

# The Importance of Teachers in Developing Students' Attitudes Toward Appropriate Dress in High-Level Schools

<sup>1</sup> Priyango Karunia Rahman, <sup>2</sup> Misesa

<sup>12</sup> IAIN Syaikh Abdurrahman Siddik Bangka Belitung

---

## Article history:

### Keywords:

Teacher Role,  
Islamic education,  
Dress Ethics

---

## ABSTRACT

*This research was centered on the role of the Muslim teacher in influencing the students' dress codes. The administration and the students highly value the dress code of this school. There are a few variations in the students' attire: some students have dressed appropriately for school, while others still need to be. While students were encouraged to dress appropriately for the needs of Muslim students, a discrepancy existed between students' hopes and the reality they faced. This study's purpose is to understand better Islamic religious teachers' role and efforts in promoting dress ethics in Bangka's SMAN 1 public high school. This study employed descriptive qualitative research techniques; specifically problem-solving techniques based on analyzing graphical representations of research objects' states. Data collection methodology involves in-person interviews, surveys, and electronic records. Initial data analysis involves collecting relevant information, which is then processed through stages of reduction, presentation, inference, and verification. This study's findings suggest that Islamic teachers play a crucial role in socializing students' dress codes at their school, as evidenced by the availability of regulations and teaching materials from the Pendidikan Agama Islam curriculum on Muslim dress codes, which help students develop an understanding of these norms and become more proficient in their application. Teachers and school officials work hard to prevent violations of dress codes so that students can dress following Islamic teachings.*



This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited. ©2019 by author.

---

## Corresponding Author:

Priyango Karunia Rahman  
email: priyango@iainsasbabel.ac.id

---

## INTRODUCTION

Islamic religious education endeavors to preserve and cultivate human nature to create a perfect human being following Islamic principles.<sup>1</sup> Religious education must have a goal with three aspects, namely aspects of faith, knowledge, and love, which cannot be separated from one another. Likewise, an educator must teach his students science and morality. Islam regulates the dress code because this is an important issue, one of which is to protect the human being himself. Knowledge of dress code is a gift of inestimable value and one of the blessings bestowed by Allah SWT on humans. This is important when viewed from the perspective of the Islamic religion because the demand for clothing as a cover for the body is also associated with its function to foster beauty in order to draw closer to Allah SWT. Dressing correctly can influence one's awareness and piety to Allah SWT.<sup>2</sup>

This dress code must be paid attention to by Muslims; even in formal educational institutions, it has been regulated how students and female students should dress. In religious schools, the dress is regulated, and in public schools. Therefore, in order to foster student dress ethics, teachers have a significant role because teachers not only teach in class but also provide guidance to their students, including one of them coaching dress/dress ethics so that students are accustomed to Islamic dress not only in the school environment but also outside the school environment. From the initial observations, researchers obtained information from Islamic religious education teachers at SMA Negeri 1 Bangka. Explained the school rules regarding dress ethics, students were indeed encouraged to dress appropriately and correctly for Muslim

---

<sup>1</sup> Achmadi, *Ideologi Pendidikan Islam Paradigma Humanisme Teosentris* (Yogyakarta: Pustaka Pelajar, 2005).

<sup>2</sup> Nur Sillaturohmah, *Kumpulan Kultum Wanita Terlengkap* (Surakarta: Ziyad Books, 2016).

students, but there was a gap between expectations and reality, and there were still some students who violated the rules regarding the ethical dress code at school.

Research conducted by Solihin, namely, the efforts made by the school in fostering Islamic dress ethics for Ikhlas Vocational High School students, the existence of policies as a way for schools to provide knowledge and coaching to students can add insight and improve behavior for the students themselves. Guidance from the school includes the existence of regulations issued by the school in the form of a principal's decree regarding the rules and manners of students at SMK Ikhlas in 2008. This study had similarities and differences with the research that the researchers did. The similarities are that both research the ethics of dressing appropriately and correctly. Meanwhile, the difference carried out by Solihin's research leads to fostering Islamic dress ethics for students, while this research is more directed to the role of Islamic religious education teachers and ethics in fostering student dress ethics.<sup>3</sup> The research conducted by Mujiburrahman, namely, Islamic Religious Education teachers, has tried their best to foster dress ethics for Sabang City SMAN students, while these efforts are in the form of; there are spiritualists, Islamic lectures by selected preachers, cooperation with the Indonesian Da'wah Association (IKADI) in fostering student morals, collaboration with the Islamic Sharia Service by holding Islamic Boarding Schools in the month of Ramadan, assisting in coaching through recitations after magrib, as well as unique guidance at school. This study has similarities and differences with the research that the researchers did. The similarities are that both researches the development of excellent and correct dress ethics. While the difference carried out by Mujiburrahman's research leads to the contribution of Islamic Religious Education teachers in fostering Islamic dress ethics for students, this research is more directed to the role of Islamic religious education teachers and characters in fostering student dress ethics.<sup>4</sup>

Research conducted by Nudni Yusmitha, namely, information service activities that use focus group discussion (FGD) techniques, can improve student dress ethics in their youth in class VIII SMP Negeri 1 for the 2021/2022 academic year. This study has similarities and differences with the research that the researchers did. The similarities are that both research the ethics of dressing appropriately and correctly. While the difference is that carried out by Nudni Yusmitha's research leads to efforts to improve student dress ethics in adolescence through focus group discussion technical information services. In contrast, this research is more directed to the role of Islamic religious education teachers and manners in fostering student dress ethics.<sup>5</sup> The research conducted by Sugianto, namely, how extensive the role of an Islamic Religious Education teacher is in forming the morals of students because the teacher in charge of these subjects must be able to be a good role model following what he teaches. This study has similarities and differences with the research that the researchers did. The similarities are that they both examine the role of Islamic Religious Education teachers. While the difference carried out by Sugianto's research leads to the role of Islamic Religious Education teachers in the moral education of students, this research is more directed to the role of Islamic religious education teachers and character in fostering student dress ethics.<sup>6</sup>

Based on the description above, the question arises about the role of the teacher of Islamic religious education and manners in fostering the dress ethics of students at the school. The researcher is interested in studying this matter further, which the researcher writes with the title "The Role of Islamic Religious Education Teachers and Good Manners in Fostering Students' Dress Ethics at SMA Negeri 1 Bangka.

## METHODS

Researchers use this type of field research using a qualitative approach method. This study uses a descriptive qualitative research method approach with several steps as a research design, such as interviews, documentation, and observation. In Wayan Suwendra's book, Bagdon and Taylor explained that qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior.<sup>7</sup>

This qualitative research aims to clearly describe the reality behind the phenomenon in depth, related to the reality that exists in SMA Negeri 1 Bangka.

<sup>3</sup> Solihin, "Pembinaan Etika Berpakaian Islami Bagi Siswa SMK Ikhlas Jawilan Kabupaten Serang," *Jurnal Aksioma Ad-Diniyyah : The Indonesian Journal of Islamic* 8, no. 2 (2018).

<sup>4</sup> Mujiburrahman, "Kontribusi Guru PAI Dalam Pembinaan Berpakaian Islami Siswa SMAN Kota Sabang," *Jurnal Ilmiah Islam Futura* 14, no. 2 (2015).

<sup>5</sup> Nudni Yusmitha, "Meningkatkan Etika Berbusana Siswa Pada Masa Remaja Melalui Layanan Informasi Teknik Focus Group Discussion Kelas VIII SMP Negeri 1 Perbaungan," *Journal Ability : Journal of Education and Social Analysis* 3, no. 2 (2022).

<sup>6</sup> Sugianto, "Peran Guru PAI Dalam Pendidikan Akhlak Peserta Didik Di SMP 3 Cukuh Balak," *Jurnal Pendidikan Profesi Guru Agama Islam* 2, no. 2 (2022).

<sup>7</sup> Wayan Suwendra, *Metodelogi Penelitian Kualitatif Dalam Ilmu Sosial, Pendidikan, Kebudayaan Dan Keagamaan* (Denpasar: Nilacakra, 2018).

## 1. Data collection technique

### a. Observation

The author acts as a neutral and objective observer. The form of observation that the author applies is non-participant observation, where the researcher does not take proactive action in observing while the research is taking place. This method the author uses to obtain some data in the form of implementing the role of the Islamic Religious Education Teacher in Fostering Students' Dress Ethics.

### b. Interview

The interview used by the author is unstructured; that is, the researcher has the freedom and does not use interview guidelines that are arranged systematically and completely. In this case, the researcher conducted interviews with teachers of Islamic Religious Education and Characteristics, Principals, and students at SMA Negeri 1 Bangka

### c. Documentation

The documentation method finds data about things or variables in notes, transcripts, books, newspapers, magazines, minutes, meetings, agendas, etc. The documents used by the authors in this study are written data regarding written regulations regarding student dress, syllabi, and lesson plans related to material regarding Muslim and Muslim women's clothing.

## 2. Data analysis technique

### a. Data reduction

After the researcher has obtained all the data needed for this study, the researcher will perform data reduction to summarize the existing data. The data that will be reduced in this study are the results of observations, interviews, and documentation that researchers have obtained from school principals, Islamic Religious Education teachers, and students regarding student dress ethics which researchers will then select as needed.

### b. Data Presentation

Data is presented so that the resulting data can be well organized and arranged in a relationship pattern to make it easier for readers to understand the research data. After reducing the data, they are carrying out a data presentation intended to select data that follows research on the role of Islamic religious education teachers in fostering student dress ethics..

### c. Conclusion Drawing and Verification

Researchers can conclude by collecting data from interview techniques, observation, and documentation related to the role of Islamic religious education teachers in fostering the dress etiquette of students at SMA Negeri 1 Bangka, which has been reduced, and the data presented. After that, conclusions are drawn by observing and using the mindset that was developed.

## FINDINGS AND DISCUSSION

The guidance of a teacher means guiding, guiding, or advising on the ethics of Islamic dress anywhere, advancing, imparting knowledge, and preparing students to face the future with full faith and confidence. Regarding the role of Islamic Religious Education teachers in socializing student dress ethics, it can be seen from the research that researchers conducted at SMAN 1 Bangka, including:

### 1. The Teacher's Role

In teaching and learning activities, the teacher has a vital role in making the knowledge taught acceptable to existing students. Not only has a role in teaching science but there are also many roles teacher has in the learning process. Below, will be discussed further about the teacher's role in teaching and learning activities.

#### a. Teacher As Educator

Teachers are teachers, figures, role models, and identification with the students they teach and their environment. So, as a teacher, of course, some specific standards and qualities must be met. Becoming a teacher requires responsibility, independence, authority, and discipline, which can be an example for students. The interviews concluded that the teacher provided information about the Muslim dress code and gave advice. From the description above, the role of the teacher as an educator is vital because the teacher must be not only a teacher but also an educator, and after the Islamic Religious Education teacher teaches, he is also obliged to lead. For students to dress Muslim women following Islamic teachings.

**b. Teacher As Teacher**

Teaching and learning activities are influenced by various factors ranging from maturity, motivation, student-teacher relations, degrees of freedom, verbal skills, teacher communication skills, and a sense of security. If these factors can be implemented, teaching and learning activities can occur well. Teachers should be able to explain things to students even while solving different problems. The interviews concluded that the teacher was trying to teach students the ethics of dress and learning materials about Muslim women and Muslim clothing so that students understand how to dress ethically according to Islamic law.

**c. Teachers As Learning Resources**

The role of the teacher as a learning tool is closely related to the teacher's ability to master the subject. When students ask something, the teacher can quickly and responsively answer student questions in a language that is easier to understand. From the interviews, it was concluded that the teacher sincerely educates and educates his students and guides them towards noble morals while fulfilling the teacher's role as a source of learning in promoting student dress ethics, namely instilling an understanding of student-centered learning. Rules of dress The researcher found that Islamic Religious Education teachers gave classes on understanding the ethics of dressing according to Islamic religious teachings to their students as teaching aids.

**d. Teacher As Facilitator**

The role of the teacher as a facilitator is to provide services so that students can easily absorb and understand the subject matter. So that later learning becomes more efficient and effective. Based on the interviews conducted by researchers, it can be concluded that the teacher's role as a facilitator encourages students to wear the hijab by providing services, including the availability of facilities inside and outside teaching and learning activities. Apart from learning activities, the opportunities offered by teachers add knowledge through spiritual extracurricular activities and Islamic Holidays (PHBI).

**e. Teacher As Guide**

A teacher can be called a tour guide because of his knowledge and experience, who feels responsible for the smooth running of the trip. This journey is not only about the physical but also a more complex and profound spiritual, creative, moral, emotional, and spiritual journey. The interviews concluded that the teacher tries to live up to his role as a guide by giving rewards in the form of praise and punishment. If you violate the rules at school, you will receive a penalty in the form of a mild verbal and written warning, calling your parents/guardians, then expelling students who still do not know about the violations they have committed. This method of praising and punishing students leads students to responsibility so that they are more disciplined and train them to be motivated to comply with the Islamic dress code anywhere and anytime.

**f. Teacher As Demonstrator**

The role of the teacher as a demonstrator is someone who can show an attitude that can inspire students to do the same thing even better. From the results of the interviews conducted by the researchers, the role of the teacher as a demonstrator in socializing student dress ethics is to provide direct examples to students on how to dress ethically following Islamic teachings. Based on the interviews and field observations above, the researcher found that Islamic Religious Education teachers provided examples of clothing according to Islamic teachings to their students. However, not all teachers adopted them because there were still teachers other than Islamic Religious Education teachers who were given them. Schools wear clothes that are not strictly following Islamic law.

**g. Teacher As Advisor**

Teachers play an advisory role to their students and parents, although teachers do not have special training to be advisors. For the teacher to understand his role as an adviser and deeper confidante, the teacher should have studied personality psychology. Based on the interviews that the researchers conducted, the role of the teacher as an adviser in fostering student dress ethics is to work with parents/guardians in providing advice, guiding, paying attention, and teaching. The school also always holds a committee meeting at the beginning of each semester, so

parents/guardians know the rules, especially for wearing school uniforms. Especially parents/guardians of tenth-grade students, because they transition from junior high school to high school level, need to be given direction and instructions regarding the rules that exist in school, especially regarding dress ethics.

In teaching and learning activities, the teacher controls the climate that prevails in the learning atmosphere. It can be likened to a teacher who works as a skipper who holds the helm and guides the ship in a comfortable and safe journey. The teacher must be able to create a pleasant atmosphere in the classroom. Based on field observations, the researcher determined that it was confirmed that the teacher made an apperception before class started and warned students who did not follow the proper dress code so that they would be corrected before entering class. And start studying. From the explanation above, the researcher can conclude that the teacher's role in managing learning is the same as that of a trainer teacher because it is crucial for the teacher to consistently monitor and conduct apperception before starting learning. After all, the teacher can see the students well. Willing to follow the lesson or not. All of this makes students more disciplined and ready to absorb the material.

## 2. Islamic Religious Education Teacher

Islamic religious teachers are teachers who have dedicated themselves to imparting Islamic religious knowledge.<sup>8</sup> Islamic religious teachers should be exemplary in society, national, and state life, especially students who follow the principles of Istikamah in faith and tolerance for differences and qualified religious teachers in education. Education and teaching create scientific disciplines that become the competence of religious teachers following developments in science and technology.<sup>9</sup>

Through the Equity and Equalization Program for Islamic Religious Education Teachers, the Ministry of Religion of the Republic of Indonesia determines the skills that must be possessed by Islamic religious education teachers, for example:

- a. The teacher has the characteristics and personality of a Muslim who fears Allah SWT. As an Indonesian citizen and as a researcher and able to develop it;
- b. The teacher has mastered Islamic religious education teaching materials at the primary level and the basic scientific concepts from which they are sourced;
- c. Teachers can evaluate the process and results of student teaching and learning.
- d. Teachers can interact with peers, the community, and school students.<sup>10</sup>

In detail, the role of Islamic religious education teachers according to Zuhairini, the role of Islamic religious education teachers includes the following:

- a. Teaching Islamic religious knowledge.
- b. Instill faith in the child's soul.
- c. Educate children to be obedient in carrying out worship.
- d. Educating children to have noble character.<sup>11</sup>

The role of the Islamic religious education teacher is a conscious effort to prepare students to understand (know), be skilled at implementing (doing), and practice (being) the Islamic religion through educational activities. Of the three aspects, "the aspect of being (religious or living a life based on Islamic teachings and values) is the primary goal of Islamic religious education in schools."<sup>12</sup>

## 3. Dress Ethics

*Dress ethics* is the science that discusses how a person can position himself in clothing, models, colors, and patterns (motifs) that are appropriate to the situation, space, and time as well as the norms that apply in society. From this, it can be concluded that every social person's actions and behavior are

<sup>8</sup> Mahfud Junaedi, *Paradigma Baru Filsafat Pendidikan Islam* (Depok: Kencana, 2017).

<sup>9</sup> Muhammad Tabrozi, "Penguatan Nilai Pendidikan Karakter Melalui Guru Pendidikan Agama Islam Di Sekolah Menengah Kejuruan Negeri 1 Payung," *Skripsi Fakultas Tarbiyah Pendidikan Agama Islam IAIN Syaikh Abdurrahman Siddik Bangka Belitung*, 2019.

<sup>10</sup> Abdul Majid, *Belajar Dan Pembelajaran; Pendidikan Agama Islam* (Bandung: PT Remaja Rosdakarya, 2012).

<sup>11</sup> Zuhairini, *Metode Khusus Pendidikan Agama Islam* (Surabaya: Usaha Nasional, 2005).

<sup>12</sup> Ahmad Tafsir, *Strategi Meningkatkan Mutu Pendidikan Agama Islam Di Sekolah* (Bandung: Maestro, 2008).

subject to society's norms and ethics, which include how to dress appropriately and politely. People who know and understand ethics can dress according to existing ethics and standards because everyone should be an ethical person and know about ethics.<sup>13</sup>

Dress ethics can be interpreted as a discipline related to dressing according to one's body shape and following good dress ethics. Dress ethics in this study is how a person takes an attitude according to the standards and principles of good dress ethics, including dress style, age, body shape, skin color, pattern (motive), and occasion.

## CONCLUSIONS

The role of an Islamic Religious Education teacher in disseminating dress ethics to students is to provide teaching related to dress ethics, understand the obligation to cover genitals, apply dress code ethics in schools and provide services in the form of institutions, guiding them so they become accustomed and enthusiastic about attracting them, showing an attitude which can inspire students to master the class as a learning environment and become advisors for students. Coaching for Islamic Religious Education teachers at SMA Negeri 1 Bangka in the application of the student dress code has been carried out, as evidenced by the dress code and the cooperation of the school through strict actions for promotion and organization so that students can apply the ethics of dressing following Islamic teachings.

It is hoped that Islamic religious teachers will continue to use the habituation method through guidance and supervision of the students so that they will remain enthusiastic in applying good dress ethics and then maintain it forever. Students are expected to remain enthusiastic and comply with the rules set by the teacher and school, especially regarding dress ethics, continue to dress according to Islamic law and teacher regulations and instructions, especially ustadz, to follow them seriously.

## REFERENSI

- Achmadi. *Ideologi Pendidikan Islam Paradigma Humanisme Teosentris*. Yogyakarta: Pustaka Pelajar, 2005.
- Arikunto, Suharsimi. *Prosedur Penelitian Pendekatan Dan Praktek*. Jakarta: Bumi Askara, 2010.
- Junaedi, Mahfud. *Paradigma Baru Filsafat Pendidikan Islam*. Depok: Kencana, 2017.
- Kemendikbud. *Buku Paket PAI Kelas X SMA*. Jakarta, 2014.
- Majid, Abdul. *Belajar Dan Pembelajaran; Pendidikan Agama Islam*. Bandung: PT Remaja Rosdakarya, 2012.
- Mujiburrahman. "Kontribusi Guru PAI Dalam Pembinaan Berpakaian Islami Siswa SMAN Kota Sabang." *Jurnal Ilmiah Islam Futura* 14, no. 2 (2015).
- Patilima, Hamid. *Metode Penelitian Kualitatif*. Bandung: Alfabeta, 2005.
- Sillaturohmah, Nur. *Kumpulan Kultum Wanita Terlengkap*. Surakarta: Ziyad Books, 2016.
- Solihin. "Pembinaan Etika Berpakaian Islami Bagi Siswa SMK Ikhlas Jawilan Kabupaten Serang." *Jurnal Aksioma Ad-Diniyyah : The Indonesian Journal of Islamic* 8, no. 2 (2018).
- Suardi, Moh. *Belajar Dan Pembelajaran*. Yogyakarta: Deepublish, 2018.
- Sugianto. "Peran Guru PAI Dalam Pendidikan Akhlak Peserta Didik Di SMP 3 Cukuh Balak." *Jurnal Pendidikan Profesi Guru Agama Islam* 2, no. 2 (2022).
- Suwendra, Wayan. *Metodelogi Penelitian Kualitatif Dalam Ilmu Sosial, Pendidikan, Kebudayaan Dan Keagamaan*. Denpasar: Nilacakra, 2018.
- Tabrozi, Muhammad. "Penguatan Nilai Pendidikan Karakter Melalui Guru Pendidikan Agama Islam Di Sekolah Menengah Kejuruan Negeri 1 Payung." *Skripsi Fakultas Tarbiyah Pendidikan Agama Islam IAIN Syaikh Abdurrahman Siddik Bangka Belitung*, 2019.
- Tafsir, Ahmad. *Strategi Meningkatkan Mutu Pendidikan Agama Islam Di Sekolah*. Bandung: Maestro, 2008.
- Yusmitha, Nudni. "Meningkatkan Etika Berbusana Siswa Pada Masa Remaja Melalui Layanan Informasi Teknik Focus Group Discussion Kelas VIII SMP Negeri 1 Perbaungan." *Journal Ability: Journal of Education and Social Analysis* 3, no. 2 (2022).
- Zuhairini. *Metode Khusus Pendidikan Agama Islam*. Surabaya: Usaha Nasional, 2005.

<sup>13</sup> Kemendikbud, *Buku Paket PAI Kelas X SMA* (Jakarta, 2014).