



The Role of Parents in Guiding Children to Dress as Muslim Women

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ABSTRACT

This research is based on the lack of awareness and interest of children in Muslim women's clothing. With that, the encouragement of parents is very influential to guide their children to always be used to always wearing Muslim clothes. The formulation of this research problem is how is the model of children's Muslim women's clothing in the Sungai Dua Environment, Langga Payung Village, Sungai Kanan District, South Labuhanbatu Regency?, what is the role of parents in guiding children to dress in muslimah in the Sungai Dua Environment, Langga Payung Village, Sungai Kanan District, South Labuhanbatu Regency?. The method used in this study is qualitative research because of its descriptive analysis nature with a case study approach. The data sources are parents and children (PR), data collection techniques used for observation, and interviews. Meanwhile, data processing and data analysis by reducing data, presenting data, and then concluding data. Furthermore, data analysis, checking the validity of the data using the triangulation method. The results of this study can be concluded that the application of the model of children's Muslim women's clothing (PR) in the Sungai Dua Environment has met the Islamic law, but it is necessary to always control the children so that they always wear Muslim women's clothing until adulthood. both in activities around the house and activities outside the home. This is in accordance with the results of observations made by the researcher that the ethics of wearing Muslim women's clothing in the Sungai Dua Environment have met.

Keyword: Role of Parents; Guidance; Muslim Women's Clothing.

INTRODUCTION

More and more parents are aware of the importance of shaping children's character from an early age by teaching religious principles, including in terms of dressing. Parents try to introduce the concept of covering the awrah and simplicity in dressing as part of religious education. Parents are the main and first educators for their children, because it is from them that children first receive education. Thus the first form of education is found in the family. In general, education in the household is not based on the rejection of the awareness and understanding that is born from educational knowledge, but because by nature the atmosphere and structure provide a natural possibility to build an educational situation. This educational situation is realized thanks to the association and relationship of reciprocal influence between parents and children.¹

يٰۤاَيُّهَا اٰدَمُ قَدْ اَنْزَلْنَا عَلَيْكَ لِبَاسًا يُّوَارِيْ سَوْءَ نَفْسِكَ وَرِيْثًا وَلِبَاسُ التَّقْوٰى ذٰلِكَ خَيْرٌ ذٰلِكَ مِنْ اٰيَةِ اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ

¹ Zakiah Darajat, *Ilmu Pendidikan Islam*, (Jakarta: Bumi Aksara, 2012), hlm.35

Meaning: O sons and descendants of Adam, indeed, We have sent down to you clothes to cover your awrah and feathers (as a material for adorning yourself) (However) the clothes of piety are the best. Such are some of the signs of Allah so that they will always remember.²

In the current era of globalization, the tendency to open and reveal the awrah is already at an alarming level. In the name of art and entertainment as well as the demands of taste (fashion), they are willing to make the aurat as a bet, and worse still, not a few of the people are carried away by the current to follow and become agents to spread the aurat. The development of this way of dressing is predominantly experienced by children. The phenomenon that occurs in today's society, especially the people in the Sungai Dua Neighborhood, is that girls still often ignore the fashion of Muslim women as a Muslim, namely covering their awrah. Because covering the awrah is mandatory for every Muslim, including those who have entered puberty. Covering the awrah is one of the great manners commanded in Islam, even men and women are forbidden to see some of their awrah because it will cause lust. Islamic shari'a comes to close the aurah of every door that can lead a person to evil, and aurat is something that a person does not like to appear and see.

Based on observations, researchers found that the role of parents in supervising Muslim women's clothing was also applied in the Sungai Dua Environment. This can be seen from the daily lives of women who wear hijab or veils when leaving the house. But in practice, the use of Muslim women's clothing cannot be said to be maximum and does not meet the standards taught by the Prophet, such as clothes that are relatively tight, short sleeves, hijab that does not cover the chest, and several other things that the author found in the field. So the researcher interviewed several parents who lived in the Sungai Dua Neighborhood, and what rules were set for the child, whether the child when outside the house wore modest clothes or not. However, according to the researcher's observation, when outside the house, there are some children who wear modest clothes and some wear immodest clothes, such as wearing pants, but there are also other friends who wear tight clothes and tight pants.

The role of parents to children so that they do not fall into negative things is that parents must carry out their role. Parents play the role of police who are ready to uphold justice and truth, play the role of teachers who can educate children well, and parents play the role of friends by creating healthy communication as well as a place for heart to pour.³ It must be admitted that nurturing and educating girls is one of the toughest challenges for parents. It is not easy to educate them to be righteous and obedient girls to Allah SWT. Compared to boys, the challenge of educating girls is really extraordinary, especially in the context of the period of ignorance their position is very advantageous.

Clothing is not only a basic necessity that can protect from heat and cold and even from animal attacks, but is also related to customs and outlook on life. Meanwhile, the appropriate clothing for female Muslims is to wear clothes that cover their awrah and do not leave their awrah open. Thus people will see, respect and always consider that a person who dresses according to the sharia is a good person. Because from the way a person dresses, he assesses his morals and personality.⁴ Therefore, the role of parents in supervising Muslim women's clothing, parents must be tasked with being good guides for children. A good parent, according to Islam, will take this responsibility seriously. So that children will grow up to be good individuals and always do the right thing according to religious teachings. Good leaders are those who care about the people they lead, this is in the Prophet Muhammad PBUH. He not only treated all

² QS. al-A'raf (7):26

³ Dindin Jamaluddin, *The Paradigm of Children's Education in Islam*, (Bandung: Pustaka Setia, 2013), p. 141.

⁴ Marwan Ibrahim, *Instructions for Islamic Morals*, (Jakarta: Lentera Basritama, 2003), p. 98.

his companions well, he also never scolded children. He also teaches good dress procedures according to sharia to children.

The level of growth and development that a person experiences, the most interesting period and full of question marks is childhood, because childhood is a time when a person experiences a transition period between his toddler, which includes biological, cognitive and emotional changes. Childhood is a transitional period from toddlers to adults, not only in a psychological sense but also physically.⁵ The period of childhood is characterized by physical changes, where one of the changes is weight gain, height, changes in body shape and development. The anal-child period in general can be defined as the developmental process that a person undergoes from the end of childhood to the arrival of early adulthood.⁶

Closing the awrah for a Muslim is an obligation that cannot be negotiated anymore, it cannot be compensated in any form, for both male and female Muslims the obligation to cover the awrah does not exist except between the two. Allah will give a very painful punishment and punishment to those who profane the aurat. On the other hand, for those who close the aurat, Allah will give rewards and promise good luck to those who carry out the command to close the aurat. Religion will give people a new perspective on life as a way for the next lifetime.⁷ The good fortune in question is the preservation of self-honor, purity of heart and cleanliness of soul and being saved from the evils committed by the unrighteous. Based on the problems found in the field, the researcher is interested in researching more deeply.

METHOD

The research was carried out in the Sungai Dua Environment, Langga Payung Village, Sungai Kanan District, South Labuhan Batu Regency. The research period was carried out from March 2025 to April 2025. This type of research is *field research*, which is research carried out in the field with the aim of obtaining information and describing events, events that occur in the field in accordance with the facts found in the field.⁸ The approach used by the researcher is a qualitative approach with a descriptive method. Qualitative research methods are research procedures that produce descriptive data in the form of written or spoken words from people and observed behaviors.⁹ Thus, this research is a research activity to collect data, present information, and describe the actual situation that occurs in the field regarding the role of parents in guiding children to dress as Muslim women in the Sungai Dua Environment, Langga Payung Village, Sungai Kanan District, Labuhan Batu Selatan Regency.

There are two types of data sources in this study, namely primary data and secondary data. Data collection in this study uses a field research approach, which is a study or field research conducted by the author. In order to obtain the data, the author uses methods, namely: Observation, interviews, and documentation.¹⁰ This study uses observation data analysis techniques and learning outcome data analysis techniques.¹¹ Data processing and analysis is carried out after data is collected qualitatively which will be presented in a descriptive form (describing or elaborating) which begins with steps, namely, reducing data means summarizing,

⁵ Wirawan Sarlito Sarwono, *Adolescent Psychology*, (Jakarta: CV Rajawali, 2008), p. 76.

⁶ Abin Syamsuddin Makmun, *Educational Psychology*, (Bandung: Remaja Rosda, 2012), p. 130.

⁷ Asriana Harahap & Mhd. Latip Kahpi, *Anthropological Approach in Islamic Studies*, Tazkir: Journal of Social and Islamic Sciences Research Vol. 07, No. 1, (2021): 50.

⁸ Rosady Ruslan, *Research Methods: Public Relations & Communication* (Jakarta: Raja Grafindo Persada, 2004), p. 32.

⁹ Lexy J, Moleng, *Qualitative Research Methodology* (Bandung: Remaja Rosda Karya, 2013), p. 4.

¹⁰ Magdalena, *Research Methods* (Bengkulu: Literasionology Book, 2021), p. 55.

¹¹ Pinton Setya Mustafa, et al., *Quantitative and Qualitative Research Methodology and Classroom Action Research in Sports Education*, (Malang: FIKUM, 2020), p. 127.

choosing the main things, focusing on important things, looking for themes and patterns that are discarded unnecessarily. Thus, the data that has been reduced provides a clearer picture and makes it easier for researchers to collect and then search for it when needed. After the data is reduced, the next step is to present the data that is often used to present data in qualitative research with narrative texts. By presenting the data, it is understood. After the data is presented, conclusions are drawn that are the core of the research so that important points are obtained from the data presented.¹²

RESULT AND DISCUSSION

The Role of Parents

The word role is found in the Great Dictionary of the Indonesian Language which means a set of behaviors that are expected to be possessed by people who are in a position in society. Role is a normative pattern of behavior that is expected at a given status. In other words, a status has a role that must be lived according to the applicable rules.¹³ The meaning of the other role is the behavioral relationship given to a person according to the position given, both formal and informal. The term role is commonly used in the theater world where an actor in the theater must play the character that he is expected to behave in a certain way. The position of an actor in theater is analogous to a person's position in society and the two have similar positions.¹⁴ The meaning of old age etymologically comes from two words: "Person" which means human or individual, "Old" which indicates a further age or maturity. The combination of these two words refers to an individual who has the role of father or mother, both biologically and socially, responsible for the parenting and education of a child. In the context of Indonesian culture, this term also has a broader meaning as a respected figure for his role and responsibility.¹⁵

In terminology, a parent refers to an individual who has a role as a father and/or mother in a child's life, both biologically and socially. Parents are responsible for the birth, upbringing, education, and character formation of the child. In this sense, the term "parent" includes not only biological relationships, but also emotional, social, and legal relationships that involve the responsibility to guide and protect the child toward adulthood. Parents are the first and foremost educators for children because every child learns about many important things and the home or family for their future.¹⁶ Parents are the main and first educators for their children because it is from them that children first receive education. Thus the first form and education are found in family life.¹⁷ "Adults who have the main responsibility for their children are their parents."¹⁸

Discussing the role of parents is an obligation for every parent both in educating science, religion, and so on. As stated in the law article 26 paragraph 1 letter (a) of Law No. 35 of 2014 concerning child protection: "Parents are obliged and responsible to nurture, maintain, educate, and protect children."¹⁹ Parents as educators receive the mandate and duty to educate. This is contained in the words of Allah SWT in QS. At-Tahrim verse 6. O you who have believed, protect yourselves and your families from the fire of Hell whose fuel is men and stones; His

¹² Suharsimi Arikunto, *Prosedur Penyusunan Suatu Pendekatan Praktek*, (Jakarta: Rineka Cipta, 2002), hlm. 237.

¹³ M. Amin Nurdin & Ahmad Abrori, *Understanding Sociology: An Introduction to Understanding Sociological Concepts*, (South Jakarta: CV. Idayus, 2019), p. 38.

¹⁴ Sarwito Wirawan Sarwono, *Theories of Social Psychology*, (Jakarta: Rajawali Press, 2015), p. 215.

¹⁵ Wahyu Relisa Ningrum, *The Role of Parents in Responding to the Impact of Social Media on Children's Personality Development* p. 321

¹⁶ Dindin Jamaluddin, *The Paradigm of Children's Education in Islam*, (Bandung: Pustaka Setia, 2013), p. 135.

¹⁷ Zakiah Drajat, *Islamic Education*, (Jakarta: Bumi Aksara, 2012), p. 35.

¹⁸ Bukhori Umar, *Islamic Education*, (Jakarta: Amzah, 2010), p. 83.

¹⁹ Law No. 35 of 2014 Amendments to Law No. 23 of 2002 concerning Child Protection, article 1 paragraph 1.

guardians are the angels who are harsh, harsh, and do not disobey Allah in what He commands them and always do what He commands.²⁰ The above verse explains that the responsibility of parents is very broad to include the affairs of this world and the hereafter, whether the child's religious personality is good or bad depends on the parents. The above verse hints that the salvation of families and children from the torment of hellfire is the responsibility of parents. Therefore, in order for the whole family to be obedient to religion, he should carry out the prayer service, then patiently and responsibly instruct his children, wife and all family members to establish prayer.²¹

Although fathers and mothers have their own roles, for the development of the child and the sustainability of a harmonious, peaceful, comfortable, peaceful, and good household, then fathers and mothers can provide affection and education in a balanced manner according to the needs of the child. Fathers and mothers can work together to teach children to dress modestly and teach other worships. Family as one of the main determining factors in the development of children's morals. For this reason, the role of parents in guiding children's morals must be maximized and adjusted to the development of the current times with the aim of bringing children with good morals and reducing the bad influences that are in the surrounding environment. Parents have an important and strategic function in carrying out their roles, because parents are the connectors of life as well as maintaining and guiding children's behavior to be closer to Allah SWT.

The role of parents is an obligation or task that must be given to children in the background of educational problems. In this case, the forms of parental roles towards children will be explained: Parents as Guides and Coaches, Parents as Role Models and Role Models, Parents as Discipline Enforcers, Parents as Supervisors and Controllers, and Parents as Facilitators. Being a parent is a noble and heavy task. Because he is not only tasked with saving the fate of his children from the calamities of life in the world. But far from that, he can carry the mandate to save them from the torment of hell in the afterlife, where children are God's mandate for their parents. Every parent, educator and teacher is essentially carrying out the mandate of Allah.²² Because they will be held accountable by Allah for the educational state of their children.²³ The duties and obligations of parents physically are: Providing Adequate Nutrition, Providing Proper Housing, Maintaining Children's Health, Providing Appropriate Clothing, Assisting in Physical Activities, Protecting from Physical Harm, and Educating About Body Care. The duties and obligations of spiritual parents are: Instilling Religious Values, Guiding Children to Face Life's Trials, Teaching the Importance of Communicative Life, Providing Emotional Support, Supporting the Development of Spiritual Talents, Encouraging Moral and Ethical Development, Building a Relationship with God, and Setting a Good Example.²⁴

Muslimah Dress

Linguistically, fashion is beautiful clothing, jewelry.²⁵ Meanwhile, the meaning of "muslimah" in the Great Dictionary of the Indonesian language is that Muslimat means a Muslim woman or a woman who adheres to Islam. Muslim women's clothing or better known as clothing is one of the basic human needs besides food and shelter. In addition to the function

²⁰ QS. at-Tahrim (66) :6

²¹ Al-Maraghi, Ahmad Musthafa, *Tafsir Al-Maraghi*, (Lebanon: Dar Al-Kotob Al-Ilmiyah, 2006), p. 23.

²² Fuad Ihsan, *Basics of Education*, (Jakarta: Rineka Cipta, 2003), p. 64.

²³ Akiah Darajat, *Duties and Obligations of Parents*, (Jakarta: Ruhama, 1994), pp. 48-50.

²⁴ Hasan Basri, Beni Ahmad Saebani, *Tugas dan Tanggung Jawab Orang Tua dalam Mendidik Anak*, (Bandung: Pustaka Setia, 2010), hlm. 90.

²⁵ KBBI Online: <http://kbbi.web.id/busana> accessed on March 28, 2025, at 21.22 WIB.

of covering the body, clothes can also be a statement of a person's status in society. Clothing according to language is everything that sticks to the body from the tip of the head to the toes. According to the term, fashion is the clothes that we wear every day from the tips of the feet along with all the equipment. While Muslim women mean Muslim women. Muslim women's clothing can be interpreted as Muslim women's clothes that are worn to cover the entire body in accordance with the teachings of Islam.²⁶ In addition to serving as a covering for the body of clothes, it is also a statement of status in society. Because dressing is a manifestation of human nature that has shame so it tries to always cover its body. Muslim women's clothing according to the language means the clothes of Muslim women that are different from men, while according to the term Muslim women's clothing that can cover the *awrah* that is required by religion to cover it.²⁷

Thus, Muslim women's clothing is various types of clothing worn by Muslim teenagers in accordance with the provisions of Islamic law, intended to cover parts of the body that are inappropriate to be shown to the public, which in essence Muslim women's clothing must be associated with an attitude of piety that concerns psychological values towards the wearer. The Qur'an has a very wide scope to be a guideline for human life, not except for Muslim women who should be very well preserved and uphold ethics, because the Prophet PBUH highly respected women. In this regard, Allah has emphasized in the Qur'an about wearing Muslim clothes or hijab, namely, the Qur'an surah al-Ahzab verse 59. O Prophet, Say to your wives, your daughters and the wives of the believers: "Let them stretch their veils over their whole bodies." This is so that they are easier to recognize, so that they are not disturbed. and Allah is Forgiving and Merciful.²⁸

In this verse, Allah SWT commands to wear a hijab or dress as a Muslim woman when going out of the house, not only to the wives of the Prophet Muhammad (peace be upon him) and his daughters, but also to the wives of the believers. Thus, covering the *awrah* or dressing as a Muslim woman is obligatory for all believing women. The purpose of covering the *awrah* is to avoid slander. Therefore, some scholars, including Ibn Khuzaimah, emphasized based on his *ijtihād* that for a very beautiful woman, her face and palms can also cause *fitnah*, so it is also obligatory to cover her face and palms. It is based on this opinion that most Arab women wear face coverings. Muslim women's clothing has many benefits that can be seen from the aspect of meeting physical, psychological and spiritual needs. These benefits describe human needs as religious and social creatures expressed in the way they dress. Among the benefits of Muslim women's clothing are as a covering for the *awrah* and as jewelry. In addition, the most important benefit of Muslim women's clothing is as a form of devotion and identity as a Muslim woman.²⁹

In Islamic teachings, clothing is viewed not only as a physical protection, but also as a protection of honor or devotion, by the way of dress determined by Islamic law. Clothes protect the wearer's honor from the embarrassment caused by the disclosure of the *awrah*, and strengthen his personality identity as a well-meaning creature guided by religious teachings. The *awrah* is understood as a certain part of the body that should not be seen except by the *muhrim*. According to the great scholars, women are obliged to cover all their limbs, except the face and palms. Clothes are a blessing from Allah swt which is useful for two things, the first is to cover

²⁶ Muhammad Mutawalli, *Women's Fiqh*, (Jakarta: Al-Maktabah, 2004), hm. 471.

²⁷ Ansharullah, "Pakaian Muslimah Dalam Perspektif Hadis dan Hukum Islam," *Diktum: Jurnal Syariah dan Hukum*, Vol. 17, No. 1, 2019, hlm. 68.

²⁸ Al-Qur'an, 33 (Al-Ahzab):59

²⁹ Ansharullah, "Pakaian Muslimah dalam Perspektif Hadis dan Hukum Islam" *Jurnal Diktum*, Vol. 17, No. 1, 2019, hlm. 79.

the awrah and the second is to decorate by improving the appearance.³⁰ The wisdom of dressing as a Muslim woman includes: Feeling close to Allah SWT, Avoiding distractions, Being a respectable woman, Getting rewards, and Spreading "positive energy" to others. Therefore, Muslim women understand this and so that they can maintain their honor and take care of themselves. A Muslim woman must also avoid anything that can arouse arousal between the two opposite sexes. Getting used to dressing according to the provisions of the sharia since childhood is very helpful to comply with the religious teachings in Islamic law.

Children's Muslim Fashion Models

Allah SWT gives humans various gifts, one of which is knowledge about the ethics of dressing. In Islam, instructions on dressing are considered important because they function as a covering for the body and a way to enhance beauty and get closer to Allah SWT. Clothing serves as a decoration, enhancing aesthetic appearance before God and fellow human beings and plays a role in dress etiquette. Islam establishes the etiquette of dressing for men and women to cover the awrah as an important part of the faith with flexibility in the choice of clothes as long as they maintain compliance with the rules of covering the awrah.³¹ Based on the results of observations made by researchers related to the ethics of dressing for Muslim women (PR) when outside the house in the Sungai Dua Neighborhood, Langga Payung Village, it was found that the implementation of Muslim women's clothing for children (pr) in the Sungai Dua Neighborhood, Langga Payung Village has been implemented perfectly. This can be seen from the way children dress (pr) in the Sungai Dua Neighborhood, Langga Payung Village, namely many of them have covered their limbs in accordance with Islamic law, namely all limbs except the face and palms. And in general, children (PR) have used loose clothes, used thick clothes, and did not use clothes that resembled men's clothes.

Based on the results of interviews conducted by the researcher with several parents regarding the model of children's clothing (pr), it is known that the implementation of Muslim anak (pr) clothing in the Sungai Dua Neighborhood, Langga Payung Village has met Islamic law. Based on the results of interviews conducted by researchers in the Sungai Dua environment, it appears that the views of the public, especially mothers and children, have various opinions about children's clothing, especially between Islamic and non-Islamic clothing. Most mothers, such as Mrs. Sertiati and Mrs. Milih, consider Islamic clothing more attractive and suitable for children to wear because the model is now modern, brightly colored, and reflects modesty according to religious teachings. They believe that by accustoming children to dress in Islamic clothes from an early age, they will grow a love for religious values and politeness.

Children like Mutiara also show interest in Muslim women's clothing because of its cute and attractive designs, and matching hijabs make the appearance look beautiful and neat. However, not all children agree. Apika, for example, felt that non-Islamic clothing was more comfortable and free, especially for play or relaxation, because it was less long and more practical to wear. Regarding children who have not worn Muslim clothing, mothers think that this may be due to a lack of recognition from parents or the influence of the surrounding environment. The environment and peers also play an important role, as expressed by Mutiara and Mulia. They tend to follow the dress style of their friends; If friends wear hijab or Muslim clothes, they will also participate. In choosing clothes, comfort is the main factor that parents and children pay attention to. Cool materials and age-appropriate models are very important so that children

³⁰ M. Quraish Shihab, *Insight of the Qur'an: Thematic Interpretation of the Various Questions of the Ummah*, (Bandung: Mizan, 2000), pp. 161-162.

³¹ Aafiyah Nur Fauziyah, Oyoh Bariah, M. Makbul, "The Influence of School Dress Rules on Muslim Dress Behavior of Students Outside the SMPIT Environment", *Indonesian Research Journal on Education*, Vol. 1, No. 4, 2024, p. 219.

feel comfortable and confident. From this interview, it can be concluded that although there are differences in taste between Islamic and non-Islamic clothing, the value of politeness, comfort, and the influence of the environment and parents strongly determine the choice of dress for children in the environment.

The Role of Parents in Guiding Children to Dress as Muslim Women

Parents, mothers and fathers play a very important and influential role in the education of their children. A father, in addition to having an obligation to earn a living for his family, he is also obliged to continue to seek additional knowledge for himself because with those knowledge he will be able to guide and educate himself and his family to be better. Likewise with a mother, in addition to having obligations and maintaining her family, she also has an obligation to seek knowledge. This is because it is the mother who is always close to her children. Parents play a very important role in the education of their children, including as motivators. Parents are also the first and foremost educators in Islam. With the role (person in charge), that parents are the first education for children. The first educator or Coach is a parent. Parents must always encourage their children to dress as Muslim women based on Islamic Sharia. Related to motivation as parents to teach children to dress as Muslim women.

Based on the results of the interview, the researcher concluded that the role of parents as enforcers of discipline was seen when giving sanctions in the form of advice and reprimands to their children when they did not use Muslim women's clothing in accordance with Islamic law. Parents also play a role in guiding children, such as introducing Muslim women's clothing according to Islamic law. The role of parents is very important for children, children will emulate what their parents do. Parents can show directly how to dress well and correctly, and parents can also invite children to watch videos or cartoons about covering the awrah and dressing according to religious teachings.

In modern times, there are increasingly many various trends in Muslim women's clothing, especially currently happening among children (PR) and the wider community. The perception of them to wear Muslim manners but not in accordance with the teachings of Islam, such as for Muslim women who still wear jibab but wear clothes that are thin or even too conspicuous, will be able to cause orgasm for the opposite sex and are not in accordance with the teachings of Islamic law. Covering up the awrah and children's perception of Muslim morality is very mandatory in Islam. Dressing in a dress must cover the entire awrah and not give an attractive impression to others who see it. The criteria in Muslim dress do not depict the curves of the body and do not attract attention to others that will cause orgasm. The role of parents in guiding Muslim women to children (PR) is realized by education and parental guidance carried out at home, such as providing advice on how to dress Muslim women correctly. Some parents have also played a good role in providing education to girls in childhood (pr) not doing deviant things but there are some parents who still do not play a role, their daughters still do deviant things.

CONCLUSION

The application of the children's Muslim women's fashion model in the Sungai Dua environment has been in accordance with the recommended criteria for Muslim women's clothing. Children in the environment generally wear clothes that cover the awrah perfectly, covering the whole body to the palms of the hands, and are equipped with the use of a hijab. The clothes used are thick, not tight, and not transparent, so that they reflect modesty, neatness, and simplicity. The fashion models worn also tend to be inconspicuous and not excessive. Thus, it can be concluded that the model of children's Muslim women's clothing in the Sungai Dua

environment is a model that is in accordance with sharia, simple, and reflects the values of politeness.

The role of parents in guiding and fostering children to dress as Muslim women is very important and can be realized through education and habituation that starts from the home environment. Parents need to provide teaching and advice on how to dress as a Muslim woman well and in accordance with Islamic law. In addition, parents also play a role as a direct role model for children, for example by getting used to wearing Muslim women's clothing in daily life so that children are encouraged to imitate them. And parents also act as supervisors in helping children choose appropriate and age-appropriate clothing. They become wise advisors in instilling the values of modesty and simplicity in dressing. In addition, parents also play the role of facilitators who are obliged to meet the needs of children in terms of clothing, including providing Muslim women's clothing that is decent, comfortable, and in accordance with Islamic law. Thus, parents have an important role in instilling Islamic dress values in children from an early age.

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