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UINSU Students' Understanding of *Aurat* and *Shar'i* Clothing in the Qur'an Surah An-Nur verse 31 and Surah Al-Ahzab verse 59

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Abstract

This study examines the understanding of students at the State Islamic University of North Sumatra (UINSU) regarding aurat and sharia-compliant clothing as outlined in QS. An-Nur: 31 and QS. Al-Ahzab: 59. Employing a qualitative approach with a phenomenological method, the research explores the subjective experiences of 20 students from diverse faculties through in-depth, semi-structured interviews. Findings reveal that while most students possess a general awareness of aurat boundaries, only a few can articulate the relevant Qur'anic arguments in detail. The practice of wearing sharia-compliant clothing is predominantly shaped by social influences – such as peer dynamics, campus culture, and digital media exposure – rather than a deep textual understanding of the verses. Social media functions as a contested space: it simultaneously serves as a vehicle for Islamic outreach (da'wah) and as a channel for aesthetic fashion trends, often leading to ambivalence in religious expression. Thematic analysis identifies three core factors influencing students' clothing practices: religious education, social norms within the campus environment, and digital media influence. This study underscores the urgency of a contextual and integrative Islamic educational framework – grounded in maqashid syariah – to cultivate an ethical, reflective, and substantive awareness of Islamic dress among contemporary Muslim students

Keywords: *Aurat; Syar'i Clothing; Muslim Students; Social Media*

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Introduction

Understanding the concept of aurat and shari'i clothing is an integral part of a Muslim's Islamic identity, especially among Muslim students who are in the phase of searching and forming their identity. In the Indonesian context, especially in the Islamic campus environment such as the State Islamic University of North Sumatra (UINSU), the discourse on aurat does not stop at the textual interpretation of Qur'anic verses such as QS. An-Nur: 31 and QS. Al-Ahzab: 59, but also interacts dynamically with the social, cultural, and technological realities that surround it [1]. Religious education provided in the family, school, and university environment also shapes students' perception of the importance of wearing sharia clothing as a manifestation of spiritual obedience as well as social expression.

The phenomenon of sharia clothing as part of the modest fashion trend shows a shift in the approach to aurah from something normative to a complex and contextual social space. Many students, especially women, face a dilemma between following contemporary fashion trends and maintaining sharia principles in dressing. This is where social media plays an important role as a cultural agent that is able to reinforce and distort religious values [2]. Social media has become a space where Islamic identity is negotiated, often through fashion visualizations that blend modern aesthetics with spiritual values.

The main problem in this study is the incompatibility between the normative understanding of UINSU students towards verses about aurat, especially QS An-Nur:31 and Al-Ahzab:59, and their dress practice in daily life. Although many students claim to understand the importance of covering the awrah, they are often unable to explain the explicit postulates from the Qur'an or the hadith that underlie such behavior. This inequality reflects the weak internalization of sharia values in campus life practices, which is inseparable from the influence of social pressure and digital media [3].

A common solution that can be offered is the strengthening of an integrative approach in Islamic education that combines theological learning, contextual understanding, and reflective skills. Students need to be equipped not only with textual knowledge of aurah, but also with the ability to navigate these values in a dynamic social environment. This is important so that they are able to maintain their Islamic identity authentically while being adaptive to the changing times [4].

The study conducted by Eliza highlights the need for pedagogical strategies that integrate normative and contextual approaches in the learning of aurat and shari'a clothing in Islamic educational institutions. This strategy includes the delivery of Islamic materials that are directly related to

contemporary social issues faced by students, such as the influence of social media, beauty standards, and peer group expectations. Religious education is not enough to only convey postulates, but must also provide space for critical reflection on the reality of students.

Purhasanah emphasizes the importance of a phenomenological approach in examining Muslim students' understanding of the *aurah*. By prioritizing students' subjective experiences, this study shows that religious values are often reinterpreted according to the social and cultural context that surrounds them. Therefore, this study emphasizes the need to build a relevant and grounded Islamic narrative for the young generation of Muslims, especially in the campus environment.

Firdaus underlined that social media has a dual impact on students' religious understanding. On the one hand, social media can expand access to religious information, but on the other hand, it can also cause confusion through the spread of unverified content mixed with consumptive values and secular aesthetics. This strengthens the urgency of building digital literacy in religious education to strengthen students' critical power against the influence of the media.

The research of Tarar and Karakavak & Özbölük shows that students' Islamic identities are formed through the interaction between religious teachings, local culture, and the pressures of globalization. However, these studies have not explicitly addressed how these elements interact in the context of *aurat* and *sharia* clothing among Indonesian students. Most of the research still focuses on the normative dimension or focuses on the cultural aspect alone, without touching the depth of students' individual experiences in understanding and practicing their Islamic principles.

Tawakalni [5] in his study of the representation of Muslim identity through fashion, also did not reach the educational dimension and the role of educational institutions in shaping this understanding. This research opens up space for a more in-depth exploration of how institutions such as UINSU can become a discursive space to shape *sharia* dress awareness contextually. Thus, there is a significant research gap in understanding the *aurah* and *shari'i* clothing as a dynamic and interactive social practice, especially from the perspective of students in Islamic universities. This gap needs to be bridged through research that integrates normative, phenomenological, and contextual approaches simultaneously.

This research aims to: (1) identify UINSU students' understanding of the verses of the Qur'an regarding the concept of *sharia* clothing; (2) analyze how religious education, social norms, and information media affect their

interpretation of these concepts; and (3) prepare strategic recommendations to strengthen the internalization of sharia clothing values in the campus environment.

The novelty of this research lies in a contextual phenomenological approach that focuses on the life experiences of UINSU students. This study integrates three main variables—religious education, social norms, and digital media—as factors that influence each other in the formation of students' understanding of the awrah. In addition, this research offers a religious education strategy based on digital reality and contemporary campus culture as an effort to ground sharia values in an adaptive and meaningful way in student life. The scope of the research includes students from various faculties at UINSU with a qualitative approach through in-depth interviews. The indicators used include understanding of Qur'anic verses, implementation in daily life, the influence of the social environment, and the dilemma between following fashion trends and maintaining sharia principles.

The concept of aurat in Islam is an important normative basis in shaping dress etiquette. Terminologically, aurat refers to the part of the body that must be covered based on Islamic law, whose determination is based on the Qur'an and Hadith. Verses such as Surah An-Nur (24:31) and Surah Al-Ahzab (33:59) explicitly contain commands for Muslim men and women to maintain modesty in dress, aimed at maintaining Islamic honor and identity [6]. However, in practice, the interpretation of the awrah is not always singular because it is influenced by differences in scholars' opinions, local culture, and social context. As in the tafsir al-Misbah Surah an-Nur verse 31, it is the duty of a believing woman to maintain her gaze, maintain her genitals, and not to show her jewelry except what is visible and ordinary, such as the face and the palms of the hands [7], and surah al-Ahzab verse 59 in the tafsir al-Munir where the command for the wives of the Prophet Muhammad, daughters, and wives of Muslims to cover their entire bodies with the hijab [8].

The hadith of the Prophet PBUH strengthens the provisions of the aurat. Aisha RA narrated that the Prophet PBUH said when he saw Asma' bint Abu Bakr wearing thin clothes: "O Asma', when a woman has reached the age of menstruation, it is not appropriate for her to show her limbs except this and this" – while pointing to her face and both palms (HR. Abu Dawud No. 4104). For men, the limits of the awrah are affirmed in the words of the Prophet PBUH: "The male awrah is the part of the body between the navel and the knees" (HR. Ahmad). These two hadiths are the main foothold in defining shari'i clothing, which is clothing that covers the aurah perfectly, is not transparent, not tight, and does not resemble the opposite sex, and reflects the principles of decency and honor in Islam [9].

In the study of *fiqh*, women's *aurat* is generally understood to cover the entire body except the face and palms, while for men, the *aurat* is limited to the area between the navel and knees [10]. However, some scholars argue that women's faces also include *aurat*, reflecting the diversity of views in Islamic schools [11]. This distinction is further complex when it is associated with the contemporary social reality where religious identity, self-expression, and Muslim fashion trends are part of the public discourse, as seen in the modest fashion phenomenon.

The obligation to dress in *shari'i* is not only limited to the fulfillment of normative commands, but also has profound wisdom that is in line with the purpose of *maqāshid al-syarī'ah*, which is to maintain five main principles: religion (*ḥifẓ al-dīn*), soul (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), offspring (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). For example, wearing *shari'i* clothes plays a role in maintaining Islamic honor and identity (*ḥifẓ al-dīn*), preventing physical and social disturbances (*ḥifẓ al-nafs*), and forming moral and intellectual awareness (*ḥifẓ al-'aql*). Compliance with dress codes also builds a healthy and dignified society, avoiding slander and violations of social ethics. Thus, *sharia* clothing becomes a manifestation of holistic spiritual and social values.

Method

This study uses a qualitative approach with phenomenological methodology, as explained by Creswell and Moustakas to explore in depth the subjective understanding and experience of students of the State Islamic University of North Sumatra (UINSU) regarding *sharia* clothing. This approach was chosen because it is considered the most appropriate to explore the meaning behind the practice of dressing that is not only individual and spiritual, but also formed from interactions with religious teachings, social norms, and digital media dynamics. With this method, the researcher does not attempt to test the hypothesis quantitatively, but rather to explore how students interpret the concept of *aurat* and *sharia* clothing in their daily lives.

The data collection process was carried out through a semi-structured in-depth interview technique. The interviews were conducted individually and face-to-face with 20 students from various faculties selected using purposive sampling techniques. The interviews last 30 to 60 minutes and are recorded and transcribed verbatim to maintain the integrity of the narrative data. The criteria for selecting students as informants are as follows:

Table 1. Respondent/Informant Criteria

<i>No.</i>	<i>Criteria</i>	<i>Explanation</i>
1	Active in learning Islam	Regularly participate in Islamic forums, organizations, or study groups
2	Have basic knowledge of women's fiqh	Demonstrate an understanding of the basic laws related to the aurat and Islamic underwear
3	Diverse academic social background	Come from a variety of different faculties and family backgrounds (religious, economic, cultural)
4	Active students in UINSU	Still actively registered as a student at the State Islamic University of North Sumatra
5	Open and communicative	Able to express their views openly in an in-depth interview

In its implementation, the researcher regulates a conducive and neutral setting to encourage informant openness. Interviews are conducted in a comfortable campus location and support a reflective atmosphere. The data collection procedure begins with building informant trust, continues with the implementation of interviews based on guidelines, and ends with documentation and transcription. After the data is collected, the analysis process is carried out thematically by following five main steps in the phenomenological approach. First, the transcript is read thoroughly and coded to identify important quotes. Second, the data is reduced to group significant meanings. Third, the results of the reduction are categorized into major themes such as "normative understanding," "the influence of trends and peers," and "spiritual reflection." Fourth, a thematic description was prepared that described the collective experience of students. Fifth, the triangulation process is carried out by comparing empirical data with the literature of interpretation and socio-religious theory to strengthen the validity of the perspective.

This research is based on an exploratory framework that students' understanding and practice of sharia dress is shaped by the complex interaction between religious texts, formal education, social pressure, and exposure to digital media. This framework is not intended to be statistically tested, but rather used as a conceptual foundation in examining student experiences in a narrative and reflective manner. This approach allows researchers to understand not only what students know, but also why and how they interpret and apply Islamic teachings in the context of dressing. To ensure the validity of the data, this study uses source and method triangulation techniques, member checking to confirm the

accuracy of data interpretation, and trail audits that transparently document the analysis process.

Furthermore, the main parameters observed in this study include: understanding of shari'i postulates, perception of piety related to clothing, as well as social influences such as peers and social media in shaping dress attitudes. The information obtained is not only seen as behavioral data, but also as a representation of shifting values and identity dynamics among urban Muslim students.

This method is considered scientifically and epistemologically feasible because it is in accordance with the character of the research subject which is symbolic, cultural, and spiritual. This research is relevant for reputable scholarly publications because it presents an in-depth and critical analysis of the interaction between Islamic teachings and contemporary campus social dynamics. Using theoretical foundations from Karakavak & Özbölük, Tawakalni, as well as literature related to sharia maqashid, this study reinforces the narrative that today's students' religious experiences cannot be separated from the digital and social spaces they inhabit.

Results and Discussion

Students' Level of Understanding of the Concept of Aurat and Syar'i Evidence

Based on the results of in-depth interviews with 20 students from various faculties at the State Islamic University of North Sumatra (UINSU), it was obtained that the majority of students already had a general understanding of the limits of the aurat. Broadly speaking, male students say that a man's awrah is between the navel and the knees, while female students say that the entire female body is awrah, except for the face and palms, as stated by Tania and Bunga.

However, most of the respondents were unable to mention the sharia evidence explicitly or completely. Only a handful of students are able to refer directly to Qur'anic verses such as QS. An-Nur: 31 or QS. Al-Ahzab: 59. On the contrary, most of the others answered that they did not know or did not memorize the verse. This shows that there is a gap between normative knowledge that is general and the ability to understand and refer to postulates in depth and specific.

The graph shows the distribution of students' ability to refer to verses of the Qur'an. A total of 6 students were able to mention the verses explicitly, while the other 14 students were unable to refer to the verses directly. This graph clarifies the disparity in the mastery of postulates among respondents

In practice, most students admitted that they had tried to apply the concept of sharia clothing, such as using loose and non-tight clothes, and covering the entire awrah. However, this implementation has not been entirely grounded by a strong theological consciousness, but rather by the influence of the campus and social environment (e.g., faculty regulations or peer encouragement).

This finding is in line with the study of Eliza and Purhasanah, which emphasized that literacy of the verses that regulate the aurat is an important prerequisite in forming sharia awareness. However, literacy does not only mean the ability to memorize verses, but also includes the ability to interpret and apply them contextually. Hidayah's research even highlights that the delivery of religious education at the university level is still dominated by a normative-textual approach and has not encouraged critical and reflective dialogue on the social reality of students.

Tafsir al-Misbah QS. An-Nur: 31, which is the main argument on this issue, emphasizes the obligation for Muslim women to maintain their gaze, cover their aurat with a veil over their chest, and maintain honor in social interactions [12]. However, the knowledge of this verse has not been completely grounded in the understanding of UINSU students. Harahap et al. (2023) show that a contextual approach to understanding verses like this is urgently needed, especially to answer the challenges of modern lifestyles and digital media penetration.

The importance of religious literacy in student life is also reinforced by Pajarianto [13] and Zubair [14] who emphasized that programs such as Baitul Arqam can help increase students' ethical awareness and moral values through strengthening Qur'anic principles. Unfortunately, if these programs are not supported by approaches that are relevant to the student's context, such as the influence of social media and popular culture, then their effectiveness in raising awareness of sharia dress becomes limited.

The findings of this study indicate that UINSU students' understanding of the concept of aurat is partial and tends not to be the deepest in terms of sharia postulates. This demonstrates the importance of building bridges between normative understanding and students' practical experiences, especially in increasingly complex social and digital contexts. In other words, religious literacy is not enough to stop at the mastery of the text, but must be developed as a reflective and contextual awareness.

According to [15], it is said that in the formation of behavior is influenced by several factors that come from within and outside the individual itself. Internal factors include knowledge, attitudes, intelligence, perception, emotions,

and motivation. Meanwhile, external factors include the surrounding environment, socio-economic, and cultural. The use of social media has a significant impact on the understanding of Islamic teachings among the Muslim Generation in Urban Areas today. Social Media Influences religious behavior patterns, including religious content. In addition, social media plays a role in the formation of the Islamic identity of today's people in urban environments [16].

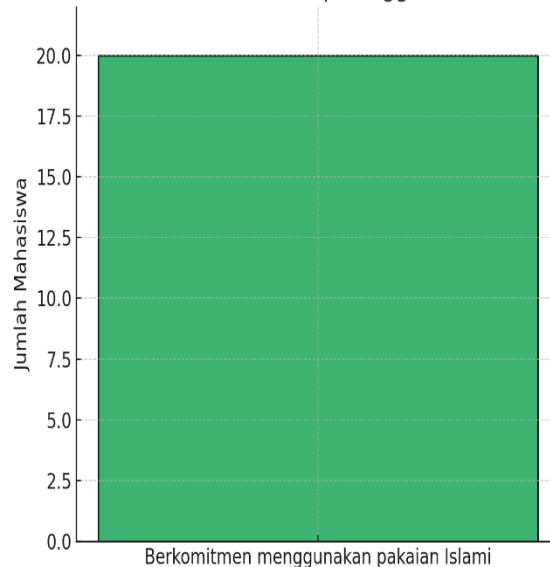
Scientifically, these findings enrich the discourse on religious literacy among Indonesian Islamic students, by emphasizing the need for an integrative approach in religious education. This is in line with the results of the study by Hamidah [17] and Ayu [18] who show that the understanding of aurat and the practice of sharia dress are highly dependent on educational background and exposure to religious values in various social spaces.

Practically, this research provides the basis for the development of educational programs in the campus environment that not only emphasize dress codes, but also foster students' deep understanding and critical awareness. This strategy can be realized through a combination of contextual interpretation studies of QS. An-Nur: 31, Islamic digital literacy training, and discussion forums that actively involve students. Thus, the results of this confirm the hypothesis that students' understanding of the awrah and sharia clothing is not the result of religious texts alone, but rather is the product of a complex interaction between religious education, social norms, and digital media. This marks the need to reformulate Islamic education strategies on campus, so that it is more adaptive to the dynamics of the current Muslim generation.

The Dynamics of the Application of Sharia Clothing in Student Life

From the results of in-depth interviews conducted with UINSU students, it was revealed that there are significant dynamics in the application of sharia clothing in the campus environment. Most students express a commitment to dress modestly in their daily lives as part of their identity as Muslims. It is illustrated in the following chart:

Komitmen Mahasiswa terhadap Penggunaan Pakaian Islami



However, the implementation of these values is not entirely in accordance with the ideal sharia dress principle as stipulated in Islamic law. For example, Ridha stated that there are still inconsistencies in practice, such as not wearing socks for women which should be part of the total closure of aurat. Jihan even explicitly stated that he had not fully implemented sharia clothing. On the other hand, students like Mega realize that dressing in sharia does not necessarily reflect one's piety, but still considers that it is important to maintain modesty and self-image as Muslims. This phenomenon reflects the tension between the intention to practice Islamic teachings in dress and the daily reality of students who are affected by various factors such as comfort, trends, social pressure, and immature theological understanding.

In literature, the application of sharia clothing is closely associated with sharia maqashid, which is the main goal of Islamic sharia in maintaining one's honor, morality, and religious identity. One of the relevant purposes of maqashid is *ḥifẓ al-'irdh* (safeguarding honor), which directly underlies the necessity of dressing modestly and according to religious guidance. However, Yati [19] emphasizes that the meaning of maqashid cannot be done rigidly, but needs to be contextually internalized by Muslim individuals, especially among students who are in the phase of identity formation.

Sari points out that many students are in a dilemma between carrying out religious obligations and the desire to remain relevant in social dynamics, especially when it comes to fashion of dress. This results in a form of compromise in the practice of shari'a dressing that often only meets the symbolic, not the

substantial, aspect. In many cases, students emphasize the polite and aesthetic aspects rather than the sharia postulate as a whole.

Furthermore, Kusnadi [20] noted that Islamic higher education institutions have adopted various forms of dress regulations that are in line with sharia values, with the aim of creating a conducive and civilized learning environment. However, the success of this regulation depends largely on how far students understand the values behind the rules. Peduho [21] and Nurhayati [22] also emphasized the importance of integrating Islamic values in all aspects of campus life, including in the orientation of new students, religious activities, and campus organizational culture to encourage the comprehensive internalization of sharia values.

The dynamics of the application of sharia clothing among UINSU students confirm that the normative aspect of dressing is not always directly proportional to daily practice. This phenomenon reinforces previous findings that understanding the aurat and sharia of dressing requires the internalization of values, not just the fulfillment of formal rules. Therefore, an approach that prioritizes ethical and spiritual awareness based on sharia maqashid is very important in fostering student character.

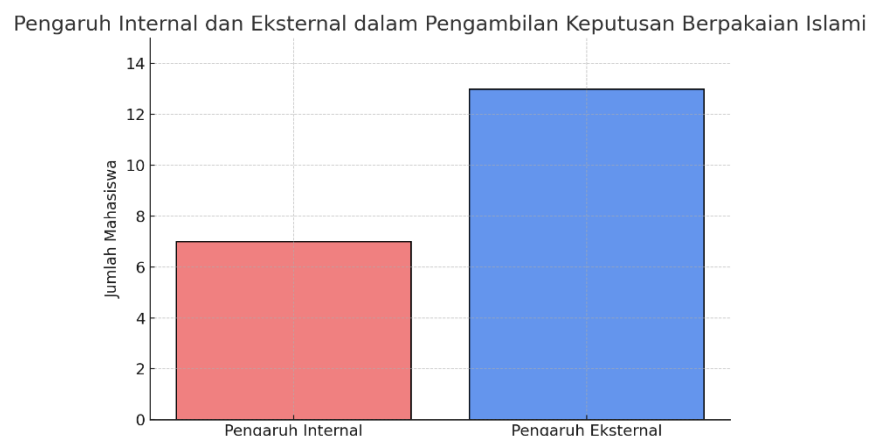
Scientifically, these results reinforce the argument that religious practices in the campus environment are not linear processes that rely solely on institutional regulation, but are the result of complex interactions between understanding, social experience, and cultural and media contexts. In line with Fuadhah [23], the formation of Muslim student identity should be placed within a framework that thoroughly integrates religious values, social consciousness, and campus culture.

Practically, these results recommend strengthening sharia maqashid literacy in religious education on campus. Religious education is not enough to emphasize the prohibitions and obligations of dressing, but it must be able to explain the ethical values behind these teachings in a narrative and contextual manner. This approach is important to help students find the relevance of sharia clothing to their identities and aspirations as a generation of Muslims living in the modern era. By linking these results with previous results, it appears that students' theoretical understanding of the awrah has not been fully internalized in real actions, especially in the context of dressing. This strengthens the hypothesis that the understanding of the awrah and shari'a clothing is formed through the interaction between religious education, social pressure, and media influence, and is not enough to rely solely on normative texts.

The Influence of Social Norms and Peers on Clothing Choices

The results of in-depth interviews with UINSU students show that social norms and peer influence play an important role in determining students' dress patterns. A number of respondents admitted that their decision to wear clothes, especially sharia clothes, was greatly influenced by the surrounding environment. Fahliza explicitly stated that she wore the hijab not on the basis of personal will, but because of environmental influence. This indicates that the dominant social norms in a particular campus or community are capable of shaping one's religious actions, even though they are not yet completely born from individual consciousness.

The same thing was also conveyed by Hanafi, who expressed his confusion in balancing fashion trends and the principle of sharia dress. This confusion reflects the social pressure that students often experience in trying to adjust to group standards. Rustam (FDK) as a male student also admitted that he was encouraged to look more fashionable when he saw his friends dressed like that. The description can be seen as follows:



This phenomenon shows that even though students already have basic knowledge of the aurat and shari'i clothing, its implementation is greatly influenced by external factors, especially community and peer pressure. Religious values, which should be individual and spiritual, in practice are actually a social response to the prevailing group norms.

The literature supports these findings by identifying peer groups as key sociological actors in the process of internalizing religious norms. Tawfiq & Ogle and Azwar emphasize that in the context of higher education, students tend to conform to the norms that prevail among their social groups rather than referring

to sharia standards personally. This is especially relevant when in urban communities or modern campuses, where cultural and religious standards overlap.

In the context of social pressure, Omari [24] and Alsubaie [25] state that peer pressure can be a double-edged sword. On the one hand, it can encourage positive behaviors such as adherence to Islamic teachings. But on the other hand, it can also lead individuals to compromise on religious principles in order to gain social acceptance. This finding is in line with the results of interviews with students who admitted to being "confused" and "involved" in dressing matters, including in terms of sharia dress.

Burhan [26] and Ananda in a study of ethical consumption behavior show that peer influence is significant in clothing decisions and lifestyle consumption, including in the choice to dress according to Islamic values. This is reinforced by Gaya & Ahmad [27] who note that a person's religious commitment is often tested in social contexts, especially when group norms differ from personal internal values.

Practically, this hints at the need for a religious coaching strategy that is not only individual-oriented, but also pays attention to the social dynamics of students. For example, campuses can facilitate student communities that consistently support the Islamic lifestyle and foster solidarity in practicing sharia principles. This kind of strategy not only strengthens individual consciousness, but also forms a collective norm that is healthy and in harmony with the teachings of Islam [28].

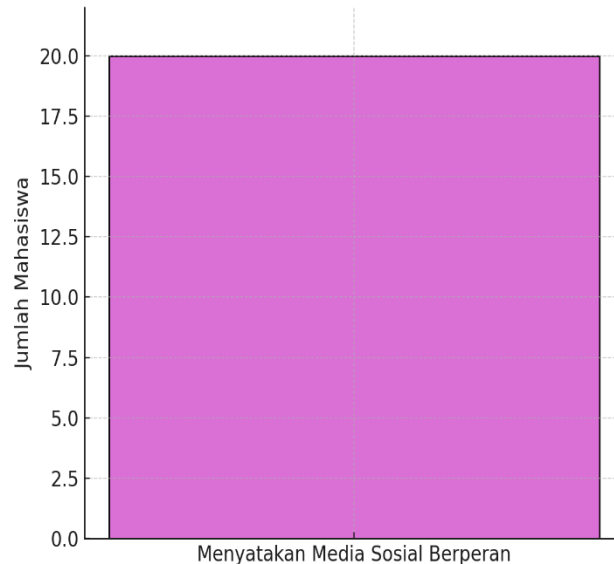
This research also emphasizes the importance of building personal resilience in the face of social pressures. Religious education must be directed to equip students with critical and spiritual skills in assessing the influence of the environment on their decisions, including in terms of clothing. This is in line with the concept of *maqāshid shari'ah* which emphasizes not only formal obedience, but also ethical and spiritual awareness in every aspect of life, including dressing.

Linking these results to previous findings, it appears that social pressure is an important variable that explains why normative understanding and the intention to apply sharia principles often experience deviations in daily practice. Therefore, the success of fostering the value of shari'a dress depends not only on the individual, but also on the ability of the campus and community to create a social ecosystem that supports the collective internalization of Islamic values.

The Role of Social Media in Shaping the Understanding of Sharia Clothing

The results of interviews with students of the State Islamic University of North Sumatra (UINSU) show that social media has a significant influence in shaping their views and understanding of sharia clothing. Almost all respondents mentioned social media as the main channel in obtaining Islamic inspiration and information. Fahliza, for example, stated that the da'wah content he encountered on TikTok encouraged him to reflect more on the importance of wearing sharia clothing. Meanwhile, Jihan openly admitted that because he rarely participated in direct studies, he learned more from social media.

Peran Media Sosial dalam Membentuk Pemahaman Pakaian Syar'i



However, social media is also a source of dilemma. Some students like Rustam and Mega revealed that they have experienced confusion between following popular fashion trends while maintaining the principles of sharia clothing. This dilemma suggests that social media is an interactive space where religious values and modern aesthetic currents meet, compete, and negotiate in the consciousness of Muslim students.

The scientific literature reinforces the findings of the field by showing that social media has evolved into an arena of value contestation, especially in terms of religious visualization and modest fashion. Karakavak & Özbölük and Khushbakht criticized the tendency of religious content on social media to visually present "shari'i imagery" without the depth of meaning or clarity of the shari'i principles themselves. This kind of representation tends to focus on

aesthetics rather than substantial values, so that it can cause ambiguity in students' understanding of the essence of sharia clothing.

On the contrary, Tawakalni sees great educational potential from the phenomenon of digital migration and modest fashion trends on social media. Hijrah content wrapped in a creative visual narrative is able to reach the young segment of urban Muslims who may have previously been difficult to reach by conventional da'wah approaches. This is reinforced by Shah & Ali [29] and Hassan & Ara [30], who state that social media enhances the religiosity of the younger generation by providing easier access to Islamic knowledge and strengthening social networks based on religious values.

This phenomenon is closely intertwined with the global modest fashion movement, where clothes that cover the aura are combined with personal style and modern trends [31]. Muslim influencers play a big role in introducing clothing models that are stylish but still in accordance with sharia. Adara & Fadliyah [32] and AbdelAziz [33] show that the promotion of modest fashion through social media not only supports the education of shari'a values, but also shapes the awareness of Muslim consumers on the importance of maintaining identity in appearance.

These findings make it clear that social media is not just an information channel, but also a space for socializing values and forming religious identity. From a scientific perspective, this confirms that digital transformation cannot be ignored in studies on the religiosity and behavior of millennial Muslims. The presence of creative and modest fashion da'wah content on social media directly contributes to changes in students' attitudes and dress preferences, as identified in the findings of RD1 to RD3.

From a practical perspective, this phenomenon indicates the need for critical digital literacy in Islamic education. Students must be equipped with the ability to sort out authentic and educational social media content from content that only displays religiosity as a style. Islamic campuses such as UINSU need to initiate digital da'wah programs that not only display the ideal image of sharia clothing, but also instill a deep understanding of sharia maqashid in dressing, as suggested by Manzoor and Kavakci & Kraeplin [34].

The findings also highlight the importance of collaboration between academics, da'wah activists, and modest fashion industry players to create content that is not only visually appealing, but also theologically and ethically strong. By linking these results to the previous one, it appears that normative understanding, practical application, and social pressures are increasingly mediated by the presence of social media, which serves as a catalyst as well as an arena for value struggles. Social media must be recognized as the dominant force

in shaping the religious consciousness of today's generation of Muslims. If managed wisely, it will become an effective da'wah instrument and form a campus culture that is not only fashionable, but also sharia and reflective.

Conclusion

This study shows that the understanding and practice of sharia dress among students of the State Islamic University of North Sumatra is shaped by the complex interaction between religious texts, religious education, social norms, and the influence of digital media. Most students understand the limitations of the awrah in general. However, there is a gap in the mastery of specific sharia postulates. The practice of shari'i dress does not always reflect a deep theological understanding. Many college students tend to be influenced by peer pressure and visual representations on social media. These findings emphasize the importance of a phenomenological approach to understanding the subjective meaning of sharia clothing as a form of expression of students' religious and social identity. Social media has proven to be a space for value contestation between da'wah and aesthetics. In this space, digital da'wah content competes with modest fashion trends in influencing students' dress preferences. Therefore, it is necessary to strengthen religious literacy based on sharia maqashid values, as well as reflective digital education. This effort aims to build awareness of dress that is not only symbolic, but also ethical and substantial.

This research contributes to the study of the religiosity of urban Muslim students and supports the importance of developing campus programs that integrate Islamic values in student dress culture. For further research, it is recommended that the social context be expanded and a visual-analytical approach is used. This is important to explore more deeply the dynamics of sharia clothing in the midst of a Muslim society that is increasingly exposed to digitalization and globalization.

Author Contributions

Pebrina Yanti Aritonang: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Fadhilah Is:** Methodology, Writing – review & editing, Investigation.

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Conflict of Interest

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