

## REVITALIZATION OF THE ROLE OF ISLAMIC EDUCATION TEACHERS IN INTERNALIZING THE VALUES OF ISLAMIC DRESS AMONG FEMALE STUDENTS

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### Abstract

This study aims to analyze the implementation of Islamic dress guidance at SMA Negeri 1 Tanah Jambo Aye and to identify the challenges encountered in the process. The research employs a qualitative method with a field research approach. The data consist of the role of Islamic education teachers in internalizing the values of Islamic dress among female students, collected through observation, interviews with teachers, students, and the principal, as well as documentation of coaching activities. Data were analyzed using an interactive model consisting of three stages: data reduction, data display, and conclusion drawing. The findings reveal that the school has made systematic efforts to instill the values of Islamic dress through school regulations, daily habituation, and the exemplary conduct of teachers. However, several challenges remain, including the influence of social media and popular culture that promote modern fashion trends inconsistent with Islamic principles, limited supervision by teachers both inside and outside the school, and resistance from a small number of students who perceive the Islamic dress code as a restriction on freedom of expression. This study concludes that fostering Islamic dress values requires continuous synergy between schools, parents, and the community to ensure that these values are deeply internalized and consistently practiced by students.

### Keywords

Islamic Dress, Value Integration, Islamic Education, Revitalization of Teachers' Role, Female Students.



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## INTRODUCTION

Islamic Religious Education (PAI) plays a strategic role in shaping students' character and behavior in accordance with the guidance of Sharia (Wuryandani et al., 2014); (Alfath, 2020). One of the crucial dimensions of Islamic character formation is the manner of dress, particularly among female students, which is not only understood as a religious obligation (shar'i) but also as a representation of morality, identity, and Islamic cultural values (Munir & Niswati, 2021); (Surana, 2017); (Murtopo, 2017); (Solihin, 2020); (Fauziyah et al., 2024); (Kurniawati & Matang, 2023); (Atabik, 2014); (Luthfi, 2016). In Aceh, the implementation of Islamic law has a juridical foundation through regional qanun regulations, including those governing Islamic dress codes in schools (Misran, 2017); (Qotadah & Achmad, 2020); (Lawang, 2023); (Lawang, 2024). However, field observations reveal a persistent gap between the norms stipulated and the actual practices of female students, particularly at SMA Negeri 1 Tanah Jambo Aye. The phenomenon of modern fashion trends (Barton, 2014); (Chen et al., 2019), the influence of social media (Fatiya, 2019); (Zuhdi et al., 2022); (Azani et al., 2024); (Marina Srichasanah Siagian & Kurnia, 2023), and the waves of globalization have influenced students' dressing styles, which are not always aligned with Islamic values of modesty.

In this context, the role of Islamic Religious Education teachers becomes profoundly significant as exemplary figures, mentors, and agents of internalization of Islamic dress values in schools (Haqqul et al., 2019); (Solihin, 2020); (Munir & Niswati, 2021). PAI teachers are not only responsible for delivering cognitive instruction but also serve as moral exemplars whose attitudes, behavior, and appearance act as references for students. However, preliminary findings indicate that the effectiveness of teachers' roles still faces several challenges. On one hand, there are supporting factors such as school regulations, religious activities, and an Islamic cultural environment deeply rooted in the community. On the other hand, there are inhibiting factors, including limited teacher supervision, resistance from a minority of female students toward dress regulations, and the pervasive influence of popular culture that contradicts Islamic values. This condition underscores the dilemma faced by PAI teachers between normative Sharia demands and the social realities of youth in the era of globalization.

Therefore, there is an urgent need to formulate strategies for revitalizing the role of PAI teachers to make the internalization of Islamic dress values more effective within the school environment. Such revitalization includes strengthening teachers' exemplary conduct, integrating Islamic dress values into learning materials, optimizing non-formal religious activities, and fostering

collaboration with parents and the community. Through a more comprehensive approach, it is expected that the internalization of Islamic dress values will not only be understood normatively but will also be reflected in the awareness, attitudes, and daily practices of female students at SMA Negeri 1 Tanah Jambo Aye. Thus, the academic problem of this study lies in understanding the dynamics of PAI teachers' roles, the supporting and inhibiting factors, and the revitalization strategies that can address the challenges of internalizing Islamic dress values among female students amid the currents of globalization.

At SMA Negeri 1 Tanah Jambo Aye, the policy of wearing Islamic attire has become an integral part of the school's regulations, established by the principal and directly supervised by teachers, particularly Islamic Religious Education teachers. Based on interviews with school authorities, this policy is not merely an administrative formality but aims to instill the awareness that Islamic clothing represents identity, modesty, and respect for the Sharia values upheld in Aceh. The principal emphasized that female students are the main focus of this study because they bear a more specific religious obligation to cover their aurat compared to male students, thereby facing more complex challenges. Field observations indicate that although the dress code has been enforced, a small number of female students still attempt to modify their uniforms into more modern styles, such as shortening the hijab or narrowing the skirt, necessitating continuous supervision and guidance. This reinforces the rationale for focusing the research on female students, as they are more susceptible to global fashion influences, while PAI teachers and principals play a vital role in ensuring that the Islamic dress code is genuinely internalized as part of the students' Islamic character.

Previous studies have highlighted the importance of teachers' roles in shaping students' character. Astutik & Supratno (2024) demonstrated that the implementation of Islamic Religious Education values effectively fosters student character at the Sanggar Bimbingan Sungai Mulia 5 in Malaysia, affirming the position of PAI teachers as key agents of value internalization (Astutik & Supratno, 2024). Furthermore, research by Hanifah, Afifullah, and Nasrullah (2024) found that PAI teachers' strategies—through habituation and exemplary behavior—play a significant role in fostering students' discipline (Hanifah et al., 2024). These studies confirm that the success of character education based on Islamic values is largely determined by teachers' strategies and exemplary conduct.

In the context of Islamic dress, Fauziyah, Bariah, and Makbul (2024) found that school dress regulations directly influence students' Muslim clothing behavior outside of school, indicating a correlation between formal regulations and students' internalized awareness (Fauziyah et al., 2024). However, this study did not explicitly highlight the role of PAI teachers in the internalization of these values. Meanwhile, Munir & Niswati (2021) emphasized that improving female students' understanding of *fiqh al-mar'ah* positively affects their dress ethics, though their focus remained on cognitive understanding rather than continuous moral development in general schools (Munir & Niswati, 2021). Similarly, Haqqul, Bhakti, Nugroho, and Ananda (2019) underlined the importance of Islamic principles in shaping dress ethics, but their study was still conceptual and not yet focused on practical guidance in public schools (Haqqul et al., 2019).

From these five studies, a significant research gap can be identified. First, most studies emphasize dress regulations or *fiqh* understanding without comprehensively examining the revitalization strategies of PAI teachers' roles in internalizing Islamic dress values in public schools. Second, the majority of research has been conducted in madrasah or specialized Islamic institutions, whereas the context of public schools—with more complex student diversity—remains underexplored. Third, no prior study has specifically examined the Aceh context, with its unique implementation of Islamic law. Therefore, the novelty of this study lies in its focus on revitalizing the role of PAI teachers as agents of internalization of Islamic dress values in public schools in Aceh. PAI teachers are positioned not only as educators but also as role models, facilitators, and moral mentors through integrative strategies—both in formal instruction, personal example, and reinforcement through extracurricular activities. Hence, this study offers a new contribution that is more contextual, applicable, and relevant to the challenges of globalization and the evolving culture of youth.

From a policy perspective, the implementation of Islamic dress values in Aceh is strongly grounded in the juridical framework of Qanun No. 11 of 2002 concerning the Implementation of Islamic Sharia in the Fields of Faith, Worship, and Islamic Symbols (Qanun Aceh Nomor 11 Tahun 2002 tentang, n.d.); (Misran, 2017), as well as Qanun No. 11 of 2014 concerning Education (Toni, 2022); (Yani et al., 2024), both of which affirm the obligation to dress according to Sharia within educational institutions. These policies demonstrate that the internalization of Islamic dress values is not merely a matter of social ethics but a part of the state's commitment to implementing Islamic law. Theoretically, the process of internalization can be explained through the perspective of value

internalization theory, which emphasizes that values become embedded within individuals through mechanisms of socialization, role modeling, and habituation within a social environment (Gunawan et al., 2019). Accordingly, PAI teachers hold a strategic position as agents of Islamic value socialization who not only instill normative awareness but also cultivate students' habitus in daily dress practices. The integration of regional policy and theoretical frameworks thus reinforces the urgency of revitalizing the role of PAI teachers in bridging the gap between formal regulations and the social realities of female students in public schools.

Based on the above background and research gaps, this study aims to: analyze the revitalization strategies of Islamic Religious Education teachers in internalizing Islamic dress values among female students of SMA Negeri 1 Tanah Jambo Aye, North Aceh Regency; identify supporting and inhibiting factors in the process of internalizing Islamic dress values; and formulate recommendations for an effective, adaptive, and contextually appropriate model of Islamic dress guidance in the Acehnese socio-cultural context. This research is expected to contribute academically to the study of Islamic education and serve as a practical reference for PAI teachers, schools, and policymakers in strengthening the culture of Islamic dress within formal educational institutions.

## **METHOD**

This study employs a qualitative approach with the type of field research design. The qualitative approach was chosen because it is suitable for exploring in depth the role of Islamic Religious Education (PAI) teachers in internalizing the values of Islamic dress among female students at SMA Negeri 1 Tanah Jambo Aye, North Aceh Regency. The focus of this research is not only to describe phenomena but also to understand the meanings behind the coaching practices carried out by PAI teachers within the religious and cultural context of Acehnese society. Through this approach, the researcher seeks to capture the experiences, understandings, and strategies used by teachers in guiding female students regarding the practice of Islamic dress.

The research location was determined at SMA Negeri 1 Tanah Jambo Aye because this school is one of the public educational institutions in North Aceh that strictly enforces regulations related to the implementation of Islamic values, particularly in the aspect of dressing. Moreover, the school represents the characteristics of Acehnese society, which strongly upholds Islamic traditions. Therefore, the data obtained from this study are expected to provide a concrete description of the efforts to revitalize the role of PAI teachers within the context of formal education in a religious

community.

The subjects of the study consisted of Islamic Religious Education teachers, the principal, female students of SMA Negeri 1 Tanah Jambo Aye, and other relevant parties, such as homeroom teachers and the school committee. PAI teachers were the primary focus because they are directly involved in guiding, directing, and instilling understanding about the values of Islamic dress. Female students were selected as informants because they are both the recipients of guidance and the objects of value internalization. Meanwhile, the principal and school committee provided perspectives on policies and institutional support for the coaching program.

Data collection was carried out through three main techniques: observation, in-depth interviews, and documentation. Observations were conducted from January 10 to June 25, 2025, by directly observing female students' dress practices, interactions between PAI teachers and students, and religious coaching activities organized by the school. In-depth interviews were conducted during this period with PAI teachers to identify strategies, challenges, and efforts to revitalize their role in instilling awareness of Islamic dress. Interviews were also conducted with several female students to explore the extent to which they understand and internalize Islamic values in their dressing practices. Meanwhile, documentation was used to complement the data through school archives, codes of conduct, activity photos, and related policy documents.

Data analysis employed the interactive model of Miles and Huberman, which includes three stages: data reduction, data display, and conclusion drawing (Endah Marendah Ratnaningtyas et al., 2023). In the reduction stage, the data obtained from the field were selected, focused, and organized according to research categories such as teacher roles, internalization strategies, and challenges encountered. Data display was carried out in the form of structured descriptive narratives, enabling the researcher to understand the interconnections among various pieces of information. Finally, conclusions were drawn inductively by identifying patterns, themes, and meanings emerging from the data.

## **FINDINGS AND DISCUSSION**

### **Findings**

This study, conducted at SMA Negeri 1 Tanah Jambo Aye, North Aceh Regency, revealed through observations that the role of Islamic Education (PAI) teachers in internalizing the values of Islamic dress among female students is multidimensional. It encompasses aspects of personal

example, integration of values into classroom instruction, non-formal coaching through school activities, as well as the challenges and obstacles faced. The reality of religious education at this school lies not only in the cognitive transfer of knowledge regarding Islamic dress codes but also in efforts to build an Islamic culture within the school environment so that these values become ingrained habits in students' daily lives. In this context, PAI teachers do not merely serve as instructors who deliver theoretical knowledge but also as educators, mentors, and role models who embody Islamic values in real-life practice. This demonstrates that the internalization of Islamic dress values is not a simple process but an integrated effort involving pedagogical strategies, moral exemplarity, spiritual guidance, and the participation of various parties within the school community.

Based on observations and interviews, four main forms of efforts by PAI teachers in internalizing Islamic dress values at SMA Negeri 1 Tanah Jambo Aye were identified. First, teachers act as role models, where their attitudes, speech, and especially their manner of dressing serve as behavioral standards observed and emulated by female students. Second, the integration of Islamic dress values into teaching materials is carried out by linking Qur'anic verses, hadiths, and fiqh related to aurat within relevant learning topics. Third, non-formal guidance is conducted through school activities such as regular Qur'an recitations, Islamic commemoration events, and Islamic-themed competitions that strengthen students' awareness of the importance of Islamic attire. Fourth, several obstacles were found, ranging from social and media influences, limited teacher supervision, to resistance from a small number of students who have yet to fully comprehend the essence of Islamic dress. These four findings indicate that the process of internalizing Islamic dress values operates through a combination of formal, non-formal, and cultural approaches that are continuously implemented in a sustainable manner.

**Table 1.** The Role of Islamic Education Teachers in Internalizing Islamic Dress Values among Female Students at SMA Negeri 1 Tanah Jambo Aye

| No | Research Focus                                    | Form of Implementation                                          | Observed Results                                                          |
|----|---------------------------------------------------|-----------------------------------------------------------------|---------------------------------------------------------------------------|
| 1  | Personal Exemplary of PAI Teachers                | Teachers serve as role models in Islamic dress and behavior     | Female students are more motivated to conform to Islamic dress standards  |
| 2  | Integration of Islamic Dress Values into Learning | Lessons linked with Qur'anic verses, hadiths, and fiqh on aurat | Students' conceptual understanding of Islamic dress obligations increases |
| 3  | Non-formal Guidance through School Activities     | Qur'an recitations, Islamic holidays, Muslim fashion            | Islamic dress values increasingly become part of the school culture       |

|   |                        | competitions                                   |                                                                             |
|---|------------------------|------------------------------------------------|-----------------------------------------------------------------------------|
| 4 | Challenges in Guidance | Social influences, supervision, and resistance | limited student Value internalization is not yet optimal among all students |

*Source: Observation and Interview Findings*

### **Personal Exemplary of Islamic Education Teachers at SMA Negeri 1 Tanah Jambo Aye**

Field research conducted at SMA Negeri 1 Tanah Jambo Aye revealed that the personal exemplary of Islamic Education (PAI) teachers is the most dominant aspect in the process of internalizing Islamic dress values among female students. The daily presence of PAI teachers dressed neatly, modestly, and in accordance with Islamic law provides a concrete example that is easily observed by students. At this school, PAI teachers consistently appear wearing a syar'i hijab that fully covers the aurat, loose-fitting clothing that does not reveal body contours, and a style that balances neatness with simplicity. This visual consistency serves as a daily reminder for students about the importance of maintaining their Islamic identity through proper dress. Such role modeling exerts a far stronger influence than verbal advice alone, as students can directly witness how these values are embodied in the teacher's everyday conduct.

The influence of PAI teachers' exemplary conduct is reflected in the acknowledgment of most students, who stated that they became more conscious of their attire after observing their teachers' consistency in maintaining an Islamic appearance. Several students admitted that before, they wore the hijab and uniform merely to comply with school regulations without paying much attention to their alignment with Islamic principles. However, after witnessing their teachers' real-life examples, they felt encouraged to wear wider hijabs, looser clothing, and adjust their overall style to better reflect Islamic values. This illustrates a natural process of imitation, in which students adapt their behavior to that of respected figures.

Beyond dress, the teachers' exemplary behavior is also evident in their courtesy and interactions with others. PAI teachers consistently display calm, dignified, yet approachable personalities. This demeanor strengthens their image as role models, allowing students not only to observe the outward form of Islamic dress but also to sense the harmony between external appearance and inner character. For the students, this coherence serves as tangible evidence that Islamic dress is not merely about adhering to clothing rules but also about reflecting the identity of a Muslim woman who upholds self-respect and moral integrity.



Field findings also show that PAI teachers strive to maintain consistency in various situations. Whether within the school environment or when attending events outside of school, they remain committed to Islamic dress principles. This consistency further reinforces students' belief that Islamic dress values are not just school obligations but life principles to be practiced everywhere. Such steadfastness fosters respect and deepens students' conviction to emulate their teachers' manner of dressing.

This study concludes that the personal exemplary of PAI teachers at SMA Negeri 1 Tanah Jambo Aye serves as an effective entry point in cultivating awareness of Islamic dress among female students. By providing tangible examples, teachers successfully build emotional and moral connections that motivate students to adapt voluntarily. For these students, their teachers' example is more persuasive and easier to follow than mere written rules or instructions. Therefore, the role of teachers as moral exemplars has been proven to exert a significant and lasting influence in shaping students' awareness of Islamic dress values.

### **Integration of Islamic Dress Values into Learning at SMA Negeri 1 Tanah Jambo Aye**

Field research findings indicate that Islamic Education (PAI) teachers at SMA Negeri 1 Tanah Jambo Aye employ consistent strategies to integrate Islamic dress values into the learning process. This integration is not implemented by introducing a separate subject on Islamic clothing, but rather through the inclusion of messages, explanations, and emphasis within relevant lesson topics. In practice, teachers continually connect teachings about aurat (parts of the body to be covered) with the core material being discussed in class. This approach fosters a natural learning atmosphere in which the understanding of Islamic dress becomes an integral component of Islamic Education studies rather than an isolated subject.

For example, when teaching fiqh material related to thaharah (purification), teachers not only explain the technical aspects of cleanliness but also highlight the close relationship between external and internal purity and the obligation to cover the aurat. They emphasize that maintaining personal cleanliness is part of perfect worship, and one of its tangible manifestations is dressing modestly in accordance with Islamic law. Through this approach, students—particularly female students—understand that Islamic dress is not a stand-alone regulation but is intrinsically connected to daily acts of worship.

Additionally, during the study of Qur'anic verses in tafsir lessons, teachers relate the material to Allah's command to lower one's gaze and maintain self-respect. Teachers stress that these commands are not only spiritual but also carry social implications in adolescents' lives. Dressing in an Islamic manner is positioned as both an act of obedience and a moral safeguard against inappropriate social interactions. Through this approach, female students come to see that the command to cover the aurat is relevant not only in formal worship but also in preserving dignity and honor amid the social challenges of modern life.

Observations also revealed that PAI teachers often use learning moments to provide practical examples. For instance, when a student arrives at school wearing attire that does not align with Islamic dress standards, the teacher does not immediately issue a stern reprimand. Instead, the situation is turned into a reflective discussion within the classroom. Teachers invite students to explore why such dress codes are important and how Islamic clothing serves as both protection and an expression of a Muslim woman's identity. This participatory method allows students to feel engaged in the process rather than treated merely as subjects of regulation.

Interviews with several female students revealed that the integrative method applied by PAI teachers makes it easier for them to grasp the meaning of Islamic dress. Students admitted that previously, they only knew that covering the aurat was obligatory, but did not understand the underlying philosophical and ethical reasons. After receiving consistent explanations embedded within various learning materials, they began to perceive Islamic dress as part of their personal identity rather than a mere formal requirement. This cognitive awareness has subsequently led to a stronger motivation to practice Islamic dress principles in their daily lives, both inside and outside school.

Furthermore, the study found that this material integration contributes significantly to the development of a religious atmosphere within the school environment, with a shared understanding of the importance of Islamic dress, and a positive social norm has emerged, encouraging students to remind one another. Some students even stated that they feel more confident wearing Islamic attire because of the supportive environment created by their peers. This demonstrates that integrating Islamic dress values into Islamic Education lessons not only enhances individual understanding but also fosters a collective culture that reinforces the application of these values.

The findings of this field study show that the integration of Islamic dress values into learning at SMA Negeri 1 Tanah Jambo Aye has been effectively implemented through a comprehensive approach. PAI teachers do not merely deliver normative obligations but also build philosophical, ethical, and spiritual understanding behind them. Through this method, students not only learn the rules of Islamic dress but also internalize its deeper meanings—motivating them to embrace it as a guiding principle in their daily lives.

### **Nonformal Guidance on Islamic Dress Practices at SMA Negeri 1 Tanah Jambo Aye**

Field research findings indicate that nonformal guidance programs at SMA Negeri 1 Tanah Jambo Aye, conducted through various school activities, play a significant role in instilling Islamic dress values among female students. The school not only functions formally as an educational institution but also cultivates a strong religious atmosphere through extracurricular and co-curricular activities beyond regular class hours. These activities are designed as platforms for character building as well as the internalization of Islamic values, particularly concerning adherence to Islamic dress principles.

One of the most prominent nonformal activities regularly held is the weekly *pengajian* (religious study session). These sessions feature Islamic teachers and invited preachers who deliver lessons on morality (*akhlaq*), worship (*ibadah*), and awareness of covering the *aurat*. Within these gatherings, female students do not merely listen passively but are also given opportunities to engage in discussions and share personal experiences regarding their practice of Islamic dress both at school and in their communities. Many students reported that the *pengajian* sessions provided moral encouragement to be more consistent in wearing attire that aligns with Islamic teachings, as the religious messages delivered were directly relevant to their everyday lives.

In addition to *pengajian*, the school actively organizes celebrations of major Islamic events such as the Prophet's Birthday (*Maulid Nabi*), *Isra' Mi'raj*, and the Islamic New Year. These activities go beyond ceremonial observances, serving also as educational spaces for students to deepen their religious understanding while expressing their Islamic identity through appropriate attire. During these events, female students are encouraged to dress neatly and modestly in Muslimah clothing, thereby transforming the celebrations into opportunities for fostering an Islamic collective culture. Observations revealed that such activities create positive social norms within the school environment, where wearing Islamic attire becomes a valued and respected practice among the school community.

Regularly held Islamic competitions, especially Muslimah fashion contests, also serve as effective forms of nonformal education. These contests do not merely highlight the aesthetic beauty of Islamic clothing but prioritize modesty, simplicity, and compliance with shar'i (Islamic legal) dress standards. Interviews with several students revealed that participating in such contests helped them develop a practical understanding of how to select clothing that aligns with Islamic law without neglecting aesthetic values. Even for students who did not participate, these events still exerted influence by showcasing real-life examples of Islamic dress that are appreciated and upheld as models to emulate.

Furthermore, extracurricular activities with a religious focus—particularly those organized by the Rohis (Islamic Spirituality Organization)—serve as the central platform for nonformal character development at the school. Through Rohis, students engage in mentoring, regular religious studies, and Islamic skills training, including discussions on the importance of Muslimah dress. Direct involvement in Rohis activities allows female students to internalize Islamic dress values more effectively, as the mentoring process is intensive, continuous, and peer-group-based.

The study also found that the collective atmosphere fostered through nonformal activities plays a vital role in strengthening awareness of Islamic dress. Female students reported feeling more motivated to dress in accordance with Islamic principles when they saw their peers making the same commitment during school events. Thus, the values taught are not confined to the cognitive level within classrooms but are truly embodied and practiced through enjoyable collective experiences in daily school life.

The findings conclude that nonformal guidance through school-based activities at SMA Negeri 1 Tanah Jambo Aye is highly effective in internalizing Islamic dress values among female students. Through pengajian, Islamic commemorations, religious competitions, and Rohis programs, the school has successfully created a conducive religious ecosystem that fosters sustained awareness of dressing according to Islamic principles. The internalization process occurs naturally, as students are directly involved in various activities, enabling Islamic dress values to be not only understood as a rule but genuinely lived and practiced in their everyday lives.

### **Constraints in the Guidance of Islamic Dress at SMA Negeri 1 Tanah Jambo Aye**

Field research conducted at SMA Negeri 1 Tanah Jambo Aye revealed that the process of guiding students toward Islamic dress practices faces several complex and multilayered challenges. The most dominant constraint stems from the strong influence of the students' social environment.

As part of the adolescent generation, female students are highly susceptible to contemporary fashion trends disseminated through various channels, especially social media. This phenomenon is evident in the tendency of some students to prefer modern styles considered more “up-to-date” compared to the Islamic attire required by the school. Although the school has established formal regulations regarding uniforms and Islamic dress, external factors such as peer interaction, entertainment media, and public figures admired by students often shape their own fashion preferences. Interviews with several teachers confirmed that some students feel less confident when their appearance differs from prevailing fashion trends outside the school environment.

Furthermore, social media plays a significant role in reinforcing dress patterns that contrast with Islamic values. Many students actively use platforms such as Instagram, TikTok, and Facebook to follow global fashion trends. Based on direct observations within the school environment, there are students who, while adhering to the dress code during school hours, display a markedly different style outside school—one that mirrors popular fashion trends on social media. This dualism presents a distinct challenge because the school’s guidance efforts cannot fully control students’ dressing behavior beyond class hours.

Another challenge identified in this study is the limitation of teacher supervision. Teachers strive earnestly to enforce Islamic dress rules through direct admonition and religious guidance activities. However, time and energy constraints prevent comprehensive monitoring. Teachers can only supervise students within the school setting; outside of school hours, responsibility rests largely with parents and the community. In interviews, several teachers acknowledged the difficulty of ensuring consistent adherence to Islamic dress beyond the school environment, particularly during social activities or online interactions. This indicates that school-centered supervision alone is insufficient without synergistic support from families and surrounding communities.

In addition to external factors and limited supervision, this research also discovered resistance among a small number of students who perceive Islamic dress as a restriction on personal freedom of expression. Interviews revealed that some students feel that Islamic dress regulations limit their ability to express individual identity. A few students also noted feeling out of step with fashion trends among peers outside school, leading them to view the rules as confining. Although such opinions are held by a minority, this resistance nonetheless affects their consistency in adhering to Islamic dress requirements.

This challenge becomes more apparent when the school attempts to provide guidance through extracurricular and routine religious activities. While the majority of students respond positively to such efforts, a small group remains indifferent or complies only superficially. Field observations, for instance, revealed that some students wear the hijab merely to meet formal requirements without truly internalizing its religious significance. This indicates that the internalization of Islamic values in dress has not yet been deeply rooted among certain students.

The findings above suggest that obstacles to fostering Islamic dress practices arise not only from external influences—such as globalization, social media, and peer associations—but also from internal factors, including the attitudes and awareness of the students themselves. Although the school's guidance process is ongoing, its outcomes have yet to fully overcome these challenges. Given this situation, the school recognizes the need to strengthen collaboration among teachers, parents, and the community to provide continuous role modeling and supervision. Only through such collective efforts can the values of Islamic dress become consistently embedded in students' character, both within and beyond the school environment.

## **Discussion**

The research findings indicate that the personal example of Islamic Religious Education (PAI) teachers serves as the primary foundation in internalizing the values of Islamic dress among female students. Exemplary conduct is not merely a personal attribute but functions as one of the most effective educational instruments. This finding aligns with the observations of Sya'roni and others, who emphasize that teachers' strategies in fostering students' morals must begin with role modeling, since a teacher's actual behavior exerts a stronger influence on students than verbal advice (Sya'roni, 2022); (Kurniawati & Matang, 2023); (Aji, 2025).

In the context of SMA Negeri 1 Tanah Jambo Aye, PAI teachers consistently appear in *syar'i* attire, wearing hijabs that cover the aurat completely, and maintaining courteous interactions. Such role modeling provides a tangible example easily emulated by female students. This is consistent with social learning theory, which posits that learners acquire behaviors through observation and imitation. According to Djollong and other scholars, the role of PAI teachers is highly significant in value formation through lived examples, as students internalize demonstrated behaviors more readily than theoretical instruction (Djollong & Akbar, 2019); (Nurhabibi et al., 2025); (Putri & Kurniawan, 2024).

Teacher exemplarity also fosters social cohesion within the school community. As Arifin (2019) explains, the figure of a moral or community leader—such as a teacher—plays an essential role in building social cohesion that binds the community through shared values (Arifin, 2019). Thus, at SMA Negeri 1 Tanah Jambo Aye, PAI teachers serve not only as educators but also as moral icons who reinforce the Islamic dress culture in the school environment.

The internalization of Islamic dress values is achieved not only through role modeling but also through the integration of related materials into classroom learning. PAI teachers link subjects such as fiqh, akhlak, and Qur'anic verses with the obligation to cover the aurat. This integration reflects the view of Maulidia et al., who assert that teachers play a strategic role in translating the curriculum into meaningful learning practices (Maulidia et al., 2023); (Makmur et al., 2025).

This integrative approach enables female students not only to understand the normative rules of Islamic dress but also to reason through its spiritual, ethical, and philosophical dimensions. This finding supports that of Hanifah et al. (2024), who revealed that PAI teachers cultivate students' discipline through reinforcing learning materials that are contextually connected to daily life (Hanifah et al., 2024).

Accordingly, PAI instruction at SMA Negeri 1 Tanah Jambo Aye extends beyond cognitive aspects to include affective and psychomotor domains. This process aligns with Kholifah et al. (2022), who propose that Islamic value-based character education should be realized through habituation, reinforcement of understanding, and reflective learning activities (Kholifah et al., 2022).

Nonformal guidance also serves as a crucial strategy for internalizing Islamic dress values. Religious gatherings (pengajian), commemorations of Islamic holidays, and Muslim fashion competitions provide collective spaces for students to internalize these values. This study reinforces the findings of Surana (2017), who explained that the internalization of Islamic values among students becomes highly effective when carried out through school-based community activities (Surana, 2017).

For instance, Muslim fashion competitions not only highlight aesthetics but also educate participants on sharia-compliant dress standards. This finding is consistent with Solihin (2020), who argues that fostering Islamic dress ethics through practical nonformal activities is effective because students learn through lived experience (Solihin, 2020).

Moreover, religious gatherings and sermons serve as reflective media through which female students can reexamine the essence of covering the aurat as an integral part of Muslim women's dignity. According to Astutik and Supratno (2024), the implementation of religious values through nonformal activities deeply shapes students' character, as moral messages are conveyed within a spiritual and emotionally engaging atmosphere (Astutik & Supratno, 2024).

Despite these diverse strategies, the study identifies several challenges hindering the internalization of Islamic dress values. The first challenge is the influence of social environments and media. Adolescents are highly susceptible to modern fashion trends disseminated through social media. Fauziyah et al. (2024) observed that Islamic dress regulations at school do not always affect students' behavior outside the school context, since the media and social environment often promote differing dress standards (Fauziyah et al., 2024).

The second challenge involves limited teacher supervision. Teachers cannot continuously monitor students, especially outside school hours. This aligns with the findings of Rizky and Moulita (2017), who emphasize that instilling Islamic values requires parental interpersonal communication support, as teachers' roles are confined to the school environment (Rizky & Moulita, 2017).

The third challenge concerns resistance from a small number of students who perceive Islamic dress as restricting personal freedom of expression. This perception reflects a tension between Islamic values and global popular culture. According to Harahap et al. (2024), within a multicultural education context, teachers must develop persuasive strategies so that students do not feel constrained by rules but instead recognize the intrinsic value behind them (Harahap et al., 2024).

The findings of this research reinforce the view that PAI teachers play a central role in shaping students' character through exemplary behavior, integrated instruction, and nonformal guidance. This corresponds with Ningsih's (2019) theory of character education, which posits that Islamic education must emphasize holistic character formation encompassing cognitive, affective, and psychomotor dimensions (Ningsih, 2019).

From the perspective of fiqh and ethics, the obligation of Islamic dress is not merely a matter of Sharia law (Ismail Pane et al., 2022); (Prayogi et al., 2025), but also a reflection of morality and Muslim identity. As stated by Murtopo (2017), Islamic dress ethics convey messages of modesty, honor, and obedience to Allah (Murtopo, 2017). Thus, the internalization of Islamic dress values through religious education represents a concrete implementation of Islamic ethical principles (Haqqul et al., 2019).



Practically, this study recommends that PAI teachers strengthen collaboration with parents and the community in the process of student character development. Both learning guidance and moral formation require cross-environment cooperation to achieve optimal outcomes (Zulfitria & Arif, 2019); (Mumtahanah & Warif, 2021) (Astutik & Supratno, 2024); (Raharjo et al., 2025). In the North Aceh context, this collaboration is especially relevant, as the local culture inherently upholds Islamic values.

This discussion affirms that revitalizing the role of PAI teachers in internalizing Islamic dress values at SMA Negeri 1 Tanah Jambo Aye occurs through three primary channels: personal exemplarity, instructional integration, and nonformal guidance. These three dimensions operate complementarily yet continue to face challenges from media influence, limited supervision, and student resistance. Therefore, future strategies should emphasize strengthening the synergy among schools, families, and communities, alongside persuasive approaches that awaken students' intrinsic awareness of Islamic dress as an integral part of their Muslim identity.

## CONCLUSION

The study on the guidance of Islamic dress practices at SMA Negeri 1 Tanah Jambo Aye demonstrates that the school has played an active role in internalizing Islamic values through dress code regulations, teacher supervision, and habituation in religious activities. The findings from field research indicate that the majority of female students comply with the dress code in accordance with Islamic teachings, such as wearing the hijab, loose-fitting clothing, and properly covering the aurat. This serves as an indicator that the guidance strategies implemented by the school are effective in instilling Islamic values among students. Through continuous habituation, the female students develop an understanding that dressing in an Islamic manner is not merely a formal obligation but also a reflection of personal identity as virtuous Muslim women.

However, this study also identifies several challenges that require collective attention. Social environmental factors, global fashion trends, media influence, limited teacher supervision, and resistance from a small number of students remain as obstacles in the guidance process. These challenges suggest that the internalization of Islamic dress values cannot rely solely on school regulations but must also stem from intrinsic awareness within the students themselves. Therefore, this study emphasizes that guidance efforts should be strengthened through synergy among the school, family, and community. With continuous collaboration, the values of Islamic dress are

expected to be deeply embedded, thereby shaping the character of female students in accordance with Islamic teachings.

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