab because they have experienced the benefits of wearing the hijab.

Initially, perhaps many of them only tried wearing a headscarf that covered their chest. However, over time they become comfortable and feel the benefits, such as being kept away from catcalling, temptation from men, and most importantly they become comfortable in doing everything.

This STEI Al-Furqon student uses a lot of hijab trends that are in the syar'i category, it's rare and it could even be said that no one uses the hijab trend that doesn't cover their chest when they are on campus, in fact they don't only wear hijabs that are in accordance with Islamic law, but also wear clothes that comply with Islamic law. Because according to them, when wearing a hijab that covers the chest or according to them is syar'i, it must be balanced with clothing that is in accordance with Islamic law as well.

So, the impact of the hijab trend on the way STEI Al-Furqon female students dress is the positive impact that those who use the syar'i hijab trend also wear clothes that comply with Islamic law, those who use the syar'i hijab trend have felt many benefits such as being comfortable , kept away from catcalling, and kept away from male temptation. Then those who initially tried to wear the hijab and finally they were steadfast in wearing the hijab and also wearing syar'i clothing, in fact they didn't just dress and wear the syar'i hijab on campus but in their daily lives.

### **The Impact of the Hijab Fashion Trend on the Akhlakul Karimah Behavior of STEI Al-Furqon Prabumulih Female Students**

As we know, there are various hijab fashion trends among young people today. However, most of the STEI Al-Furqon students choose to wear the hijab trend that covers the chest. It's not just about obeying campus regulations, but with increasing knowledge, female students here understand and understand how they should wear the hijab and dress in accordance with the teachings of the Islamic religion.

STEI Al-Furqon students use the same trend, namely the syar'i hijab trend. However, there are those who wear the Sharia hijab because they follow friends which then becomes a habit, there are also those who live in dormitories, then there are also those who use the hijab trend by trying various kinds of hijab materials that make them comfortable wearing them. With various hijab trends, they still show good morals.

Although many people think that when people wear the hijab and clothes that are in accordance with Islamic law, they do not necessarily have good morals. This is indeed true, but from here we see that they have good morals because they have tried to cover their private parts by using the hijab and clothing that is in accordance with Islamic law.

With the development of the times and the knowledge that is circulating now, and they continue to learn to cover their private parts better, they will also learn to have good manners. Because when they already know the knowledge then they will apply the knowledge. When they have worn the hijab and clothes that are in accordance with Islamic law and have covered their private parts well, it is possible that they will also learn about good morals.

From the author's interviews and observations, the author noticed that the students at STEI Al-Furqon behaved politely, both towards lecturers, staff, and also foreigners like the author. They remained polite. From the informants, lecturers and female students here also help each other, this was discovered during an interview with the lecturer, when a female student was absent and there was an assignment and her friend told the friend who was absent about the assignment to immediately do and submit the assignment. Then the staff also explained that they helped each other notify each other when there would be UKT payments or new semester course taking.

Based on the researcher's observations, even though female students here wear the trend of wearing the same hijab, namely covering the chest, there are differences, namely some only cover the chest and some actually wear a long hijab, this does not become a barrier for them to remain social and not act individually, this is It was seen that when they were taking a break, they went to the canteen together and then ate together, and they remained good friends. Many students at STEI Al-Furqon have also worked. These working students said that they use this syar'i trend not only to comply with the campus but also feel comfortable in the hijab and syar'i clothing when they are active without disrupting their performance. They also look more confident in what they wear, especially wearing Sharia clothing and hijab. They not only obey the dress code which is the campus regulations, but they also wear it so that they learn to cover their private parts better. So, the impact of the hijab trend on the morals and morals of STEI Al-Furqon students is to make the students more confident, able to socialize and not act individually, maintain good performance, and be more polite.

## CONCLUSION

The way students dress at STEI Al-Furqon can be said to be in accordance with Islamic law, there are only a few people who still don't wear sharia clothing and even then they wear it when they are outside the campus, not inside the campus. STEI Al-Furqon students also wear a hijab that is in accordance with Islamic law, even though the hijab is not long, the hijab covers the chest and does not wear a thin hijab and also wears clothes that comply with Islamic law, supported by campus regulations. The view of STEI Al-Furqon students regarding the wearing of the hijab among STEI Al-Furqon students is that the students already wear clothes and headscarves that are in accordance with Islamic law when they are on campus, supported by campus regulations regarding how to dress properly and in accordance with Islamic law. However, at the beginning of college, according to senior students, many new students wore clothes and headscarves that were not in accordance with Islamic law, but when they were told and they knew how to dress and wear headscarves in accordance with Islamic law, they changed their ways. Their hijab and clothing styles are in accordance with Islamic law. The Impact of the Hijab Fashion Trend on the Way of Dress and Moral Behavior of STEI Al-Furqon Female Students

## REFERENCES

- Afifah, N. (2018). Sharia Clothing, Media and the Construction of Women's Piety. *Journal of Reflective Sociology*, 13(1), 61–73. <https://doi.org/10.14421/JSR.V13I1.1544>
- Afifah, N. D. (2017). *Islam, Women's Leadership, and Sexuality*. Indonesian Obor Library Foundation.
- Ananda, A. F. (2004). *Women in Modernist Islamic Concepts*. Paradise Library.
- Anisa, W., Ridhani, M. N., & Rahman, S. A. (2023). ANALYSIS OF KNOWLEDGE OF THE BODY'S genitalia according to Islam in blind children. *Religion: Journal of Religion, Social and Culture*, 2(5), 862–869. <https://doi.org/10.55606/RELIGION.V1I5.455>
- Antara Kesolehan, J., Phenomenon, D., Safitri, S., & Wartawan, Y. (2017). hijab between piety and social phenomena. *Journal of Da'wah Science*, 36(1), 96–117. <https://doi.org/10.21580/JID.V36.1.1627>
- Anugrah, I., & Sampurna, A. (2024). Salihah Youth Friends Community Da'wah Strategy in Maintaining the Honor of Generation Z Women in Medan Marelan District. *Indonesian Journal: Information and Communication Management*, 5(2), 1704–1712. <https://doi.org/10.35870/JIMIK.V5I2.752>
- Aslamiyah, S., Aslamiyah, S., Rahayu, M., & Djawahir, A. H. (2018). The Role of Hijab Cultural Change in the Implementation of Strategies and Its Effects on Business Performance in Hijab Small Businesses. *Journal of Management and Entrepreneurship*, 6(1), 9–25. <https://doi.org/10.26905/jmdk.v6i1.2151>
- Ministry of Religion RI. (2020). *Al-Qur'an and Translation Special For Women*. Syamil Quran.
- Fadila, H. A., & Astuningsih, S. E. (2021). The Influence of the Marketing Mix on the Decision

- to Purchase the Rabbani Hijab for Female Students of the Faculty of Economics and Islamic Business Iain Tulungagung. *INDONESIAN JOURNAL OF MANAGEMENT AND BUSINESS*, 7(1), 108–119. <https://doi.org/10.32528/JMBI.V7I1.4891>
- Millennial Generation towards the Hijab as Identity, P., Nonverbal and Creativity, K., Nonverbal and Creativity Poerwanto, K., & Praditya Yudha, R. (2019). Millennial Generation's Perception of the Hijab as Identity, Fashion, Nonverbal Communication and Creativity. *Journal of Tourism and Creativity*, 3(1). <https://doi.org/10.19184/JTC.V3I1.13942>
- Ghony, D. (2007). *Basics of Qualitative Research, Procedures, Techniques and Grounded Theory*. PT Bina Ilmu.
- Hadikusuma, R., Hafiduddin, H., Nurjannah, D., & Maryono, M. (2023). Hijab trends among millennials: motivation for wearing the hijab and its influence on social religious behavior. *INJIRE*, 1(1), 99–110. <http://injire.org/index.php/journal/article/view/20>
- Komariah, D. S. and A. (2009). *Qualitative Research Methodology*. Alfabeta.
- Masyhur, L. S. (2024). Reinterpretation of the Hijab and Women's Aurat in the Qur'an According to the Perspective of Contemporary Ulama. *Journal of International Multidisciplinary Research*, 2(2), 37–46. <https://doi.org/10.62504/JIMR292>
- Muliana, L., & Dewi, A. S. (2024). The Hijab: Between Religious Identity and the Transformation of the Hijab Style Trend among Students at UIN Sunan Kalijaga Yogyakarta. *Innovative: Journal Of Social Science Research*, 4(4), 1887–1898. <https://doi.org/10.31004/INNOVATIVE.V4I4.11649>
- Nuh, A., Pusat, S., Bahasa, P., Sunan, U., & Yogyakarta, K. (2014). SHIFTING MYTHOLOGY OF THE HIJAB (From a Status Symbol to a Symbol of Piety/Faith). *Musāwa Journal of Gender and Islamic Studies*, 13(1), 19–28. <https://doi.org/10.14421/MUSAWA.2014.131.19-28>
- Nurdianik, Y., Attas, S. G., & Anwar, M. K. (2022). HIJAB: BETWEEN TRENDS AND LAWS IN THE CONTEMPORARY ERA. *Journal of Social Sciences*, 2(1), 11–20. <https://doi.org/10.21831/JIS.V2I1.4>
- Sari, Meitia Rosalina Yunita. "The Hijab as a Lifestyle for Modern Women (Case Study among Female Students of the Tarbiyah and Dirasat Islamiyah Faculty, Ahmad Dahlan University, Yogyakarta." Thesis, UIN Sunan Kalijaga Yogyakarta, 2016.
- Sari, M. R. Y. (2016). *The Hijab as a Lifestyle for Modern Women (Case Study among Female Students of the Tarbiyah and Dirasat Islamiyah Faculty, Ahmad Dahlan University, Yogyakarta*. Thesis at UIN Sunan Kalijaga Yogyakarta.
- Sito Rohmawati Fak Ushuluddin Adab and Da'wah IAIN Syekh Nurjati Cirebon, H. (2023). MUSLIMAH CASH AND ITS DYNAMICS IN INDONESIA. *Aqlam: Journal of Islam and Plurality*, 5(1). <https://doi.org/10.30984/AJIP.V5I1.1151>
- Sugiyono. (2020). *Quantitative Qualitative Research Methods and R&D*. Alfabeta.
- Taimiyah, I. (2000). *Hijab and Muslim Women's Clothing in Prayer, Trans. Hawin Murtadho*. At-Tibian.
- Wijayanti, R. (2017). The Hijab as Muslimah Clothing Ethics from the Perspective of the Qur'an. *Cakrawala: Journal of Islamic Studies*, 12(2), 151–170. <https://doi.org/10.31603/CAKRAWALA.V12I2.1842>
- Yulcin, O., Cornelius, M., Paat, J., & Lesawengen, L. (2020). The hijab as a lifestyle of modern women among students of the faculty of social and political sciences sam ratulangi university. *HOLISTIK, Journal of Social and Culture*, 13(3). <https://ejournal.unsrat.ac.id/v3/index.php/holistik/article/view/29404>

---

**Copyright Holder :**

© Hanniyah, Siti Patimah, Meriyati (2024).

**First Publication Right :**

© Bulletin of Science Education

**This article is under:**

CC BY SA