

THE CORRELATION BETWEEN AKIDAH AKHLAK LEARNING OUTCOMES AND MUSLIMAH DRESS CODE OUTSIDE SCHOOL

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Abstract: The Correlation between Akidah Akhlak Learning Outcomes and Muslimah Dress Code Outside School

Nowadays, fashion trends have developed rapidly by bringing up various clothing models that affect the ethics of Muslim women's dress. This study aims to determine whether there is a relationship between the learning outcomes of akidah akhlak and the ethics of Muslim women's dress outside school for class XII students. This research is a type of field research with a quantitative approach with sampling using a random sampling technique of as many as 75 class XII students. Data collection techniques in this study used observation techniques, interviews, documentation, and questionnaires (questionnaires). The analysis technique in this study used the Spearman Rank Correlation technique using the IBM SPSS 25 statistical operating system. The results of this study indicate that the value of the correlation coefficient between the learning outcomes of akidah akhlak and the ethics of dressing Muslim women outside school is 0.270 with r_{table} 0.227 which indicates that H_a is accepted and H_0 is rejected and included in the strength of the low correlation relationship. With a significance level value of $0.019 < 0.05$. This means that there is a relationship between the results of learning akidah akhlak and the ethics of dressing Muslim women outside the school with a positive or unidirectional correlation direction.

Keyword: Learning outcomes, Akidah akhlak, Muslimah Dress Code

Abstract: Hubungan antara Hasil Belajar Akidah Akhlak dengan Etika Berbusana Muslimah di Luar Sekolah

Dewasa ini, tren fashion telah berkembang pesat dengan memunculkan model pakaian yang beragam hingga mempengaruhi etika berbusana wanita muslimah. Penelitian ini bertujuan untuk mengetahui apakah ada hubungan antara hasil belajar akidah akhlak dengan etika berbusana muslimah di luar sekolah siswa kelas XII. Penelitian ini merupakan jenis field research dengan pendekatan kuantitatif dengan pengambilan sampel menggunakan teknik sample random sampling sebanyak 75 siswa kelas XII. Teknik pengumpulan data pada penelitian ini menggunakan teknik observasi, wawancara, dokumentasi, dan kuesioner (angket). Teknik analisis pada penelitian ini menggunakan teknik Korelasi Spearman Rank dengan menggunakan system operasi statistic IBM SPSS 25. Hasil penelitian ini menunjukkan bahwa nilai koefisien korelasi antara hasil belajar akidah akhlak dengan etika berbusana muslimah di luar sekolah sebesar 0,270 dengan r_{tabel} 0,227 yang menunjukkan bahwa H_a diterima dan H_0 ditolak dan termasuk dalam kekuatan hubungan korelasi rendah. Dengan nilai taraf signifikansi $0,019 < 0,05$. Yang berarti terdapat hubungan antara hasil belajar akidah akhlak dengan etika berbusana muslimah di luar sekolah dengan arah korelasi positif atau searah.

Kata Kunci: Hasil belajar, Akidah akhlak, Etika Berbusana Muslimah

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A. INTRODUCTION

The religion of Islam is general where Islam not only regulates human relationships with Allah Swt. but also regulates human relationships with other creatures. The relationship between humans and their God is described as how humans do what God has decided, one of which is about clothing. Dressing as has been determined according to Islamic law can foster a person's awareness and devotion to Allah SWT.

The manner of dress has been emphasized in the word of Allah Swt. which reads:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيزِهِنَّ ۖ
ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلْ يُؤْذَيْنَ ۖ وَكَانَ اللَّهُ أَرْحِمَ عَفُورًا

"O Prophet, say to your wives, your daughters of the wives of believers: "Let them spread their veils over their bodies". That is so that they may be more easily recognized, so that they may not be disturbed, and Allah is Oft-Forgiving, Most Merciful" (Al-Ahzab: 33/59).

This verse obliges Muslim women to dress to distinguish them from non-Muslim women and avoid and protect them from harassment and mistreatment. The purpose of dressing is to cover the 'body while wearing Muslim clothes is to avoid fitnah as long as the clothes worn by women are loose. If the clothing is tight, even though it may cover the skin color, it can still depict the shape and curves of the body, which in the eyes of men can invite negative behavior such as rape and violence against women. So Muslim women who wear hijab must wear proper clothing, therefore women's clothing must be loose (Amin et al., 2022) For humans, clothing provides three functions at once. In addition to covering the body because of its nature, clothing also protects from disturbances and weather changes.

Planting a mindset about how to dress according to Islamic recommendations must be instilled early. Understanding the law of dress is one of the basic education that must be learned by Muslim women. Religious education that discusses the dress code is one of the Akidah Akhlak subjects taught in Islamic schools. The discussion of the ethics of Muslim women's dress aims so that people who embrace Islam can carry out what has been ordered by Allah SWT, and can foster and increase students' faith which is manifested in commendable behavior, especially in improving the ethics of Muslim women's dress according to Islamic recommendations (Pramono & Tukiran, 2021).

Students' understanding of the dress code can be seen from how students' Akidah Akhlak learning outcomes at school. The level of success in learning these subjects is indicated by the grades or report cards of each subject area after identifying the teaching process (Wicaksana, 2016).

Initial data findings obtained by researchers from the results of initial observations made by the author to the Akidah Akhlak teacher regarding the ethics of Muslimah female students' dress code stated that "Within the scope of the school, yes, it meets the standards of the Sharia. In the past, the veil was because it used to be held from here it was still too transparent, but now it's not, because many parents complained, and now it's the Sharia standard. But if outside the Madrasah I don't understand, yes some know lah. It's just that sometimes if you go outside the madrasa, stay at a boarding house for example, you want to go out and wear the jilbab too, but sometimes it's not pinned or brooches" (Informant).

Based on these observations, it can be seen that there are still some female students who dress not according to Islamic law. Students' understanding of the Akidah Akhlak subject about the ethics of Muslimah dress that they have learned in class XI has not been reflected in their lives, both in the school environment and outside the school environment. Moreover, the high learning outcomes of Akidah Akhlak subjects can be used as a benchmark that students have been able to master and understand what has been learned at school about the ethics of Muslimah dress. The habituation of Muslimah dress has also been taught at school in the form

of school regulations on dress code, namely in the use of school uniforms. Of course, this is intended so that students can continue in their daily lives what has become their habituation in the school environment, especially in terms of Muslimah dress.

Learning outcomes are skills that students acquire after having a learning experience. Howard Kingsley classified three types of learning outcomes, namely (a) skills and habits, (b) knowledge and understanding, and (c) attitudes and ideals (Hidayah, 2020). Indicators of learning outcomes are defined as signs that students show in the form of abilities they have after experiencing learning experiences. Learning is said to be successful if there are indicators including (1) Learning absorption achieves functional achievement both individually and in groups; (2) Learning behavior indicators have been achieved by students individually and in groups.

In the study of faith, the concept of the discourse of faith in Arabic is 'aqada-ya'qidu-uqdatan, which is a bond or agreement, meaning something that has a place in the heart and awareness associated with it.

According to Hasan Al Bana, aka'id (plural of akidah) means something that is believed in the heart to be true, and will bring peace of mind, faith that is not mixed with the slightest doubt (Hidayah, 2020). While the concept of morals in Indonesian comes from Arabic akhlaq, the plural form of the word khulqun. Etymologically, morals mean character, temperament, behavior, or character. According to Iman Ghazali, character is a trait embedded in the soul that can cause easy actions, without requiring thought and consideration. According to Ahman Yamin, morals are familiarizing the will. That means that if the will is accustomed to something then the habit will be able to form morals (Rohman, R. A., & Hamzah, M. (2015).

The concept of Muslimah dress ethics, if understood ethics means morality, which focuses on the good and bad of a human action. Abdullah Nasih Ulwan said that the morals of a Muslim woman are to look polite and respectable in dress and dress in general and maintain cleanliness in appearance (Asmaun, 2013).

A Muslim woman is obliged to cover her body when leaving her house and should not show any of her jewelry, except for the face and palms. If you want to show it with any type of clothing as long as the conditions are met (Al-Ashqudri, n.d.). The requirements of the hijab include several aspects including:

First, it covers the whole body, other than the excluded parts. Covering the body is an obligation. Women are required to cover all their body parts except those that are exempted. This is by the word of Allah in Surah Al-Ahzab verse 59 which means: "O Prophet, say to your wives, your daughters of the wives of believers: "Let them spread their veils over their bodies". That is so that they may be more easily recognized, so that they may not be harassed, and Allah is Oft-Forgiving, Most Merciful." (QS. Al-Ahzab: 33/59).

This verse clearly states that it is obligatory to cover all beauty and adornment of women and not to show them to non-mahram men (strangers) except those who appear accidentally, in which case there is no sin for them if they cover them immediately. This means that Muslim women should not show their jewelry or body to those who are not mahrams, except those that cannot be hidden (Marlina et al., 2020).

Second, not for adornment. Jilbab should not be for adornment based on the words of Allah SWT as stated in Surah An-Nur verse 31 which means; "Let them not show their adornment". In general, this verse contains a prohibition on decorating the clothes she wears to attract male attention (Puspitasari et al., 2020).

Third, the fabric must be thick, not thin. The headscarf must be made of thick fabric because a covering will not be formed unless it is made of thick covering material. For a thin fabric, it will only add to the attractiveness of the woman who wears it or even become an adornment for her. Ibn Abdul Bar said: "What the Prophet (peace and blessings of Allaah be upon him) is referring to are women who wear thin garments that depict the shape of their bodies but do not cover or conceal the actual body. They are clothed, but in essence, they are

naked."Fourth, the fabric should be loose (not tight). It is recommended that the hijab should be loose because the purpose of wearing clothes is to eliminate fitnah. That cannot be done except with a loose cut. Because a tight hijab, although it may cover the skin color, can still reflect the curves of the body, thus still attracting the eyes of men. If a woman wears such clothes, many indecent acts will occur. Therefore, women's clothing should be loose and not tight (Lukman Hakim et al., 2020).

Fifth, not perfumed. The hijab must not be perfumed. The prohibition of the Prophet SAW. Related to fragrances, including body fragrances and clothing fragrances. Because fragrances can arouse lust.

Sixth, do not resemble men's clothing. The basic principle that we need to know is that Allah has imposed sharia on these clothes for two purposes, namely: First, to distinguish between men and women. Second, to cover and conceal women.

Seventh, not to resemble the clothing of the disbelievers. The hijab should not be like the clothes of the disbelievers as stipulated in Islamic law. Muslims, both men and women, are not allowed to do tasyabbuh (resemble) the disbelievers in worship, celebration of holidays, and clothing that is their special clothing.

Eighth, not to seek popularity. The jilbab is required not to be a garment to seek popularity. Because the true hijab is to cover what should be covered.

Islam regulates the ethics of dressing, namely by covering the body. Everything ordered by Allah SWT is not in vain, everything contains meaning and wisdom in it. From the explanation above, it can be understood the wisdom of dressing Muslim women. First, as a cover for body parts that are considered religious and judged by someone (society) whether or not their behavior is seen, and second, as an ornament that adds to the beauty of the wearer. This means that religion is a sufficient opportunity to beautify yourself and express beauty (Friantary & Saputra, 2020).

Allah SWT has glorified and given a very high position to women. One of the rules and sharia is about the dress code for Muslim women whose purpose is to uphold honor and protect women from bad things. For this reason, Muslim women are expected to be able to obey the provisions that have been ordered by Allah SWT by getting used to dressing Muslim women from an early age to help them understand religious teachings.

Therefore, research on the role of dress ethics is needed with the title "The Relationship between Akidah Akhlak Learning Outcomes and Muslimah Dress Ethics Outside School". This article was written to investigate and understand the correlation between the learning outcomes of akidah akhlak (religious and moral teachings) and Muslimah's dressing behavior outside the school environment. The focus of the research includes several main aspects which include measuring the understanding and application of the concepts of creed and morals obtained by students from religious lessons at school, evaluating the extent to which students can internalize moral values and religious teachings in everyday life, analyzing the extent to which students understand and follow the ethics of Muslimah dress outside the school context, identifying the Relationship Between Learning Outcomes and Dress Ethics and determining whether there is a correlation between the level of understanding of creed and morals and the implementation of Muslimah dress ethics. Then investigate factors that may affect the relationship between learning outcomes of akidah akhlak and dress ethics, such as family environment, peers, and media. This research contributes by providing recommendations for improving dress ethics for schools, families, and communities to improve understanding and implementation of Muslimah dress ethics. Providing recommendations for improvement in the approach to learning akidah akhlak in schools.

Thus, this study aims to provide a better understanding of how the learning outcomes of akidah akhlak can affect Muslimah's dressing behavior outside of school and provide a basis for developing more effective educational strategies in shaping the character and dressing ethics of Muslimah students.

B. METHOD

This research uses the type of Field Research or field research using a quantitative approach. Field research is a research method conducted in a place or environment where the phenomenon under study naturally occurs (Arikunto Suharsimi, 2013). Field research is conducted at a location where the object or phenomenon under study naturally occurs. Researchers are in the field to observe, collect data, and gain direct understanding. Data is collected directly from the scene of the phenomenon. Data collection methods may include interviews, observations, surveys, or a combination of several data collection techniques. This field research aims to describe and understand natural phenomena in their context. This is different from experiments in the laboratory which can create artificial situations.

This research was conducted at the State Aliyan Madrasah School in Cilacap with sampling using a sample random sampling technique of 75 class XII students in the 2021/2022 academic year. Data collection techniques in this study used observation, interviews, documentation, and questionnaires (questionnaires). The analysis technique in this study used the Spearman Rank Correlation technique using the IBM SPSS 25 statistical operating system.

C. RESULTS AND DISCUSSION

RESULT

1. Validity Test

The validity test is used to determine the validity of a measuring instrument, whether the measuring instrument is correct and can be used to measure. The basis for decision-making in the validity test is if $r_{count} > r_{table}$, then the question items in the questionnaire correlate to the total score, meaning that the questionnaire items are declared valid, and if $r_{count} < r_{table}$, then the question items or statements in the questionnaire do not correlate to the total score, meaning that the questionnaire items are declared invalid.

In this study, the authors took a sample of 75 students with an r_{table} of 0.227. The following are the results of the validity test on variable Y using the Bivariate Product Moment Correlation:

Table 1. Validity Test

Item	r Count	r Table	Description
1	0,241	0,227	Valid
2	0,425	0,227	Valid
3	0,328	0,227	Valid
4	0,522	0,227	Valid
5	0,342	0,227	Valid
6	0,522	0,227	Valid
7	0,429	0,227	Valid
8	0,270	0,227	Valid
9	0,392	0,227	Valid
10	0,424	0,227	Valid
11	0,461	0,227	Valid
12	0,235	0,227	Valid
13	0,271	0,227	Valid
14	0,289	0,227	Valid
15	0,554	0,227	Valid
16	0,237	0,227	Valid

Item	r Count	r Table	Description
17	0,496	0,227	Valid
18	0,521	0,227	Valid
19	0,453	0,227	Valid
20	0,343	0,227	Valid

Based on the table above, it is known that the results of the validity test of the items of variable Y (ethics of Muslim women's clothing) resulted in $r_{\text{count}} > r_{\text{table}}$, so it can be said that all items are declared valid..

2. Reliability Test

Reliability refers to an understanding that an instrument is declared reliable if it is consistent or steady and produces results that are not much different if used to measure the same subject. The basis for decision-making in this study using Cronbach's Alpha (α) is if Cronbach's Alpha > 0.60 then the questionnaire or questionnaire is declared reliable and if Cronbach's Alpha < 0.60 then the questionnaire is declared unreliable.

Table 2. Reliability Test

Reliability Statistics	
Cronbach's Alpha	N of Items
.676	20

Based on the Cronbach's Alpha reliability table above, Cronbach's Alpha of 0.676 has a reliable level of reliability:

Table 3. Cronbach's Alpha Testing Results

Cronbach's alpha	Category
0,0- 0,20	Less Reliable
>0,20-0,40	Somewhat Reliable
>0,40-0,60	Moderately Reliable
>0,60-0,80	Reliable
>0,80-,1,00	Very Reliable

Based on the Cronbach's Alpha reliability table above, the Cronbach's Alpha of 0.676 has a reliable level of reliability.

3. Correlation Analysis

This study aims to determine the significant relationship between the learning outcomes of akidah akhlak and the ethics of dressing Muslim women outside school. The data analysis technique used for hypothesis testing in this study is the Spearman Rank Correlation analysis technique using IBM SPSS Version 25.

Table 4. Spearman Rank Statistical Test Results

Correlations			Learning Outcomes	Dress Code
Spearman's rho	Learning Outcomes	Correlation	1.000	.270*
		Sig. (2-tailed)	.	.019
		N	75	75

Dress Code	Correlation Coefficient	.270*	1.000
	Sig. (2-tailed)	.019	.
	N	75	75

* Correlation is significant at the 0.05 level (2-tailed).

Based on the Spearman Rank Correlation statistical test between variable X and variable Y, it produces a correlation coefficient r_s of 0.270 with a significance level of 0.05 (2-tailed) of 0.019 in 75 research samples with a r_{table} of 0.227. Based on these data, there is a relationship between variable X and variable Y of 0.270 with low correlation strength and the correlation coefficient is positive (+) or unidirectional, meaning that if variable X increases, there will be an increase in variable Y.

DISCUSSION

This study was conducted to determine whether there is a relationship between the learning outcomes of akidah akhlak and the ethics of dressing Muslim women outside school. The research method used is a descriptive correlational method with data collection techniques using a questionnaire. The sample of this study was 75 female students of class XII of the 2021/2022 academic year in Majenang City, Cilacap. The results showed that there is a significant relationship between the learning outcomes of akidah akhlak and the ethics of Muslimah dress outside school. This means that the better the student's learning outcomes in akidah akhlak, the better the Muslimah dress ethics they apply outside of school. This research has important implications for Islamic religious education in Indonesia, especially in terms of curriculum development and moral creed learning. In addition, this research can also contribute to the development of Muslimah dress ethics among Muslimah teenagers in Indonesia. The implications of moral creed learning can be very significant in shaping student behavior. Based on the research conducted, learning moral creed can change the character of students for the better. In addition, through learning aqidah akhlak, important character values can be instilled in students, such as religious values, discipline, and responsibility. Moral aqidah education also has a very urgent role in overcoming the negative impact of using electronic media on students. This shows that learning aqidah akhlak can help students in dealing with the negative impact of using electronic media. Thus, learning moral creed has important implications in shaping students' character and behavior, as well as helping them face moral challenges and the negative impact of the surrounding environment (Friantary & Saputra, 2020).

However, other factors can influence Muslimah's dressing behavior. If the family provides strong religious education, including the values of faith and morals, then children tend to have a better understanding of the ethics of Muslimah dress. Parents' role in setting an example in consistently practicing the Islamic dress code can be a strong example and shape children's understanding and practice of the dress code. Then peers can provide positive or negative pressure depending on group norms. If group norms are supportive of Muslimah dress code, students may be more likely to follow those norms. If peers have a similar understanding of the values of akidah akhlak and dress ethics, this can reinforce Muslimah dress behavior. In addition, the media also has an important role in shaping perceptions and beauty standards. Positive representations of Muslimah dress code in the media can increase awareness and acceptance of the practice. Social media can influence self-perception and create trends in dress. If social media trends support Muslimah dress code, this may influence teenagers' fashion choices.

D. CONCLUSION

The correlation coefficient is positive, meaning that there is a unidirectional or linear relationship between the two variables, which means that if there is an increase in variable X, there will also be an increase in variable Y. Based on this data, $r_{hoxy} > r_{tabel}$ and $0.019 < 0.05$, there is a relationship between the learning outcomes of Akidah Akhlak and the ethics of dressing Muslim women outside the school for class XII students or H_0 is rejected. Thus there is a Positive Correlation. The results of learning Akidah akhlak have a positive correlation with the practice of Muslimah dress ethics outside the school context. Students who have a better understanding of religious teachings and moral values tend to apply the ethics of dress in everyday life. The role of the family, especially in providing religious education and modeling the practice of the Islamic dress code, proved significant. The family has a strong impact in shaping students' attitudes and behaviors related to Muslimah dress outside of school. The results of learning akidah akhlak at school have significant implications for the practice of ethical dress outside school. Therefore, improving the quality of religious education in the school environment can be an effective means of shaping student character and behavior. The research conclusions reflect the challenges and opportunities for students' self-development. Facing pressure from the surrounding environment, students need to have a strong religious understanding and positive social support to develop a Muslimah dress identity. Based on the research findings, it is recommended to develop more holistic educational strategies, involving family, school, and community, to improve students' understanding of religious teachings and Muslimah dress ethics. Further research could explore the more in-depth role of these factors and involve more variables for a more holistic understanding.

This research is expected to provide richer insights and empower readers to understand the broader context of the relationship between the learning outcomes of akidah akhlak and the ethics of Muslimah dress outside of school. The limitations of the study are sample limitations or research methods. Therefore, future research can dig deeper into certain aspects or expand the scope to gain a more thorough understanding. Thus, this study makes a significant contribution to understanding the relationship between the learning outcomes of akidah akhlak and the ethics of Muslimah dress outside school, providing a basis for developing more effective and in-depth educational strategies in shaping student character..

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