



The Effect of Muslim Women' Clothing Style to Their Communication to Men

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Abstract

This study aims to analyze how the effect of a Muslim woman wearing Muslim clothing on the way she communicates with men. This study used quantitative methods with a survey and correlation approach, data sources were taken using a questionnaire with a five-Liker scale from ninety-seven respondents out of a total of one hundred and thirty people in the population, all respondents were students of one of the state universities in Indonesia who were selected by simple random technique. sampling. All data were then analyzed using descriptive and correlation techniques using SPSS Version 25 software. Overall the results of the analysis show that Muslim women who are fully clothed and comply with religious requirements have an effect on the way they communicate with a man such as not living fully as a man. The other man, avoiding direct communication with men who are not relatives, speaking softly, lowering his voice. Furthermore, the results of the correlation analysis show the influence of the way a Muslim woman dresses on the way she communicates with her interlocutors, especially men. The results of the study concluded that the way a Muslim woman dresses can shape her attitude in communicating as well as protect herself from committing disgraceful acts.

INTRODUCTION

Allah SWT has arranged the entire path of life from the lowest to the highest, from the smallest to the biggest. Among them in terms of clothing, clothing is the most important part of human life because it contains elements of ethics and aesthetics in socializing (Arifuddin, 2019; Baso, 2015; Fathony et al., 2020). For Muslim women, clothing is not only to cover the body but also to identify as a dignified and moral Muslim woman (Hassan & Ara, 2022). Clothing is a cover that protects something that can cause embarrassment when seen by other people (Syofrianisda, 2020).

Clothing is one that distinguishes humans from others, clothing functions as a cover for genitals rather than as a statement of status symbols in society (Iman & Arifin, 2016; Kusmidi, 2016; Lubis, 2023; Surawardi, 2021; Utami, 2022). Clothing for a Muslim woman is a reflection of personality, status in social strata, aesthetic needs, tastes and a myriad of other human needs (Julia et al, 2016). Muslimah clothing is not just a symbol, but by wearing it, it means that a woman has proclaimed to others her beliefs, views on the world, and the way of life that she takes, all of which are based on a deep belief in Allah.

According to scholars, if a woman's aurat is seen by people who are not her *mahram*, which covers her entire body, then it becomes a sin if it is done intentionally.

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But if what is seen covers his face, palms and feet, then the act does not cause sin. *Namunada* is an exception to the proposal process, where a man can see those body parts on the woman he proposes to. Based on this explanation, it can be concluded that the limits of women's private parts when they are in front of *non-mahram* men are the same as when they are praying (Alawiyah et al., 2020). A Muslim woman is a woman who is always devoted to Allah SWT by practicing the sunnah of the Prophet and avoiding his prohibitions. Thus, they will have a moral responsibility and a very big role in the life of the world and the hereafter. So that Allah SWT orders humans to equip themselves with knowledge and faith because, with the provision of knowledge and faith, humans will be elevated in rank by Allah SWT (Aryan et al., 2023).

Muslim clothing aims to protect women from the sight and attention of evil men or *masher* men who should not be appropriate. Apart from being used for protection, Muslim clothing for women is also used as control or self-control so as not to fall into sin. There have been many women who wear Muslim clothing as an obligation to cover their genitals, but Muslim clothing is also used as the latest fashion trend. Everyone certainly has their own way of responding to things, including choosing clothes to wear every day, and the main goal of dressing is to create a correct understanding of Islam based on the Qur'an and Hadith which will result in a way of dressing that is not in line with the function. The beginning of clothing is to cover the genitals (Aryan et al., 2023).

In the midst of the rise of clothing fashion in various communities, there are still many Muslim women who do not understand the essence of Muslim clothing. See a person's personal religious level is the extent to which all of a person's activities animate his religious understanding (internalization of values) (Schurz et al., 2021). Those who wear Muslim clothing are of course seen as exemplary, their clothes that are and according to religious recommendations are judged according to their Islamic behavior. Many of them apply their religious knowledge to their daily lives, not only knowledge in worship but also in *muamalah*, for example limiting interactions with the opposite sex who are not their *mahram*. Apart from having activities in a special life, of course, a woman cannot avoid having activities in public life or in public places when she meets and interacts with foreign men (*non-mahram*), including in communication (S. Utami, 2017).

Communicating is also influenced by morals or ethics when in communication. In daily life humans need communication, by communicating someone will establish a relationship with one another. Communication is "the process or act of conveying a message from the sender to the recipient, through a medium usually disturbed, communication must be intentional and bring about change (Sarnoto, 2022). Communication is an important instrument that is always carried out by humans in their lives, as well as in the world of education. Humans cannot live alone so socialization is important (Abdul et al., 2021). Communication must include activities of speaking well, greeting, daily conversation and so on among human beings (Badruzaman, 2014). Communication is inseparable from communication ethics. In the perspective of moral philosophy, ethics means a branch of philosophy regarding values in relation to human behaviour, whether an action he takes is right or wrong, good or bad. Thus, ethics is a moral philosophy that shows how a person should act (Ariani, 2012; Febriani et al., 2022; Japeri et al., 2023).

Morality or behavior for humans is very important, especially for Muslim women. Every action will always be the attention of others. That's why it is important for Muslim women to form a personality that is in accordance with their clothing and societal expectations so that conflicts do not arise within them due to their desire to dress in Muslim clothes and consequently as Muslim women (Avraamidou, 2020). The friendship of men and women in the early days of Islam arrived in Arab lands was considered something close to adultery so hadiths appeared that forbade men and women to be alone together, and subjected each other to the gaze of both men and women, as well as other social restrictions (Hecht et al., 2019).

Therefore Muslim women must know the rules for communicating, especially communicating with men. A Muslim woman must know her limits in communicating. Such as not fully settling down with the man he is talking to, avoiding direct communication with men who are not relatives, speaking softly, and lowering his voice.

METHODS

This study uses a quantitative method with a survey and correlation approach. According to [Apuke, \(2017\)](#); [Henn et al., \(2022\)](#); [Mohajan, \(2020\)](#); [Prasetyo et al., \(2020\)](#); [Sultanik et al., \(2022\)](#) survey and correlation approaches are appropriate when researchers want to dig up information regarding the attitudes and perceptions of society or a community towards an issue and problem they want to study. Referring to the opinion above, the methods and approaches that the authors use in this research are in accordance with the objectives to be achieved. The data source was taken using a questionnaire with a likert scale of five for ninety-seven respondents from a total of one hundred and thirty people in the population, all respondents were students of one of the state universities in Indonesia who were selected by simple random sampling technique.

The determination of respondents in this study refers to the provisions for selecting samples as regulated according to Krejcie and Morgan (1970), according to [Elkhaira et al., \(2020\)](#); [Syafri et al., \(2020\)](#); [Mardiana et al., \(2022\)](#); [Wulandari et al., \(2022\)](#) researchers need to be careful in determining the number of samples in a population in research, it is precisely the provisions on the number of samples as determined by Krejcie and Morgan that are appropriate to refer to.

Furthermore, the instrument in this study was in the form of a questionnaire with twenty-six statement items related to the profile of Muslim women's dress and its effect on how to communicate with men. The author needs to explain that the twenty-six statement items contained in the instrument have been tested for validity and reliability with very valid results. All data were then analyzed using descriptive and correlation techniques using SPSS Version 25 software.

RESULT AND DISCUSSION

In this section the author will describe all research results based on the issues and objectives of the study. First; the author will describe all the results of statistical analysis related to the two issues studied. Second, discussing all the results of the study with various theories and relating to the findings and results of previous studies related to this problem in the same context and issue.

Profile of a Muslim Woman in Muslim Dress

Based on the results of statistical analysis of thirteen items which are used as profile indicators of a Muslim woman wearing Muslim clothing. The results of the analysis of respondents' answers can be seen in table 1 below;

Table 1. The Results of the Analysis of the Profile of a Muslim Wearing a Muslim Dress

No	What do you think about the Muslimah dress profile of a Muslim woman?	N =97 (respondent) Mean	Category
1.	Wearing Muslim dress	4,6809	Very high
2.	Covering the genitals except for the face and palms	4,6383	Very high
3.	Choose thick clothing materials	4,6596	Very high
4.	Not transparent so that it reveals the body	4,6383	Very high
5.	Use loose clothing	4,4894	Height
6.	Consistent even though joining a non-Muslim community	3,5745	Low

7.	Does not contain excessive jewelry	4,7872	Very high
8.	Wearing <i>khimar</i> or bed sheet	3,1277	Low
9.	Not hinting at arrogance	4,5957	Very high
10.	Avoid clothes that resemble men	4,4468	Height
11.	Wear closed-cut shirts and pants	4,6383	Very high
12.	Choose clothes according to Islamic provisions	4,2553	Height
13.	Trying to get other Muslim women to dress well	4,5957	Very high

Referring to the results of the analysis as shown in table 1 above, the author can explain that, first; overall, respondents strongly agree that the profile of a Muslim's clothing is to wear Muslim clothing. Second; respondents totally agree that the profile of a Muslim's clothing is clothing that covers the genitals except for the face and palms. Third; All respondents strongly agree that the profile of a Muslim's clothing is to choose thick clothing materials. Fourth; Respondents strongly agree that the clothing profile of a Muslim is to wear non-transparent clothing so that it reveals the body. Fifth: they agree that the profile of a Muslim's clothing is wearing loose clothing. Sixth; Respondents quite agree that the clothing profile of a Muslim is consistent even if they join a non-Muslim community. Seventh; they totally agree that the profile of a Muslim's attire is to wear clothes that do not contain excessive jewelry. Eighth; respondents do not agree that the profile of a Muslim's clothing is wearing a *khimar* or veil. Ninth: they strongly agree with respondents that the profile of a Muslim's dress is to wear clothes not to imply arrogance. Tenth; Respondents agreed that the dress profile of a Muslim is to avoid clothes that resemble men. The eleventh; they totally agree that the profile of a Muslim's attire is wearing a shirt and pants with a closed cut. Twelfth; Respondents agree that the clothing profile of a Muslim is clothing. Choosing clothes according to Islamic provisions. Thirteenth; Respondents strongly agreed that the clothing profile of a Muslim is trying to get other Muslim women to dress well.

How to Communicate With Men

Based on the results of statistical analysis of thirteen items used as indicators of the way women who wear Muslim clothing communicate with men. So from the results of the analysis of respondents' answers can be seen in table 2 below:

Table 2. The Results of the Analysis of Ways of Communicating With Men

No	Does having you dress Muslimah have an effect on the way you communicate with men as described in the following attitude?	N=97 (respondent) Mean	Category
1.	Interacting with the opposite sex is only an important and urgent need	4,6809	Very high
2.	Interact with the opposite sex in an ethical and moral manner.	4,6383	Very high
3.	Interact with the opposite sex alone.	4,6596	Very high
4.	Respect privacy boundaries	4,7447	Very high
5.	Maintain eye contact	4,7234	Very high
6.	Maintain reasonable physical distance	4,4894	Height
7.	Avoid overly conversational style	2,0000	Low
8.	Talk with a group or with an open environment	4,7872	Very high
9.	Do not touch directly	4,9574	Very high
10.	Avoid deep personal conversations	4,5957	Very high
11.	Feeling afraid of being told by others when interacting with men	4,5319	Very high

12.	Feel better interacting with other women than with men	1,9574	Very low
13.	Maintain good intentions while communicating with men	4,6596	Very high

Referring to the results of the analysis as shown in table 2 above, the author can explain that, First, as a whole, the respondents answered strongly agree if interacting with men only for important and urgent needs. Second, respondents agreed strongly that interacting with men must have good ethics and morals. Third, overall, the respondents answered that they strongly agreed to interact with men who were not alone. Fourth, overall, the respondents answered that they strongly agree that communicating must respect privacy limits. Fifth, respondents strongly agreed to maintain eye contact when communicating. Sixth, overall respondents answered agreed to maintain a reasonable physical distance when communicating with men. Seventh, overall respondents answered disagree when avoiding excessive conversational styles when communicating with men. Eighth, respondents strongly agree if a Muslim woman talks to men in a group setting or in an open environment. Ninth, all respondents strongly agreed that when communicating with men do not touch directly. Tenth, respondents answered strongly agreed to avoid deep personal conversations when communicating with men. Eleventh, all respondents agreed that they felt afraid of being told by other people when interacting with men. Twelfth, respondents strongly disagree if they feel better interacting with fellow women than with men. Thirteenth, all respondents strongly agree that maintaining good intentions while communicating with men.

Effects of Muslim Women Dressing in Muslimah on How to Communicate with Men

Normality Test and Coefficient of Determination

As for the normality test for the use of Muslim clothing for Muslim women, it is represented by variable X in the normality test table, which has a significance level of 0.053 or greater than 0.05 and shows that the data is normally distributed. Furthermore, the normality test on how to communicate with men is represented by the Y score which is represented by the Y variable which has a substantial significance level of 0.200 or more 0.05 and also shows the data is normally distributed. Therefore the authors can conclude that all the data found in this study can be said to be expected. Furthermore, to be able to find out how much contribution or effect is given by variable X (Muslim clothing) to variable Y (communicating with men), an effect percentage of 69.2% is obtained, which means that the limit of interaction with the opposite sex is influenced by wearing Muslim clothing. Meanwhile, the effect that was influenced by other factors, the author found an effect value of 30.8%.

Muslim clothing according to the perspective of the Hadith of the Prophet Muhammad SAW is that clothing covers the entire body except for the face and palms, is not tight and thin, does not resemble men's clothing and is not exaggerated so as to invite attention and create arrogance (Arifuddin, 2019).

This has been explained in a Hadith narrated by Abu Dawud from the Prophet SAW:

حَدَّثَنَا يَعْقُوبُ بْنُ كَعْبٍ الْأَنْطَاكِيُّ، وَمُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ، قَالَ حَدَّثَنَا الْوَلِيدُ، عَنْ سَعِيدِ بْنِ بَشِيرٍ، عَنْ قَتَادَةَ، عَنْ خَالِدٍ، - قَالَ يَعْقُوبُ ابْنُ دُرَيْكٍ - 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 يُرَى مِنْهَا إِلَّا هَذَا وَهَذَا " . وَأَشَارَ إِلَى وَجْهِهِ وَكَفْفِيهِ . قَالَ أَبُو دَاوُدَ هَذَا مُرْسَلٌ خَالِدٌ بْنُ دُرَيْكٍ لَمْ يُدْرِكْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا (صحيح : الألباني) (رواه أبو داود.

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This hadith comes from Aisyah bint Abi Bakr, the wife of Prophet Muhammad SAW. In this hadith, Rasulullah SAW said to Asma bint Abi Bakr when she came wearing light clothes: 'O Asma, in fact, when a woman reaches her menstrual period, nothing can be seen from her body except her face and hands.' Then he pointed to his face and hands. The explanation of this sentence is that after a woman enters her period (menstruation), she should cover her body with thick clothing, and nothing should be visible other than her face and her hands.

It should be noted that this hadith has an important role in the study of hadith and other related sciences, where its authenticity is analyzed and debated to determine the level of validity of the hadith. In the end, when studying any hadith or information, it is better to verify its authenticity and source from reliable Islamic sources. Therefore the researchers argue that Muslim clothing can be interpreted as Muslim clothing that covers the body from head to toe except for the palms of the hands and feet in accordance with the Islamic syari'at.

Based on the results of interviews with female students found that Muslim clothing is clothing that follows Islamic rules with several provisions, clothing that is in accordance with Islamic law, clothing that covers and does not shape the genitals, Muslim clothing is clothing that conforms to Islamic religious rules, Muslim clothing is also clothing that is used not to shape the curves of the body, regarding Muslim clothing, this is not an option or escape for Muslim women to try various styles, but Muslim clothing is an obligation that is directly ordered by Allah SWT as he says in surah al-ahzab verse 59.

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

Meaning: "O Prophet! Say to your wives, your daughters and the wives of the believers, "Let them cover their headscarves all over their bodies." That is so that they are easier to recognize, so they are not disturbed. And Allah is Forgiving, Most Merciful."

In Muslim clothing we also have to pay attention to how we communicate well. Communication is a human activity that interacts between one or more people, the concept of communication is not only related to the problem of how to speak effectively but also speech ethics. In the view of the Islamic religion, communication has ethics, so that if we communicate with someone, that person can understand what we convey (Nasution, 2021). Good communication for Muslims is communication that is in accordance with religious rules, values contained in the Al-Quran and Hadith. The connection between ethical values and applicable norms is very close (Dewi, 2019).

Communication is also the process of providing information from the communicator (messenger) to the communicant (message receiver) about something so that what the communicator wants can be understood and done (if necessary) by the communicant without anyone feeling aggrieved (Rahmania, 2019). The ability to communicate that humans have is a condition where communication can form mutual understanding and foster friendship, maintain affection, spread knowledge, and preserve civilization, and so on (Susanto, 2020). Then in an Islamic perspective, communication is an important component of human existence because everything we do is always followed by communication, which in essence has been given by Allah SWT to the holy book al-Quran, regarding the issue of how important communication is for humans (Zahzuli, 2022).

CONCLUSION

In principle, muslimah clothing according to Islamic guidelines is to dress completely and perfectly except for showing the face and palms. However, not all Muslims understand well the procedures for dressing properly in accordance with Islamic provisions, even though they are Muslims. Instead, it is necessary to provide learning and

knowledge about how a Muslim woman should dress in a Muslim way as described through the instruments and results of this study. Besides that, research has found that Muslim women's clothing has had an effect on the way they communicate with the opposite sex or men who are not relatives. Even these clothes can prevent them from carrying out acts that are disgraceful and prohibited in Islam.

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