

The Factors Influencing the People of Aceh Tamiang in Dressing by Islamic Dress Code

*¹Fahriansah, ¹Khairatun Hisan, ¹Fachrizal and ²Zubir

¹Department of Shariah Economics, Faculty of Islamic Economics and Business, State Institute for Islamic Studies Langsa, Indonesia

²Department of Constitutional Law, Faculty of Islamic Law, State Institute for Islamic Studies Langsa, Indonesia

*Corresponding author: fahriansah@iainlangsa.ac.id

Abstract

This paper aims to find out the factors influencing the people of Aceh Tamiang in wearing Islamic dress properly and effectively as stated in Article 13 of Qanun No. 11 of 2002. Using purposive sampling method, the subjects of this study were determined to be 75 people consisting of 15 (fifteen) teachers/lecturers, 15 (fifteen) office workers, 15 (fifteen) merchants, and 30 (thirty) university students. The data gathered via interview, observation, and questionnaire was analysed through qualitative approach. The result shows that the factors influencing perception formation of people of Aceh Tamiang towards Islamic dress in Article 13 of Qanun No. 11 of 2002 consist of external and internal ones. The external factors are: (1) the lack of information received by people about the criteria of Islamic dress in Article 13 of Qanun No. 11 of 2002, (2) the limited script of Article 13 of Qanun No. 11 of 2002 received by the people, and (3) the less appropriate and effective socialising system done by the government of Aceh, and the small number of the people who admittedly have ever read the content of Article 13 of Qanun No. 11 of 2002. The internal factors are: (1) the people's lack of understanding towards Islamic dress stated in Article 13 of Qanun No. 11 of 2002, (2) the presumption that Arabic culture (Arabism) as Islamic teachings particularly in dress code, and (3) the desire to show up-to-date fashion style while not deserting Islamic dress code. Therefore, there is unity between Islamic values and local culture with globalisation/foreign culture.

Keywords: internal factors, external factors, Islamic dress code, article 13 of Qanun No 11 of 2002.

Introduction

This study is based on the attire of the people of Aceh Tamiang which frequently violates the Islamic dress code stated in Article 13 of Qanun No. 11 of 2002 about Islamic Law (shariah) implementation. The violation is evident as the people across the regency are seen wearing tight clothes and sometimes with no veils on (based on the researchers' observation since 2013).

Article 13 of Qanun No. 11 Year 2002 states that (1) Every Muslim is obliged to dress by Islamic dress code. (2) The heads of government agencies, educational institutions, business entities and or municipal public institutions are obliged to enforce Islamic dress code in their environment. The phrases "Islamic dress code" in (1), and "enforce Islamic dress code" in (2) in Article 13 Qanun no. 11 of 2002 are clarified in the

explanation of Qanun No. 11 of Nanggroe Aceh Darussalam Province Article 13 of 2002 Paragraph (1) Islamic dress code or Islamic clothing is a garment that covers *aurat* that is not transparent, and does not show body shape. Paragraph (2) enforcing Islamic dress code or compulsory to implement Islamic dress means responsible for the wearing of Islamic dress by office workers, students or employees in their respective environments, including during sporting activities.

As a positive law, Article 13 of Qanun no. 11 of 2002 must be obeyed, implemented and treated as laws as in other fields whose provisions are bound on the subject of law it regulates. However, the implementation of this law is weak in some areas such as in the market, in the street, even in offices and educational institutions of Aceh Tamiang (based on the researchers' observation since (2013). This side of the weakness can be improved by understanding the behaviour of the society. The law on social control is explained as educating, inviting or even forcing citizens to comply with the system of rules and values.

Literature Review

The Definition of Islamic Dress Code

The history of human attire is born simultaneously with the history of the civilisation itself. Therefore, fashion has been around since humans were created. In its early development, the dress or clothing was worn as a protector of the body from sunburn and cold. Nowadays, the two functions are no longer the only main purposes of a dress, but clothing becomes an essential part of human life because it provides ethical and aesthetic elements in society. Dressed in a harmonious and appropriate clothing will reflect someone's good appearance. Sometimes a person can be judged by his or her way of dressing. For Muslim men and women, the role of the dress is not only to cover the body, but it also acts as an identity. The consequence of being a religious person is to make every effort to carry out all the commands of Allah and to abandon all His restrictions. One form of religious command of Islam is the command to dress.

Literally, clothing is a garment. However, according to the fashion term, it is the attire worn from head to heels along with its accessories. In Islamic dress code, the attire must cover all the *aurat* that is should not be shown to others who are not *muhrim*. However, there is no standard on the form and model of clothing formulated by *fuqahā'* (*fiqh* scholars). The issue of clothing is addressed by classical legal sources in the prayer chapter where the *fuqahā'* discusses the *aurat*.

Literally, '*aurat*' means disgrace (عيبا) or disgust (قيح). Meanwhile, according to the term, '*aurat*' is the parts of the human body that must be covered and should not be seen when praying, except the face and the two palms. The definition is a general one in that it covers both men and women. Since the *fuqahā'* examine the problem of *aurat* in the chapter of prayer (*shalat*), it is reasonable to say that *fuqahā'* - in general - defines '*aurat*' by attributing it to Muslim attire during prayer. Moreover, the more specific and tough discussion about '*aurat*' is not found in the hadith of the Prophet.

While praying, Muslim men and women must cover all their *aurat* or something that is regarded as *aurat* by the law. It is likely what is considered '*aurat*' when praying also becomes *aurat* outside the prayer. For example, a man is obliged to cover the part of the body between the navel and the knees both during the prayer and beyond the prayer. Few opinions mention that men's *aurat* is just upper thighs and buttocks, whereas, all parts of the women's body are the *aurat*, except for the face and the two palms.

In the context of female *aurat* outside prayer, the *ulama* of Ḥanafīyah, Mālikīyah and some Shafī'īyah argue that it is the whole body except the face and the two palms. However, Imām Ḥanafī and Imām Mālik argue that in addition to face and palms, the

calves can also be left uncovered. While Imām Ḥanbalī has a stricter view that the whole body of women is *aurat* including both palms, only the face can be left uncovered.

Although having different opinions on which parts of the body are *aurat* for both men and women, the *fuqahā'* agree that to cover the *aurat* is obligatory (*farḍu*). Therefore, the person who does not cover the *aurat* when praying then their prayer becomes invalid.

Clothing Ethics in Islam

Nash or text of al-Qur'ān does not specify the model and form of clothing used by men and women but it does not mean that these matters are fully unregulated with no regards of moral and ethical teaching. It has been pointed out beforehand that as a basic reference in determining the model and form of clothing, Muslim can refer to some of the terms stated in the *Nash*. For example, the words '*wa lā yubdīna*' (and they should not reveal) in (QS an-Nūr, verse 31) or the words of the Prophet PBUH '*lam yaṣluḥ an yurā minhā*' (one should not show their *aurat*) (Abū Dawud).

Referring to the *nash* above, every form and type of clothing that can cover the '*aurat*' while at the same time being loose and not transparent is in compliance with Islamic dress code. This view is also based on hadith narrated from Aishah that Asma bint Abu Bakar had entered the room of the Prophet in a thin garment, then Rasulullah PBUH turned away saying: *O Asma, indeed a woman when she has been an adult should not reveal her body except this and this*, the Messenger gestured by pointing to the face and the palms of his hands.

Rasulullah PBUH considered that thin cloth does not cover '*aurat*'. Therefore, Prophet PBUH turned and ordered Asma to cover her *aurat* by wearing a garment that could not show her skin. This argument is further supported by the hadith of Usamah bin Zaid that he was asked by the Prophet (PBUH) about the *qibṭiyah* (thin shirt) that the Prophet had given to Usamah. Usamah answered that he had given the garment to his wife, to which Rasulullah PBUH then said: *ask your wife to wear the inner garment before the qibṭiyah, for I am afraid it will show her curves*.

The hadith is a hint that the shariah has required that the cloth one wears should cover the skin. On this basis, it is obligatory for women to cover their *aurat* with the clothes that are not thin so they do not reflect what is beyond them. Simply put, women wearing skirts, long pants or cut dress may be considered to have covered their *aurat* while they are not tight or transparent.

Further, the argument about the headscarf is based on the hadith narrated from Ḥafṣah RA, she said: *My sister asked the Prophet PBUH, 'Is there a problem for one of us if she does not have the jilbab to go out (the house)?' the prophet PBUH said, 'Let her friend lend her veil to the woman and let her attend the good and be good for the Muslims'* (Bukhari).

Based on the hadith of Ḥafṣah RA it may be concluded that the dress such as *jilbab* (the lower garment from neck to toe) is a garment to be used by women when they are to go out of the house while also wearing similar apparel as a top which covers head to chest. In particular, the *jilbabs* are usually non-shaped pieces but are stretched down to cover both legs. This is understood from the word of Allah (*yudnīna 'alaihinna min jalābihinna* = let them stretch out their veils). The word *yudnīna* means *yurkhīna ila asfal* (stretching down to/under the feet). This interpretation is supported by the hadith of Ibn Umar that he said,

Rasūlullāh PBUH said: *Whoever lifts his shirt from arrogance, then Allah will not see them on the Day of Judgment.* Then Umm Salamah said *'what should be done by women with the ends of their garments'*. The Prophet replied, *'let them extend it (yurkhīna) by an inch (syibrān)'*, which is from half the calf. Umm Salamah replied, *'then their legs will be exposed'*. Then the Prophet replied, *let them extend them by a cubit (fa yurkhīna dhira`an) and do not add to it'* (At-Tirmīdhī). This Hadith indicates that during the Prophet's time, the outer garment worn by women apart from the garments at home was a *jilbab* apparel that was stretched down to cover both legs.

Based on the explanation above, it is necessary to straighten out that the essential thing for the attire of the Muslim women is that it covers the *'aurat'*. The style itself, be it long dress or trousers with blouse are not considered to violate the teachings of the Shari'ah. However, this assumption becomes a justification for individuals who wear tight jeans as they reason to have already 'covered' the *aurat*. If it is 'covering' *aurat*, then it is considered to have been a perfect dress for Muslim women, even though they actually dress "half-naked". If this perception is uphold, it would be very difficult to prove the truth that the teachings of Islam have set the conditions for Islamic dress code for daily life, as stated in the *naṣh* of al-Qur'ān and the Sunnah. Covering the *aurat* is one of the conditions. The garment should not be transparent or show body curves are among others. Hence, the garment that is covering the *aurat* but made from the transparent materials and tightly sticks onto the body is not considered compliance to the Islamic dress code. The above facts need to be stood out so that the design of the garment would be in accordance with the teachings of al-Qur'ān and the Sunnah while putting forwards the norms of the religion, ethic, moral, and local customs.

Referring to the discussion above, the model and style of women's and men's clothing in Islam are closely related to the problems of *'aurat'*. In addition, there are also some provisions recommended in Islam.

Perception Formation

In terms of educating and inviting the community, the accurate and effective steps are necessarily done to facilitate human as social creatures. Among the theories that can explain human attitudes and behaviour is symbolic interactionism theory. Soeprapto (2002) said that the theory of symbolic interactionism views human as a social being in a deep sense, a creature who participates in social interaction with themselves by making their own indications and responding to a number of indications. The process of interaction and making an indication by oneself always involves the identification that is included in a perception. First, the human is moving towards something on the basis of the meaning attached to it. Second, the meaning of something develops from or through everyday life. Third, the meanings are held, made reference, and interpreted by someone in dealing with something he faced. It is used as a reference to interpret a situation, circumstance, or other in everyday life.

Perception is simply called as vision, but in a broader sense, perception is how something is defined or understood. Likewise are the people of Aceh Tamiang's perceptions on Islamic dress stated in Article 13 of Qanun No. 11 of 2002. As stated by Krismiarsi (1999), the enforcement of a law is also influenced by the role of society in identifying what they perceive as a crime. In perceiving something as a crime or not, the society is heavily influenced by their knowledge of evil, meaning that one will not perceive an event as a crime if such thing does not appear to be a crime for him.

Based on the aforementioned considerations, the researchers consider that it is necessary to examine the perceptions of the people of Aceh Tamiang on Islamic clothing in Qanun No. 11 of 2002 to understand their behaviour by looking at the totality of the context, namely within the framework of meaning perceived by the

people of Aceh Tamiang in order to find a solution to improve the weaknesses in implementation of the Islamic dress code. Although a law is not according to perception, if there is no synchronization and equality of perception between the people of Aceh Tamiang and law enforcers, the implementation of Islamic dress code will not be completely actualised. Equally important, if there is no serious attention to this, there will be a lot of law violation against Article 13 of Qanun No. 11 of 2002 while at the same time abstaining from the practice of the comprehensive shariah (*kaffah*).

Research Method

The study on "The Factors Influencing the People of Aceh Tamiang in Dressing by Islamic Dress Code" is an empirical study with a qualitative (naturalistic) approach. The empirical state of this study aims to identify the behaviour of dressing by Islamic dress code through written or oral words of conduct and obtain the data directly from the people's daily life by way of interviews, observations, and questionnaires. The data serve as primary data which is then analysed through qualitative approach.

The reason of employing a qualitative approach is because this research wants to explain the facts that otherwise cannot be understood if they are separated from the context, comprehend the underlying understanding of participants' behaviour, and focus on community interaction, in this case the people of Aceh Tamiang, towards the Islamic dress code in Article 13 of Qanun No. 11 of 2002. Eventually, the design of this study can be explained chronologically as follows: first, finding the location and source of data, next, conducting the study by exploring the location (observation) and meeting (interview) the informant and respondent directly in each village of the sub-district used as the source of research data, and last, developing a wider network to find data sources that support information related to the research formulation.

Results and Discussion

The population of this study is a community of people of Aceh Tamiang who are obliged to implement the content of Article 13 of Qanun No. 11 of 2002. The researcher chose some residents from each studied village as respondents, consisting of: one public figure, one employee, one merchant, and two university students (registered in various educational institutions in Aceh Tamiang). The number of samples from each village is five people. Therefore, the study involved 75 (seventy five) people from fifteen villages of five sub-districts in Aceh Tamiang.

Referring to the first phase of perception formation in symbolic interactionism theory, it is necessary to know the external factors which are influencing someone. To find out these external factors, the researcher asked respondents if they knew about the implementation of Islamic dress code in Aceh, as set forth in Qanun No. 11 of 2002. 96% of respondents said they knew while only 4% of respondents said they did not know. Thus, it can be concluded that most respondents claimed to have known about the implementation of Islamic dress code in Aceh.

Additionally, the evidence on enforcing Islamic dress code as stated in verse 2 of Article 13 of Qanun No. 11 of 2002 are found from the respondent's answers. Most people of Aceh Tamiang have been informed by their boss/teacher about the obligation to wear Islamic dress as acknowledged by 73.3% of respondents. 17.3% of respondents answered 'frequently' and only 9.3% who answered 'never' have been told, thus they did not know about the obligation to dress by Islamic dress code. Therefore, most respondents claimed to have been told by others about the obligation to dress by Islamic dress code.

Then on, examining other stimulations about wearing Islamic dress can be done by finding out the books the respondents have ever read about the criteria of Islamic

dress code. The results show that 82.7% of respondents said that they had read the definition of Islamic dress code in various books. 17.3% of respondents said never while no respondent admitted that they often read the definition of Islamic dress code. In line with the above information, it is safe to conclude that most respondents have read the definition Islamic dress code in various books.

In addition to the books, researchers also examine the stimulation by asking respondents if they had read the definition of Islamic dress code written in Qanun No. 11 of 2002. The results show that only 25.3% of respondents have read the definition of Islamic dress in Qanun No 11 of 2002 whereas 72% of respondents never read it. Only 2.7% of respondents often read it in Qanun.

Based on the explanation above, it can be concluded that most respondents have read the definition of Islamic dress in general in various writings both in mass media and books. On the other hand, there was much more respondents who claimed to have never read the meaning of Islamic dress code written in Qanun No. 11 of 2002. The claim is justified by the results of interviews with the *Datok* in various villages who admitted that there were very few people who have read the contents of Article 13 of Qanun No. 11 of 2002. Mr. Amiruddin (one of the village leaders) said that "The implementation of Islamic dress code in our village (Tanjung Karang) is good because we often hold Islamic learning and anyone who commits a violation of shari'ah such as not dressed in Islamic way will be reprimanded by village leaders".

Furthermore, Ir. Jonny (also one of the village leaders) added that what is needed by the city government today is to socialise the Qanun about Islamic dress code with more precise, appropriate and effective steps. Consequently, the government of Aceh Tamiang Regency as a bureaucratic or law enforcement organisation should seek better steps to carry out its duties, in this case is the effort of socialisation and enforcement of Article 13 of Qanun No. 11 of 2002.

Even though Article 13 of Qanun No. 11 of 2002 is currently categorised as a Qanun that is rarely read by the people of Aceh Tamiang as respondents in this study, it is also necessary to question their internal factors to determine the cause of their perception formation more thoroughly. Internal factor in perception is a factor that also affects a person's attitude towards something because internal factors include the tendency of an individual towards an object. It is part of the second and third phases of perception formation according to symbolic interactionism theory. Krech et al. as cited in Sugiharto (2001) also suggested that a person's perception is determined by two main factors, namely the past experience and personal factors which are very influential in a perception. The personal factor is the same as internal factor.

To find out the internal factors influencing the people of Aceh Tamiang about Islamic dress code, the researcher sought to find out the understanding level of the respondents' reading on the definition of Islamic dress code written in various books. The results show that 90.2% of 62 respondents said they understand the definition of Islamic dress they had read in various books. Only 6.4% said they did not really understand while the other 3.2% did not understand. Hence the conclusion is that most respondents understand the definition of Islamic dress code written in various books. It indicates that if all the people of Aceh Tamiang Regency read it, then they will also understand the definition of Islamic dress code.

The respondents' level of understanding about Islamic dress code that they have read in Article 13 of Qanun No. 11 of 2002 can be known through their answers. 52.4% of 21 respondents said that they understood the characteristics of Islamic dress code after reading the contents of Article 13 of Qanun No. 11 of 2002. 38% answered that

they less understood and only 9.5% said they did not understand. The numbers mean that the level of understanding of respondents -which is their internal part- on the definition of Islamic dress code that they have read is high. That is, the writings on the definition of Islamic dress code both in books and in the Qanun can be easily understood.

What is more, the researchers also asked the respondents' internal tendency toward fashion style. It emerges that 53.3% of respondents expressed their dislike of Islamic dress code, 38.7% of respondents were in a mediocre state and 8% admitted their like. The description illustrates the tendency of respondents: even though most respondents expressed their firm sense of dislike of the tight fashions, there are still many who did not say it firmly. Similarly, fashion trend is usually closely related to the effects of globalisation or habits that are absorbed from foreign cultures. The results show that 52% of respondents said that women who dress loosely may not/slightly follow the fashion trend, 45.3% of respondents said no/wrong firmly and only 2.7% justified it. The numbers infer that most respondents tend to associate the trend of a fashion with a loose or tight form.

To sum up, reality is a meaning that is subjective-perceptive. It means human behaviour can only be understood properly and correctly when placed in the framework of the meaning perceived by the particular people themselves. Thus, in line with the theory of symbolic interactionism, something in one's point of view and perception is socially and culturally derived by the inference process of a range of social and cultural experiences in everyday life.

Conclusions

Based on the results and the discussion, there are external and internal factors influencing the people of Aceh Tamiang in dressing by Islamic dress code. The external factors are (1) the lack of information received by people about the criteria of Islamic dress in Article 13 of Qanun No. 11 of 2002, (2) the limited script of Article 13 of Qanun No. 11 of 2002 received by the people, and (3) the less appropriate and effective socialising system done by the government of Aceh proven by the small number of the people who admittedly have ever read the content of Article 13 of Qanun No. 11 of 2002. Additionally, internal factors are (1) the people's lack of understanding towards Islamic dress stated in Article 13 of Qanun No. 11 of 2002, (2) the presumption that Arabic culture (Arabism) as Islamic teachings particularly in dress code, and (3) the desire to show up-to-date fashion style while not deserting Islamic dress code. Therefore, there is a blend of Islamic values and local culture with globalisation/foreign culture.

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