
Muslim Female Adolescents' Value Orientation and Perspectives on Clothing Choices in the Context of Islamic Religious Education

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Article Info

Article history:

Received: January 02, 2026

Revised: February 23, 2026

Accepted: April 29, 2026

Published: June 30, 2026

Keywords:

Muslim Female

Adolescents; Value

Orientation; Clothing

Choices; Islamic Religious

Education; Islamic Dress

Ethics

ABSTRACT

Muslim female adolescents' clothing choices are increasingly shaped by social media and global culture, creating a gap between religious teachings and everyday dress practices. This study examines the value orientations underlying Muslim female adolescents' Muslim female adolescents' clothing choices and the role of Islamic Religious Education (PAI) in addressing this gap. Using a qualitative approach in Silo Lama Village, data were gathered from fifteen Muslim female adolescents through observation, in-depth interviews, and documentation, and analyzed using the Miles and Huberman interactive model. The findings reveal three dominant value orientations: social-aesthetic, social-conformity, and religious-obedience. For most participants, dress functions as a symbol of identity rather than a full internalization of Islamic values, influenced by social media, peer acceptance, and weak religious internalization. The study recommends strengthening Islamic Religious Education through integrative and contextual approaches, supported by family involvement and a conducive social environment, to nurture sustainable awareness and practice of Islamic dress values.

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Please cite this article in APA Style as:

Ahyani, S., Panjaitan, A. K., Khairani, Z., Albanjari, S. H., Marpaung, F. I., & Qadzafi, S. A. (2026). Muslim Female Adolescents' Value Orientation and Perspectives on Clothing Choices in the Context of Islamic Religious Education. *Mimbar Agama dan Budaya*, 43(1), (218-233). <https://doi.org/10.15408/mimbar.v43i1.50166>

1. INTRODUCTION

Adolescence is a crucial phase in the human development cycle, a transitional period from childhood to adulthood (Phalet et al., 2018). During this stage, complex changes occur, both physically, psychologically, socially, and religiously. Adolescents begin to develop their own identities, establish value systems, and develop their own perspectives on various aspects of life. One form of this identity actualization is seen in the way they choose and wear clothing. For Muslim female adolescents, clothing is not only a practical necessity but also touches on the dimension of religious belief. Muslim clothing in Islam serves not only to cover the *aurat* (awrah) but also as a means of worship and a form of obedience to Allah SWT. Therefore, Muslim female adolescents' perspectives on clothing are an important issue to study, as they reflect their level of religious understanding and the influence of their socio-cultural environment.

Islam, as a perfect and comprehensive religion, regulates all aspects of its followers' lives, including dress codes (Hassan & Ara, 2022). Regulations regarding Muslim women's dress are emphasized in various verses of the Quran and Hadith. One of the main foundations is found in Surah Al-Ahzab, verse 59, which commands Muslim women to cover their entire bodies with the hijab. This command serves both moral and social purposes: to ensure Muslim women are easily recognized as believers, to maintain their dignity, and to avoid harassment. The verse reads (Wagner et al., 2012). This means: "O Prophet, tell your wives, your daughters, and the women of the believers to draw veils over themselves. That they may be more easily recognized and not harassed. And Allah is Oft-Forgiving, Most Merciful." (QS. Al-Ahzab: 59).

Based on this argument, Islamic scholars have formulated the ideal of Muslim clothing as loose-fitting, non-transparent, covering all parts of the body except the face and palms, and not intended to attract excessive attention. This provision contains strong religious, moral, and social dimensions (Almila, 2016). Clothing is a symbol of Islamic identity and a reflection of a Muslim woman's morals. However, in practice, the implementation of these sharia provisions often conflicts with the dynamics of the modern era. The advent of globalization, the development of information technology, and the influence of mass media have given rise to ever-changing fashion trends. Television, the internet, and social media showcase various clothing styles considered fashionable and attractive. Adolescents often view following fashion trends as a symbol of socialization and modernity. The term "hip" is often identified with the ability to adapt to the latest fashions, including in clothing (Karakavak & Özbölük, 2022).

The development of the Muslim fashion industry has made significant progress in recent decades. A variety of styles, designs, and accessories are now readily available on the market. Many Muslim fashion designers are competing to develop innovations that ensure elegant and modern Muslim clothing (Hassan & Ara, 2022). On the one hand, this trend has a positive impact. The diversity of clothing options makes it easier for Muslim women to cover their *aurat* in ways that suit their needs, tastes, and financial capabilities. Muslim fashion is also increasingly accepted as part of a broader lifestyle and contributes

to the spread of Islam in society. The hijab and Muslim clothing are no longer seen as symbols of backwardness but rather as sources of pride (Karakavak & Özbölük, 2022).

However, on the other hand, a rather controversial issue has emerged. Some researchers and observers of Islamic education believe that the Muslim fashion industry's overemphasis on fashion trends has the potential to shift the essence of Muslim clothing away from Sharia values. Different hypotheses have emerged (Shin et al., 2025). The first hypothesis states that the modernization of Muslim fashion constitutes a legitimate form of creative adaptation, provided it remains within Sharia boundaries. The second hypothesis argues that many modern Muslim fashion designs deviate from the primary goal of covering the body by emphasizing curves, using sheer materials, or employing inappropriate wearing techniques. These differing views highlight the gap between religious ideals and social realities.

The phenomenon of Muslim dress practices among adolescent girls has become an important subject of study in contemporary Islamic education and the sociology of youth. Adolescence is a developmental stage characterized by identity exploration, increased social interaction, and a strong tendency to seek peer approval. During this period, Muslim female adolescents are highly exposed to various sources of influence, including family, educational institutions, peer groups, mass media, and digital technology (Phalet et al., 2018). In the context of dress practices, young Muslim girls exhibit diverse patterns in interpreting and applying religious values related to clothing. Although many adolescents choose to wear the hijab or other forms of Muslim dress, variations can be observed in how this attire integrates with contemporary fashion trends and personal preferences. This variation suggests that understanding and application of Islamic dress norms are shaped by a variety of social, cultural, and educational factors.

Understandings of Islamic dress vary across Islamic scholarly traditions. Classical scholars generally emphasize full body coverage based on interpretations of Quranic verses such as Surah Al-Ahzab: 59 and Surah An-Nur: 31, while contemporary Muslim scholars, including Muhammad Quraish Shihab, emphasize the importance of contextual interpretation and socio-cultural considerations in understanding the purpose of Islamic dress codes. Therefore, this study does not aim to determine the rightness or wrongness of Muslim adolescent girls' dress practices. Rather, it examines how Muslim adolescent girls perceive Islamic dress and how these perceptions are shaped within their social environment (Hoekstra & Verkuyten, 2015) It is important to acknowledge that the concept of "Islamic dress" itself is subject to interpretation. In this regard, the researchers acknowledge that their analytical perspective is grounded in the normative framework of Islamic education while remaining committed to depicting the experiences and perspectives of participants as they emerge in the field.

This phenomenon can also be observed in Silo Lama Village, Silau Laut District, Asahan Regency. Although Muslim clothing is commonly worn by adolescent girls in the village, there is considerable diversity in how Islamic dress is understood and practiced in everyday life (Bachleda et al., 2014). This village provides an interesting research

setting because, despite its rural geographic characteristics, access to social media, internet platforms, and digital content is increasingly widespread (Baulch & Pramiyanti, 2018)

This situation raises important questions about how digital media influences religious perceptions and identity formation among adolescents in communities previously considered relatively isolated from global cultural currents. Furthermore, variations in parental supervision, religious instruction, peer interactions, and community role models contribute to the complexity of adolescents' perspectives on Muslim dress (Shin et al., 2025).

Therefore, the selection of Silo Lama Village as a research location was based not only on its rural status but also on its relevance as a place where digital globalization intersects with local religious and cultural environments. This context allows the research to explore how the influence of global media is negotiated within local structures of religious education and socialization (Wagner et al., 2012). This focus contributes to a broader discussion of the penetration of digital culture into geographically remote communities and its implications for the formation of religious identity among Muslim female adolescents (Baulch & Pramiyanti, 2018).

Prior international scholarship has examined Muslim women's dress from several angles. One body of work frames veiling as a practice of identity, agency, and meaning-making rather than mere compliance, showing that women themselves reinterpret and redefine the hijab on their own terms (Abu-Lughod, 2002; Droogsma, 2007; Siraj, 2011). A second strand situates Muslim dress within consumer culture and fashion, demonstrating how modest dress has become aestheticized and commodified (El-Bassiouny, 2018; Gökarıksel & Secor, 2010; Sandıkcı & Ger, 2010). A third strand, drawn from developmental and acculturation psychology, treats religious dress as part of the broader formation and intergenerational transmission of religious identity among Muslim youth (Fleischmann & Phalet, 2018; Güngör et al., 2011; Peek, 2005; Verkuyten & Killen, 2021). However, most of these studies are situated in Western or urban Muslim-minority contexts and approach clothing primarily as consumption behavior or as a marker of identity. Comparatively little attention has been paid to the value orientations that underlie clothing choices among Muslim female adolescents in Muslim-majority, rural settings, or to the mediating role of Islamic Religious Education in helping adolescents reconcile religious teaching with contemporary social and cultural realities.

Based on these considerations, this study aims to analyze the perspectives of Muslim female adolescents on clothing choices, identify factors that shape these perspectives, and examine the supporting and inhibiting factors that influence the application of Islamic dress principles, especially from the perspective of Islamic Religious Education (PAI).

2. METHODS

This study employed a qualitative descriptive approach to explore and understand Muslim female adolescents' perspectives on clothing choices in Silo Lama Village, Silau Laut District, Asahan Regency. This approach was selected because it enables researchers to investigate social phenomena in their natural settings and to obtain a comprehensive understanding of participants' experiences, perceptions, and behaviors. Qualitative descriptive research seeks to describe and interpret social realities systematically and in context, rather than to test hypotheses through statistical procedures.

According to Creswell (2014), qualitative research aims to understand phenomena experienced by research participants, including behavior, perceptions, motivations, and actions, holistically through descriptive data in the form of words and language within a natural context. Therefore, this study focused on Muslim female adolescents as the primary source of information because they directly experience and practice clothing selection in their daily lives.

The study involved 15 Muslim female adolescents residing in Silo Lama Village. Informants were selected using purposive sampling, with the following criteria: (1) Muslim female adolescents, (2) permanent residents of Silo Lama Village, (3) actively participating in social and religious activities within the community, and (4) willing to participate voluntarily in the study. To enrich the data and identify additional participants who met the research criteria, a limited snowball sampling technique was also employed.

Fieldwork was conducted over a period of three months, from January to March 2025. During this period, the researcher engaged directly with the research setting to observe participants' clothing practices and explore the meanings underlying their clothing choices. The researcher served as the primary research instrument and was directly involved in data collection, interpretation, and analysis. Supporting instruments included observation sheets, semi-structured interview guides, audio recording devices, cameras, and relevant documents.

Data collection was carried out through three techniques. First, participant observation was conducted to observe adolescents' clothing practices in various social and religious contexts. Second, in-depth interviews were undertaken to explore participants' perceptions, motivations, and considerations in selecting clothing. Third, documentation was used to support and verify findings from observations and interviews, using photographs, field notes, and relevant community documents.

Because the participants were adolescents, a vulnerable population in social research, ethical considerations were strictly observed. Prior to data collection, the researcher explained the objectives, procedures, benefits, and potential risks of the study to all participants. Informed consent was obtained from each participant, while parental or guardian consent was secured for participants under the age of 18. Participation was entirely voluntary, and participants were informed of their right to withdraw from the study at any time without any consequences. To protect privacy and confidentiality, all participants' names were replaced with pseudonyms, and any personally identifiable information was removed during data processing and reporting (anonymization procedure).

The collected data were analyzed using the interactive model of Miles and Huberman, consisting of three stages: data reduction, data display, and conclusion drawing/verification. Data reduction involved selecting and simplifying relevant information from the field. Data display enabled systematic organization of findings to facilitate interpretation, while conclusion drawing

and verification were conducted continuously throughout the research process to ensure the credibility of the findings. Furthermore, data triangulation through observations, interviews, and documentation was employed to enhance the trustworthiness of the study.

Table 1. Research Method Components

Component	Description
Research Approach	Qualitative Descriptive
Research Location	Silo Lama Village, Silau Laut District, Asahan Regency
Participants	15 Muslim female adolescents
Age Range	13–19 years
Sampling Technique	Purposive Sampling and Snowball Sampling
Fieldwork Duration	3 months
Data Collection Period	January–March 2025
Research Instruments	Researcher, observation guide, interview guide, recorder, camera, documentation
Data Collection Techniques	Participant observation, in-depth interviews, documentation
Data Analysis	Data reduction, data display, conclusion drawing and verification
Research Ethics	Informed consent, parental consent for minors, voluntary participation, anonymization of participants

Table 1 summarizes the methodological framework employed in this study. The research adopted a qualitative descriptive approach to gain an in-depth understanding of Muslim female adolescents' perspectives on clothing choices. Fifteen participants aged 13–19 years were selected through purposive and snowball sampling techniques to ensure that the informants possessed experiences relevant to the research objectives. Data collection was conducted over a three-month period, from January to March 2025, using participant observation, in-depth interviews, and documentation. The researcher functioned as the primary instrument, supported by observation and interview guides, recording devices, and documentation tools. Data were analyzed using the Miles and Huberman interactive model, comprising data reduction, data display, and conclusion drawing. Ethical considerations were emphasized throughout the study through informed consent procedures, parental approval for underage participants, voluntary participation, and anonymization to protect participants' identities and confidentiality.

3. RESULTS AND DISCUSSION

Operational Definition of Value Internalization in Islamic Religious Education

Before discussing the findings, it is important to clarify the concept of value internalization, which serves as the analytical framework of this study. In the context of Islamic Religious Education (PAI), value internalization refers to the process through which religious values are accepted, believed, and manifested in an individual's attitudes and behaviors. This study adopts the affective taxonomy proposed by Krathwohl, Bloom, and Masia (1964), which describes internalization as progressing through five stages: receiving, responding, valuing, organization, and characterization. A value can be considered internalized when it consistently influences behavior and becomes part of one's personality (Metcalf & Moulin-Stožek, 2021).

Ahmed (2012) further explains that the internalization of Islamic values involves transforming religious knowledge into awareness and daily practice. Therefore, in this study, the strength of value internalization is assessed through three indicators: (1) understanding of Islamic dress requirements, (2) acceptance of Islamic dress as a religious obligation, and (3)

consistency between understanding and actual dressing behavior. Weak internalization is indicated when adolescents possess cognitive knowledge about Islamic dress but fail to consistently implement it in daily life.

Field observations and interviews revealed a noticeable gap between adolescents' understanding of Islamic dress principles and their actual clothing practices (Bachleda et al., 2014). Most participants wore the hijab as part of their daily identity; however, many paired it with tight-fitting clothing, such as skinny jeans, fitted shirts, or other garments that emphasized their body shape.

During an observation at the village market and at a youth gathering near the village hall, the researcher noted that several female adolescents wore hijabs while wearing tight trousers and short outer garments that did not fully cover the chest area. This finding indicates that the hijab functions primarily as a visible symbol of Muslim identity rather than as a comprehensive implementation of Islamic dress principles (Almila, 2016; Baulch & Pramiyanti, 2018).

This observation is supported by statements from participants. One respondent explained:

“I know that Muslim women should cover their *aurat* completely, but nowadays most of my friends wear the hijab like this. If I wear very loose clothing, sometimes people say I look old-fashioned.” (R3, interview conducted at participant's residence, February 2025).

Similarly, another participant stated:

“The important thing is that I wear a hijab. For me, that is already enough to show that I am a Muslim woman.” (R7, interview conducted after a religious study session, February 2025).

A third respondent emphasized the influence of contemporary fashion trends (Karakavak & Özbölük, 2022):

“I usually follow styles that I see on TikTok or Instagram. Most influencers wear fashionable hijabs with fitted clothes, so I think it looks normal.”

These statements demonstrate that the hijab is frequently interpreted as a marker of religious identity rather than as part of a holistic commitment to Islamic dress regulations. The findings indicate that participants generally possess cognitive awareness regarding the obligation to cover the *aurat*, yet this awareness has not fully progressed to the stages of valuing and characterization as described in Krathwohl's model of internalization (Ahmed, 2012).

Factors Influencing Adolescents' Clothing Choices

Analysis of the interview data identified three dominant factors influencing clothing choices among Muslim female adolescents: social environment, digital media exposure, and the desire for peer acceptance.

The influence of peers emerged as a major determinant. Adolescents tended to conform to prevailing social norms within their friendship groups. One respondent stated:

“Almost all my friends dress like this. If I dress differently, I feel uncomfortable and afraid of being judged.” (R5, interview conducted in a school environment, February 2025).

Another participant explained:

“Sometimes I want to wear looser clothes, but I worry that my friends will think I am trying to be overly religious.” (R9, interview conducted at participant’s residence, March 2025).

In addition to peer influence, social media played a substantial role in shaping adolescents’ perceptions of ideal Muslim fashion. Fashion content on Instagram and TikTok generally promotes aesthetic appeal, attractiveness, and trend conformity rather than adherence to Islamic dress guidelines

These findings support previous studies indicating that globalization and digital culture have transformed the meaning of the hijab from a symbol of piety into a component of contemporary lifestyle and self-expression. Consequently, adolescents experience tension between religious expectations and social acceptance (Shin et al., 2025).

Implications for Islamic Religious Education

From the perspective of Islamic Religious Education, the findings suggest that religious learning has successfully transmitted knowledge about Islamic dress but has not fully translated this knowledge into consistent behavior. Most participants were able to explain the basic requirements of Islamic clothing, including covering the *aurat*, avoiding transparent materials, and wearing loose garments. Nevertheless, these principles were not consistently reflected in their daily practices.

This condition indicates that religious education remains concentrated at the cognitive level and has not sufficiently reached the affective and behavioral dimensions. According to Metcalfe and Moulin-Stožek (2021), successful Islamic education should produce not only understanding but also commitment and behavioral consistency. Therefore, strengthening value internalization requires contextual learning approaches, role modeling from parents and teachers, reflective discussions, and the development of supportive religious environments.

The findings further demonstrate that the issue of Muslim female adolescents’ clothing cannot be viewed merely as an individual matter. Rather, it is a social and educational phenomenon involving interactions among family, school, peers, media, and broader cultural influences. Consequently, efforts to strengthen awareness of Islamic dress must involve collaboration among educational institutions, parents, religious leaders, and community organizations.

Table 2. Indicators of Value Internalization and Empirical Findings

Internalization Indicator	Empirical Findings	Interpretation
Understanding of Islamic dress requirements	Most respondents could explain the obligation to cover aurat and wear modest clothing	Cognitive understanding is relatively good
Acceptance of Islamic dress as a religious obligation	Respondents acknowledged that Islamic dress is mandatory in Islam	Religious awareness exists at the valuing stage
Consistency between knowledge and behavior	Many respondents continued to wear tight clothing despite understanding Islamic requirements	Internalization remains incomplete
Influence of peers and social media	Strong influence on fashion preferences and clothing choices	Social factors often override religious considerations
Meaning of the hijab	Primarily viewed as an identity marker and fashion element	Symbolic understanding is stronger than substantive understanding

Table 2 illustrates the relationship between the indicators of value internalization and the empirical findings obtained from interviews and observations. The data indicate that Muslim female adolescents generally possess adequate cognitive knowledge regarding Islamic dress requirements and recognize the religious obligation to cover the aurat. However, this understanding is not consistently translated into daily behavior, as evidenced by the continued use of tight-fitting clothing and fashion styles influenced by social media trends. Based on Krathwohl's affective taxonomy, most participants appear to have reached the stages of receiving, responding, and valuing, but have not fully attained the stages of organization and characterization, where religious values become an integral part of personal identity and behavior. These findings suggest that strengthening the internalization of Islamic values remains a critical challenge for Islamic Religious Education in contemporary society.

Value Orientations Underlying Muslim Female Adolescents' Clothing Choices

The findings reveal that Muslim female adolescents' clothing choices in Silo Lama Village are shaped by diverse value orientations rather than by a single perspective. In this study, *value orientation* refers to the dominant values that guide adolescents when making clothing decisions, whereas *perspective* refers to how they interpret the meaning and function of clothing in their lives. This distinction is important because adolescents may share similar clothing practices while holding different underlying meanings and motivations (Bachleda et al., 2014).

. For example, two adolescents may wear the same style of hijab, but one may do so primarily for social acceptance, while the other may view it as part of religious devotion (Hwang & Kim, 2021).

Based on interview data, three dominant value orientations were identified: social-aesthetic, social-conformity, and religious-obedience.

Social-Aesthetic Orientation

The first orientation is characterized by the desire to appear attractive, fashionable, and socially visible. Adolescents within this category tend to prioritize aesthetics, self-confidence, and peer recognition when selecting clothing (Karakavak & Özbölük, 2022). Fashion is understood as a medium for self-expression and social communication (Almila, 2016; Hwang & Kim, 2021).

One participant explained:

"I like clothes that look trendy because they make me feel more confident when I meet friends. If the style is outdated, I feel less comfortable." (R4, interview at participant's residence, February 2025).

Another respondent stated:

"I usually follow fashion content on TikTok. If many people wear a certain style, I also want to try it." (R8, interview at village community center, February 2025).

These statements indicate that clothing functions not merely as a body covering but also as a means of constructing social identity. In this orientation, religious considerations remain present but often coexist with aesthetic concerns. Consequently, some adolescents combine the hijab with contemporary fashion styles that do not always fully align with Islamic dress guidelines.

From the perspective of Islamic Religious Education (PAI), this orientation suggests that adolescents have reached the cognitive stage of understanding religious teachings, yet often negotiate these teachings alongside social and aesthetic aspirations. Thus, the issue is not

necessarily a complete rejection of religious values but rather a process of balancing multiple value systems simultaneously (Wijaya Mulya et al., 2022).

Social-Conformity Orientation

The second orientation is based on conformity to social norms and collective expectations. Adolescents in this category tend to dress in accordance with prevailing community standards to gain acceptance and avoid social sanctions.

One participant stated:

“Most girls in my neighborhood dress this way. If I dress differently, people might think I am strange.” (R6, interview conducted after school, March 2025).

Similarly, another respondent explained:

“I wear the hijab because almost everyone around me wears it. It has become part of our culture.” (R10, interview at participant’s residence, March 2025).

These findings demonstrate that clothing choices are strongly influenced by socialization processes within family, peer groups, and local communities. In this orientation, the hijab often functions as a marker of collective Muslim identity and community belonging. Religious practices are therefore maintained as much by social expectations as by personal conviction.

From a PAI perspective, this orientation reflects the importance of transforming external compliance into internal commitment. Religious education should not merely encourage conformity but should also help adolescents understand the spiritual and ethical meanings underlying religious practices (Metcalf & Moulin-Stožek, 2021).

Religious-Obedience Orientation

The third orientation is centered on religious commitment and the desire to obey Islamic teachings. Adolescents within this category view clothing primarily as an act of worship and a manifestation of faith (Hoekstra & Verkuyten, 2015).

One participant explained:

“For me, dressing modestly is part of obeying Allah’s command. It is not only about appearance but also about protecting my dignity.” (R2, interview at participant’s residence, February 2025).

Another respondent stated:

“Even though some friends say my clothes are too loose, I feel more comfortable because I believe this is what Islam teaches.” (R13, interview after a religious study session, March 2025).

These statements indicate a stronger alignment between religious understanding and behavioral practice. Clothing is interpreted not merely as a social symbol but as a moral and spiritual commitment (Kusumawati et al., 2020). In terms of value internalization, adolescents in this category demonstrate a higher level of consistency between knowledge, belief, and behavior (Ahmed, 2012).

Alternative Interpretation: Modern Hijab as Religious Agency

Although this study identifies varying degrees of alignment between Islamic dress norms and actual clothing practices, it is important to acknowledge alternative interpretations in the anthropological literature. Scholars such as Brenner (1996), Smith-Hefner (2007), and Saba Mahmood (2005) argue that contemporary Muslim women's dress practices should not automatically be interpreted as indicators of weak religiosity or failed value internalization. Instead, they may represent forms of religious agency through which Muslim female adolescents actively negotiate religious commitments, modernity, gender expectations, and personal autonomy.

From this perspective, the adoption of fashionable hijab styles can be understood as an effort by Muslim women to remain visibly religious while simultaneously participating in modern social life. Therefore, wearing a fashionable hijab does not necessarily indicate rejection of Islamic values. Rather, it may reflect a different mode of expressing religiosity within contemporary cultural contexts.

Nevertheless, the present study found that many respondents explicitly acknowledged a gap between their knowledge of Islamic dress requirements and their actual clothing practices. Consequently, while the concept of religious agency provides an important alternative interpretation, the findings also suggest that tensions between religious ideals, social expectations, and fashion trends continue to shape adolescents' clothing choices. Thus, Muslim female adolescents' dress practices should be understood not simply as success or failure of religious education, but as the outcome of ongoing negotiations among multiple value systems.

Table 3. Value Orientations and Perspectives on Clothing Choices among Muslim Female Adolescents

Value Orientation	Dominant Perspective on Clothing	Representative Interview Findings	Characteristics of Clothing Practices	Implications for PAI
Social-Aesthetic Orientation	Clothing as self-expression and attractiveness	Seeking confidence, fashionability, and social visibility	Trend-based hijab styles, attention to aesthetics	Need to integrate religious values with adolescents' identity formation
Social-Conformity Orientation	Clothing as social identity and community acceptance	Following community norms and peer expectations	Dress patterns similar to peers and local customs	Need to strengthen intrinsic religious motivation
Religious-Obedience Orientation	Clothing as worship and moral commitment	Emphasis on obedience to Islamic teachings	Loose-fitting and modest clothing consistent with Islamic guidelines	Indicates stronger internalization of religious values

Table 3 demonstrates that Muslim female adolescents' clothing choices are influenced by different value orientations that shape how they interpret and practice dress. The findings indicate that similar clothing practices may arise from different motivations and meanings. Therefore, understanding adolescents' dress behavior requires attention not only to observable practices but also to the values and interpretations underlying those practices. The table further shows that Islamic Religious Education faces the challenge of helping adolescents integrate religious teachings with social realities, identity formation processes, and contemporary cultural influences.

Analysis of Research Results: The Perspective of Islamic Religious Education on the Dress Code of Muslim Female Adolescents in Silo Lama Village

The research results show that the dress code adopted by most Muslim female adolescents in Silo Lama Village is still not fully in accordance with Islamic law. This phenomenon indicates a gap between the normative understanding of the obligation to cover the genitals and its implementation in daily life. Most respondents have worn the hijab as an Islamic identity, but its use is often combined with clothing that is tight, transparent, or does not meet the criteria for Islamic dress. This finding indicates that hijab use is not entirely based on deep religious

awareness, but is more influenced by social factors, culture, and fashion trends developing among adolescents.

From the perspective of Islamic Religious Education (PAI), this condition indicates that the process of internalizing religious values has not been optimal. Islamic Religious Education essentially functions not only as a means of transferring religious knowledge (transfer of knowledge), but also as a process of character formation and value transformation (transfer of values) (Metcalf & Moulin-Stožek, 2021). The primary goal of PAI is to shape individuals who are faithful and pious, with noble morals, as reflected in all aspects of life, including how they dress. In Islam, clothing is not merely a biological necessity to cover the body, but also serves spiritual, moral, and social functions that reflect a Muslim's identity.

The concept of dressing in Islam is closely related to the value of modesty (*al-haya'*), protection of honor (*hifzh al-'irdh*), and obedience to Allah SWT. Therefore, Muslim clothing is understood not only as a physically visible religious symbol but also as a manifestation of a person's ingrained sense of faith. However, research shows that most Muslim female adolescents view clothing more from the perspective of aesthetics, beauty, and fashion trends than from its spiritual meaning. They tend to choose clothing styles that are considered modern, attractive, and in keeping with current trends, even though some of these styles sometimes conflict with the principles of Islamic law.

This phenomenon is inextricably linked to the increasingly widespread development of information technology and social media. In today's digital age, social media platforms like Instagram, TikTok, YouTube, and Facebook have become primary platforms for adolescents to access lifestyle and fashion references. Muslim influencers, celebrities, and public figures frequently showcase a range of styles considered fashionable and contemporary. While some still wear the hijab, many also adopt styles that prioritize aesthetics over Islamic principles. This situation makes it easier for adolescents to imitate visually appealing appearances without critically examining whether they align with Islamic teachings.

In the perspective of social learning theory (*social learning theory*) proposed by Albert Bandura, individuals tend to learn behavior through the process of observing and imitating models deemed attractive or of high social status. This phenomenon is evident in the behavior of Muslim female adolescents who use public figures on social media as role models for determining their clothing style (Shin et al., 2025). As a result, the clothing standards they establish are no longer based on religious values, but rather on popularity, trends, and social acceptance. This condition presents a major challenge for Islamic Religious Education in facing the increasingly strong currents of cultural globalization.

In addition to the influence of social media, this study also found that family environmental factors play a significant role in shaping Muslim female adolescents' clothing preferences. The family is the primary educational institution responsible for instilling religious values from an early age. Adolescents from religious families tend to have a better understanding of the concept of modesty and the importance of dressing in accordance with Islamic law. They not only understand the dress code theoretically but also demonstrate a commitment to implementing it in their daily lives (Ashraf et al., 2023).

Conversely, adolescents who grow up in families that pay less attention to religious education tend to have a weaker understanding of the meaning of dress in Islam. In many cases, parents emphasize the use of the hijab only as a formal symbol, without providing an in-depth explanation of the philosophy and wisdom behind the obligation. As a result, hijab is understood

simply as a cultural attribute or social requirement, not as a form of worship and obedience to Allah SWT.

The findings of this study also indicate that some adolescents wear the hijab due to social and cultural pressures within their communities. In Silo Lama Village, wearing the hijab has become a widely accepted social norm (Wagner et al., 2012). Therefore, many adolescents wear the hijab to fit in with their surroundings. In such circumstances, the motivation for dressing is more external than internal. They wear the hijab due to environmental demands, rather than out of personal awareness born of strong religious understanding.

This phenomenon illustrates the distinction between symbolic and substantive religiosity. Symbolic religiosity is characterized by outward adherence to religious symbols, while substantive religiosity reflects a deep appreciation of religious values that influence one's thought patterns, attitudes, and behavior. The research findings indicate that most adolescents are still at the symbolic religiosity stage, so their dress codes do not fully reflect true Islamic values.

From a formal educational perspective, research indicates that Islamic Religious Education (PAI) instruction in schools still faces challenges in connecting cognitive aspects with affective and psychomotor aspects of students. Material on the intimate parts of the body (awrah) and Muslim attire is generally taught in the Islamic Religious Education (PAI) curriculum. However, learning often focuses solely on the legal aspects of Islamic jurisprudence (fiqh), such as the boundaries of the intimate parts (awrah) and the permissible and prohibited dress codes. This overly normative and textual approach leads students to perceive religious rules merely as information to be memorized for academic purposes.

In fact, the success of Islamic Religious Education is measured not only by students' ability to answer exam questions, but also by the extent to which religious values shape their character and behavior in real life. When religious instruction emphasizes only the cognitive aspect, students may know the proper dress code but may not necessarily have the awareness to implement it. Therefore, a more contextual, reflective, and humanistic learning approach is needed so that students can understand the relevance of Islamic teachings to the realities of life they face.

However, this study also found a group of Muslim female adolescents who demonstrate a high level of religious awareness in their dress practices. This group chooses to wear loose-fitting, non-transparent clothing that complies with Islamic law, even though it differs from current fashion trends. They view Islamic dress as part of their worship and a form of obedience to Allah SWT. Their clothing decisions are based on a strong understanding of their religion, not solely on social pressure or a desire for approval.

The existence of this group of adolescents demonstrates that internalizing Islamic religious education values can be successful if supported by a conducive educational environment. Factors such as religious families, early childhood education, parental role models, a positive social environment, and access to adequate religious education have been shown to contribute to the development of stronger religious awareness (Phalet et al., 2018). This finding aligns with the ecological theory of education, which asserts that a person's moral development is influenced by the interaction between the individual and their social environment.

Based on the research findings, strengthening Islamic Religious Education should be guided by a more integrative and holistic approach. Religious education should not only focus on knowledge but also emphasize the development of students' religious awareness, appreciation, and experience. Islamic Religious Education teachers need to explain that Muslim attire is not a

restriction on freedom, but rather a means of maintaining honor, dignity, and identity as Muslim women. This understanding is crucial so that students do not view dress codes as a burden, but rather as part of their spiritual commitment to Allah SWT.

A dialogic approach also needs to be developed in Islamic Religious Education (PAI) learning. Adolescents are in the process of searching for their identity, so they need a space to discuss, ask questions, and critique the various social phenomena they encounter. Teachers can connect material on Muslim attire to current issues, including fashion trends, the influence of social media, popular culture, and modern beauty concepts. This way, students can understand Islamic teachings in a more relevant and contextual way, thereby enabling more effective internalization of values (Wijaya Mulya et al., 2022).

In addition to schools, synergy between families and communities is crucial to fostering awareness of Islamic dress. The family serves as the center of values education, schools serve as institutions for strengthening knowledge and character, and the community serves as a space for actualizing these values in social life. When these three educational environments operate harmoniously, the likelihood of successfully internalizing the values of Islamic Religious Education increases.

Overall, the results of this study confirm that the practice of Muslim dress among adolescents in Silo Lama Village still faces various challenges stemming from the influence of social media, popular culture, the social environment, and the limited internalization of religious values. However, the presence of adolescents with a high level of religious awareness indicates that moral transformation remains possible through comprehensive and sustainable education. Therefore, Islamic Religious Education needs to be developed as a character-building process involving synergy between schools, families, and the community so that Islamic values are not only understood theoretically but also manifested in everyday life, including in the practice of Muslim dress in accordance with Islamic law.

CONCLUSION

This study concludes that the clothing practices of Muslim female adolescents in Silo Lama Village, Silau Laut District, Asahan Regency, reflect diverse value orientations that shape their interpretation and implementation of Islamic dress teachings. Although the majority of participants wear the hijab as part of their Muslim identity, many dress practices have not fully conformed to Islamic guidelines, particularly regarding the use of tight-fitting clothing, transparent fabrics, and hijab styles that do not completely cover the chest. These findings indicate a gap between symbolic expressions of religiosity and the substantive implementation of Islamic dress principles in everyday life.

The study further reveals three dominant value orientations underlying adolescents' clothing choices: social-aesthetic orientation, social-conformity orientation, and religious-obedience orientation. These orientations demonstrate that clothing choices are shaped not only by religious considerations but also by peer influence, social expectations, and exposure to contemporary fashion trends through digital media. From the perspective of Islamic Religious Education (PAI), the findings suggest that adolescents generally possess an adequate cognitive understanding of Islamic dress requirements; however, this understanding is not always reflected in consistent behavior. Therefore, strengthening the internalization of religious and moral values requires educational approaches that emphasize not only the transmission of knowledge but also affective

development, role modeling, reflective learning, and the cultivation of supportive religious environments within families, schools, and communities.

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