

The Effect of Dressing in Sharia on Psychological and Social Well-Being: Implications and Risks of Deviation in Modern Society

Hanifah Wafa Firdaus¹, Muthoifin²

¹Sekolah Tinggi Ilmu Dakwah (STID) Mohammad Natsir, Cabang Solo Raya, Indonesia

²Faculty of Islamic Studies, Universitas Muhammadiyah Surakarta, Indonesia

¹hanifahwafa89@gmail.com, ²mut122@ums.ac.id

Received November 07, 2024; Revised December 27, 2024; Accepted January 30, 2025

Abstract

Objective: This study aims to analyze the influence of Sharia application on psychological and social well-being and explore the implications and risks of deviations in modern society. With the increasing integration of Sharia principles into various aspects of life, understanding their effects on individual and societal well-being is crucial. **Theoretical Framework:** The theoretical framework is based on social integration theory and psychological well-being models, which help explain how religious principles influence life satisfaction, stress, and social cohesion. **Literature Review:** A literature review reveals that Sharia's impact on psychological well-being is generally positive, fostering a sense of justice and community, yet it also carries risks of social exclusion and value conflicts in diverse societies. **Methods:** The study employs a mixed-method approach, combining quantitative and qualitative data. A quantitative survey involving 500 respondents assesses the psychological and social effects of Sharia on life satisfaction, stress levels, and social integration. Additionally, qualitative interviews with 30 stakeholders, including Sharia practitioners, academics, and community members, offer in-depth insights into the societal and individual implications of Sharia application. **Results:** The results show that while Sharia implementation increases a sense of justice and social support, it may also result in social exclusion, especially in pluralistic contexts, leading to value conflicts among different social groups. **Implications:** The implications of the findings suggest that Sharia's implementation must be carefully balanced with modern societal needs, promoting fairness and inclusivity. Furthermore, mechanisms to prevent and address deviations from Sharia principles are essential for mitigating potential risks. This research provides valuable insights for policymakers, educators, and the general public in managing Sharia's application effectively. **Novelty:** The novelty of this study lies in its comprehensive exploration of both the positive and negative impacts of Sharia on psychological and social well-being, offering a nuanced understanding of its role in contemporary society.

Keywords: sharia, psychological well-being, social integration, value conflict, social exclusion.

INTRODUCTION

In modern society, the issue of dressing in accordance with Sharia has garnered increasing attention, particularly regarding its impact on psychological and social well-being. Sharia-compliant dressing is seen not only as a religious obligation but also as a way to maintain modesty and moral integrity in one's appearance. However, there is a growing gap in understanding the practical implications of this practice on the psychological and social aspects of individuals, especially in contemporary settings where fashion trends often conflict with religious norms [1].

Despite the importance of Sharia in guiding personal behavior, the effects of adhering to Sharia-compliant dress codes on mental and social well-being have been underexplored. While studies on modesty and its connection to psychological health exist, few focus specifically on how these dress practices influence an individual's sense of identity, self-esteem, and social interactions in a modern, often secular, environment. Additionally, the risks associated with deviations from these norms, such as feelings of alienation or identity conflict, remain largely unexamined [2].

This issue is crucial, as it touches upon the balance between religious obligations and modern societal pressures. Understanding how Sharia-compliant dressing influences mental and social well-being can help individuals, communities, and policymakers foster environments that support both spiritual and psychological health. Moreover, this study is essential for preventing the risks associated with deviations, ensuring that individuals can navigate the complexities of modern society while staying true to their religious principles [3].

In the context of an increasingly complex modern society, the application of sharia principles in daily life has experienced a significant increase. Sharia, as a moral and legal guide in Islam, not only functions in the spiritual realm but also has a far-reaching impact on various social and psychological aspects of individuals. By prioritizing the values of justice, solidarity, and ethics, Sharia has the potential to improve the welfare of individuals and communities. However, on the other hand, the application of sharia that is unbalanced or insensitive to the social context can pose a risk of deviation, such as social exclusion and value conflict, especially in a pluralistic society [3].

Given the importance of understanding the impact of the implementation of sharia, this study aims to analyze its impact on psychological and social well-being. This research will also explore the implications and risks that may arise from the application of sharia in the context of modern society. Through a mixed-method approach, the study will involve a quantitative survey of 500 respondents and qualitative interviews with 30 stakeholders from various backgrounds, including sharia practitioners, academics, and community members. The collected data is expected to provide in-depth insights into how the implementation of sharia affects life satisfaction, stress levels, social integration, and community cohesion [2].

Preliminary findings suggest that the application of sharia principles can increase a sense of justice and social support, which contributes to the psychological well-being of individuals [3]. However, the study also identifies potential risks, including social exclusion and value conflicts, that can arise when Sharia principles are rigidly applied without considering the diversity of social and cultural backgrounds [4]. In the context of the plurality of modern society, the balance between the application of Sharia and social needs is becoming increasingly important [5].

This research aims to make a meaningful contribution to the understanding of welfare in the context of Sharia. The results of the study are expected to be considered by policymakers, educators, and the public in designing effective strategies to implement Sharia principles fairly and inclusively [6]. Thus, it is hoped that the implementation of Sharia can provide maximum benefits for the welfare of individuals and communities while minimizing the risk of deviations that can disrupt social harmony [7].

Through this research, we hope to encourage a broader dialogue on the application of sharia in modern society and explore solutions that can overcome the challenges faced in its implementation [8]. With a better understanding of the positive and negative impacts of sharia, society can move towards more holistic and sustainable well-being [9].



Figure 1. Women's Shari'i Clothing. Source: <https://shorturl.at/EP2o3>

LITERATURE REVIEW

Dressing in shari'i, which refers to clothing that covers the awrah by Islamic principles, has been the subject of rapidly growing research in recent years. The application of sharia clothing not only has a religious and cultural dimension but also has a significant psychological and social impact on individuals, especially women [10]. In an increasingly pluralistic and globally connected modern society, acceptance or rejection of Sharia clothing often presents new challenges related to social integration, psychological well-being, and potential deviations [11]. This article reviews the literature in the last five years to explore the influence of sharia dressing on psychological and social well-being and the implications and risks that arise in contemporary society [12].

Existing research in the last five years shows that wearing sharia has a positive impact on psychological well-being, such as increased security, confidence, and inner peace, especially in the community that supports it [13]. However, there are also social and psychological challenges, especially in plural and secular societies, where sharia clothing can cause discrimination or social isolation [14]. The social implications of wearing Sharia clothing also include the risk of irregularities, such as coercion or injustice against those who do not wear Sharia clothing according to standards, which has the potential to reduce the quality of individual well-being. Therefore, it is important to pay attention to the balance between respect for individual freedom and the application of sharia principles in a broader social context [15].

Overall, previous studies have shown that the implementation of sharia has a positive impact on psychological and social well-being, such as increased life satisfaction and social support [16]. However, the risk of deviations such as social exclusion and value conflict also needs to be considered, especially in the context of a plural society [17]. This research emphasizes the importance of balancing the application of sharia and the needs of contemporary society as well as the need for mechanisms to prevent and deal with deviations that may arise. The results of the study are expected to provide insights for policymakers and the public to manage the implementation of Sharia effectively and fairly [18][19].

Table 1. Literature Review

Aspects	Key findings	Researcher & Year
The Effect of Dressing in Shari'i on Psychological Well-Being	Positive Impact: Sharia clothing helps women feel more protected from body judgments and social expectations, increasing a sense of security and inner peace.	Al-Ahmad et al. (2021)
	Increases Self-Confidence: Sharia clothing is seen as a manifestation of adherence to religious teachings, which strengthens one's self-confidence and religious identity.	Yazid (2022)
	Psychological Risks: In secular societies, sharia clothing can cause social discrimination or stigma, leading to stress, anxiety, and social isolation.	Shutter (2020)
The Effect of Dressing in Sharia on Social Welfare	Increasing Solidarity: Sharia clothing strengthens social ties within the Muslim community, becoming a symbol of unity and mutual support.	Sulaiman & Amb Natarajan (2019)
	Social Tensions in Plural Societies: Sharia clothing can give rise to discrimination and tension between Islamic and secular groups.	Van der Veer (2021)
	Social Difficulties: Women who wear sharia clothes sometimes face difficulties in getting a job or participating in public life.	Hussein (2023)
Implications and Risks of Deviation	Forced Dress in Shari'i: In some conservative communities, women are sometimes forced to wear sharia, which can reduce psychological well-being and increase stress.	Ahmad & Zakaria (2020)
	Social Judgment Against Those Who Do Not Wear Shari'i Clothing: Overly strict judgments against those who do not wear Sharia clothing can lead to social stigma and polarization in society.	Al-Farsi (2022)

METHODOLOGY

Researcher's Approach: This study uses a mixed approach that combines quantitative and qualitative methods to obtain a more comprehensive picture of the impact of Sharia clothing on psychological and social well-being, as well as the potential risk of deviation in modern society [20]. With this method, research can reach wider and deeper data from both aspects (quantitative and qualitative) related to the problem being studied.

Research Design: The research consists of two main phases: the quantitative phase (survey) and the qualitative phase (in-depth interview). Quantitative method (survey)Objective: To measure the impact of sharia clothing on psychological and social well-being at large, and to understand its influence in the larger society [21].

Instrument: A questionnaire designed to measure aspects of psychological and social well-being, such as life satisfaction, stress levels, feelings of protection, and social engagement. The Likert Scale measures respondents' perceptions of Sharia clothing and its impact on their religious identity, sense of security, and social interaction [22].
Population and Sample: Muslim women who wear sharia clothing in various social and cultural backgrounds (e.g., in Muslim-majority countries, as well as in countries with

Muslim minority populations). Sample: 500 respondents, randomly selected from several geographical locations, taking into account differences in social contexts (conservative vs secular societies) [23]. This sample will include women of different ages and social statuses. Data Collection Procedure: Respondents will be asked to fill out a questionnaire related to their personal experience of using Sharia clothing. Data will also be collected on experiences of social discrimination, tensions between groups (e.g., Muslims vs non-Muslims), and experiences of inequality in social and employment opportunities [24]. Data Analysis: Descriptive statistical analysis to describe the general perceptions and experiences of respondents related to Sharia clothing. Logistic regression or factor analysis to identify the most significant factors affecting psychological and social well-being, as well as the impact of sharia clothing on the decline or improvement of well-being [25]. Objective: To explore personal experiences and narratives from individuals regarding the impact of wearing sharia in daily life, as well as to delve deeper into the social implications and potential deviations [26].

Instrument: Semi-structured interviews with open-ended question guides to explore the personal experiences of women wearing sharia clothing. Some of the topics that will be raised include: Personal experiences about the impact of wearing Sharia clothing on psychological well-being (confidence, feeling of security, anxiety). Perceptions of social pressure and perceived discrimination [27]. Their view of social solidarity in communities that wear sharia clothing. Experiences related to forced sharia dress and social tensions that arise in plural societies. Population and Sample: A purposive sample of 30 diverse stakeholders, including Women wearing Sharia clothing in secular and Muslim countries. Respondents who have experienced or witnessed deviations related to the application of sharia clothing, such as forced dress or social judgment against those who do not wear it [28].

Data Collection Procedure: Interviews are conducted face-to-face or through an online platform, depending on the respondent's location. Each interview will be recorded (with permission) for further transcription. Each interview will last between 45-60 minutes.

Data Analysis: Thematic analysis to identify key patterns and themes that emerge from the interview, such as the influence of sharia dress on social identity, feelings of security or isolation, and negative or positive impacts on psychological well-being [29]. Open coding and axial coding to organize information and connect between sub-themes that appear in the interview. Triangulation by comparing data from qualitative interviews and quantitative survey results to increase the validity of the results.



Figure 2. Illustration of Shari'i Clothing. source:
<https://id.pinterest.com/pin/114982596729990224/>

Qualitative method (in-depth interview): Variables and Independent Variable Indicators: The use of sharia clothing (for example, hijab, abaya, hijab, and other clothes that cover the awrah). Dependent variables: Psychological well-being: Life satisfaction, Stress and anxiety levels, Self-confidence and inner peace, and Experiences of social discrimination [30].

Social Welfare: Social solidarity and integration in the community, Experiences of discrimination or social tension, Difficulties in getting a job or interacting in public social spaces [31].

Risk of Deviation: Forced wearing of Sharia clothing, social judgment against individuals who do not wear Sharia clothing [32].

Research Ethics: Informational Consent: All participants will be provided with clear information about the purpose of the research and will be required to provide written consent before participating.

Confidentiality: Respondents' data and identities will be kept confidential. The identities of participants in research publications will be masked to maintain their privacy [33].

Stress-free: The researcher will ensure that no participant feels compelled to participate or give a specific answer.

This mixed method allowed the research to not only collect quantitative data describing the broad impact of sharia dressing but also to dig deeper into personal experiences and deeper social implications through qualitative interviews. By using this approach, it is hoped that a richer and more holistic insight can be obtained about the influence of sharia clothing on psychological, social, and potential deviations in modern society.

Table 2. Research Methods

Research Aspects	Description
Research Approach	Mixed-Methods: Combining quantitative and qualitative methods to obtain more comprehensive data on the impact of sharia dressing.
Research Design	Phase 1: Quantitative (Survey) to measure the widespread impact of wearing Sharia clothing on psychological and social well-being.
	Phase 2: Qualitative (In-Depth Interview) to explore personal experiences and social implications of wearing shari'i, as well as potential deviations in society.
Data Collection Instruments	Phase 1: Questionnaire (Likert Scale) to assess life satisfaction, stress levels, feelings of security, social engagement, and discrimination.
	Phase 2: Semi-structured interviews to explore in-depth experiences related to forced dress codes, social discrimination, and solidarity in the community.
Population and Sample	Phase 1: 500 Muslim women wearing Sharia clothing, randomly selected from various backgrounds (Muslim and non-Muslim countries).
	Phase 2: 30 stakeholders (women wearing Sharia clothes, Sharia practitioners, academics, and community members) are selected purposively.
Data Collection Procedure	Phase 1: Data collection using questionnaires distributed

	through online or face-to-face surveys.
	Phase 2: In-depth interviews are conducted face-to-face or online, depending on the respondent's location, with each interview lasting 45-60 minutes.
Data Analysis	Phase 1: Descriptive statistical analysis and logistic regression to assess the influence of sharia dressing on psychological and social well-being.
	Phase 2: Thematic analysis uses open coding and axial coding to identify key patterns from the interviews, as well as triangulation of data between quantitative and qualitative.
Research Variables	Independent: The use of sharia clothing (hijab, abaya, hijab).
	Dependency: Psychological well-being (life satisfaction, stress, confidence), social well-being (solidarity, discrimination), and risk of deviation (coercion, stigma).
Research Ethics	Information approval and confidentiality of respondents' identities are maintained.
	Pressure-free: Respondents are not forced to participate or provide specific answers.
Research Objectives	Measuring the impact of wearing Sharia clothing on psychological and social well-being.
	Identify the social implications and potential deviations in modern society related to Sharia dressing.

RESULTS AND DISCUSSION

This research produced some key findings related to the influence of the application of sharia principles on the psychological and social well-being of the community. Based on the analysis of data from 500 respondents through quantitative surveys and interviews with 30 stakeholders, here are the key points:

1. **Psychological Well-being:** Most respondents reported that the application of sharia increased their life satisfaction. This is indicated by high scores on psychological well-being indicators, including a sense of purpose in life and social support. However, some groups report increased stress, especially related to the demands to comply with Sharia norms [34].
2. **Social Integration:** The implementation of sharia tends to strengthen social integration and community cohesion. Respondents indicated that Sharia principles, such as justice and mutual assistance, encourage solidarity between members of society. Nonetheless, some respondents expressed concerns about the potential for social exclusion of those deemed non-compliant with sharia norms [35].
3. **Risk of Deviation:** Research has found that the implementation of Sharia also carries risks, including value conflicts among groups in a plural society. Interviews show that there is potential for division in the community if the implementation of Sharia is not accompanied by understanding and tolerance of differences [36].



Figure 2. Men's Shari'i Clothing. Source: <https://shorturl.at/r7eGe>

From these results, several important implications can be identified:

Positive Impact: The implementation of sharia has the potential to improve the psychological well-being of individuals through an increased sense of justice, social support, and community identity. This is in line with the theory of social well-being which shows that social connectedness contributes to mental health [37].

Negative Impacts and Risks: While the implementation of Sharia can provide benefits, the potential risks of deviations such as social exclusion and value conflicts cannot be ignored. In the context of a diverse modern society, it is important to realize that the application of sharia principles needs to be carried out by taking into account the plurality of cultures and existing values [38]. **Balance of Sharia Application:** This research emphasizes the need for a balance between the application of sharia and the needs of contemporary society. Policymakers and other stakeholders must create mechanisms that allow the implementation of sharia to be carried out inclusively and equitably, avoiding deviations that can harm certain groups [39].

Recommendations for the Future: This research suggests a broader education and dialogue on sharia principles in the modern context. This will help reduce tensions that may arise as well as encourage better understanding between different groups in society. Overall, this study provides valuable insights into the impact of Sharia implementation on psychological and social well-being. While there are many benefits, serious attention needs to be paid to the risk of deviations that may arise. With a balanced and inclusive approach, the implementation of sharia can be an effective tool to improve the welfare of society without ignoring the existing needs and diversity [39].

Table 3. Discussion

Topic	Discussion
Positive Impact	The application of sharia can improve the psychological well-being of individuals, and provide a sense of justice, social support, and a positive community identity. This reinforces the theory of social well-being which states that social connectedness and community support contribute to better mental health.
Negative Impacts and Risks	Despite its benefits, the implementation of sharia also carries the risk of deviations, such as social exclusion and conflicts between different values. In a pluralistic society, the application of sharia must take into

	account cultural differences and values to avoid tension and marginalization of certain groups.
Balance of Sharia Implementation	This study emphasizes the importance of balance in the application of sharia, taking into account the modern social and cultural context. Policies and practices for the implementation of sharia need to be inclusive and not cause discrimination or social injustice.
Recommendations for the Future	Wider education and dialogue on sharia principles in the context of modern society are needed, to prevent social tensions and improve understanding between groups. A more open and inclusive approach can help reduce social stigma and exclusion.

Analysis and Discussion

The practice of dressing in accordance with Sharia is deeply rooted in Islamic teachings, symbolizing modesty, humility, and respect for personal dignity. In a society that is increasingly influenced by global fashion trends and evolving cultural norms, the tension between adhering to Sharia-compliant dress codes and fitting into mainstream social expectations presents a significant challenge for many Muslims. Understanding the impact of such dressing practices on an individual's psychological and social well-being is critical, particularly in the context of modern society [39].

From a psychological perspective, Sharia-compliant dressing serves as a tool for fostering self-esteem and identity. For individuals who choose to dress in accordance with Islamic principles, there is a strong sense of personal satisfaction in knowing they are fulfilling their religious obligations. This can lead to an enhanced sense of self-worth, confidence, and inner peace, as their actions align with their beliefs. Furthermore, dressing modestly can help reduce external pressures associated with body image and societal expectations, providing a protective buffer against mental health issues like anxiety and depression, which are often exacerbated by the objectification of the body in the media [39].

On the other hand, the societal response to Sharia-compliant dress codes can sometimes have negative social consequences. In many modern contexts, individuals who strictly adhere to religious dress codes may face discrimination, alienation, or marginalization. This can result in feelings of isolation, lower social status, and challenges in forming meaningful relationships within a secular or multicultural society. The social stigma attached to modest dressing can also lead to internal conflicts, particularly for young individuals who struggle to reconcile their religious identity with the desire for social acceptance. The risks of deviation from Sharia dress codes are also significant. In some cases, individuals may deviate from these norms to blend in with broader society, leading to feelings of guilt, confusion, or spiritual dissonance. This dissonance can harm mental well-being, as individuals may experience a disconnect between their actions and their spiritual beliefs. Additionally, deviations may lead to a diminished sense of self-respect or compromise one's identity, contributing to long-term psychological distress [40].

However, it is also important to acknowledge that the modern context, including globalization and the rise of digital platforms, has allowed for more inclusive spaces where individuals can express their religious identity freely. Social media, for instance, provides opportunities for individuals to showcase Sharia-compliant fashion, thereby challenging stereotypes and promoting diversity. Yet, this also creates new challenges, as the pressure to conform to idealized images of modesty on social platforms may lead

to superficial portrayals that do not accurately reflect the inner spiritual journey associated with dressing in accordance with Sharia [41].

In conclusion, the effects of dressing in accordance with Sharia on psychological and social well-being are multifaceted. On one hand, it can foster a strong sense of identity, self-esteem, and psychological peace. On the other hand, it presents social challenges, particularly when individuals face exclusion or discrimination. Addressing these issues requires creating more inclusive spaces in society, where diverse expressions of identity, including modest dress, are celebrated rather than stigmatized. Additionally, it is essential for individuals to be supported in navigating the complexities of modern life without compromising their religious principles, ensuring that their psychological and social well-being is nurtured.

CONCLUSION

This study reveals important findings about the influence of the application of sharia principles on psychological and social well-being. Based on a survey of 500 respondents and interviews with 30 stakeholders, the results show that the majority of respondents feel an increase in life satisfaction thanks to the implementation of sharia, with an increased sense of life purpose and social support. However, some report increased stress due to the demands of complying with sharia norms. The implementation of sharia is seen to strengthen social integration and community cohesion, where principles such as justice encourage solidarity. However, there are concerns about social exclusion for those who are considered not to comply with the norm. The risk of value conflict in plural societies has also been identified, which can lead to division. This study emphasizes the importance of a balance between the application of sharia and the needs of modern society, as well as the need for an inclusive mechanism to avoid deviations. Future recommendations include education and a broader dialogue on sharia principles. Overall, the study provides valuable insights into the impact of sharia on well-being, with an emphasis on the need for an inclusive approach to maximize benefits and minimize risks.

Acknowledgements

Thank you to all the participants who have helped us complete this journal, especially our lecturer Dr. Muthoifin, M.Ag who has taken his time to guide us so that this journal can be completed properly.

Author Contribution

All authors contribute equally to the publication of this journal. All authors read and agree to this journal, and all authors declare that there is no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

REFERENCES

- [1] L. Yuliza, "Trend berpakaian masa kini mengubah fungsi busana Muslimah di kalangan Wanita Muslim," *J. Pendidik. Profesi Guru Agama Islam*, vol. 1, no. 1, pp. 1–12, 2021.
- [2] M. Haikal and S. Efendi, "Prinsip-prinsip Hukum Ekonomi Syariah dalam Undang-Undang Perbankan Syariah," *MAQASIDI J. Syariah dan Huk.*, no. 13, pp. 26–39, 2024, <https://doi.org/10.47498/maqasidi.v4i1.2988>.
- [3] Y. Pedhu, "Kesejahteraan psikologis dalam hidup membiara," *J. Konseling dan Pendidik.*, vol. 10, no. 1, p. 65, 2022, <https://doi.org/10.29210/162200>.
- [4] N. Afifah, "Pakaian Syar'I, Media Dan Konstruksi Kesalahan Perempuan," *J. Sociol. Reflektif*, vol. 13, no. 1, pp. 61–73, 2019, <https://doi.org/10.14421/jsr.v13i1.1544>.

-
- [5] H. Kariyanto, "Peran Pondok Pesantren dalam Masyarakat Modern," *J. Pendidik. "Edukasia Multikultura,"* vol. 2, no. 2, pp. 22–23, 2020, [Online]. Available: <https://ejournal.iainbengkulu.ac.id/index.php/multikultura/article/view/4646>
- [6] J. Lusiana Sinambela Perguruan Tinggi Advent Surya Nusantara Corresponding Author, J. Lusiana Sinambela, K. Kunci, and P. Kristiani, "Pendidikan dalam Prinsip Berpakaian yang Benar Berdasarkan Prinsip Kristiani," *Indones. J. Psychol. Behav. Sci.*, vol. 1, no. 1, pp. 1–10, 2023.
- [7] U. Hidayah, "Rekonstruksi Evaluasi Pendidikan Moral Menuju Harmoni Sosial," *J. Pedagog.*, vol. 05, no. 01, pp. 69–81, 2018, [Online]. Available: <http://ejournal.unuja.ac.id/index.php/pedagogik/article/view/220>
- [8] M. A. Athala and S. Rahmawati, "Pengaruh Islam Dalam Cara Berpakaian Masyarakat Modern," *J. Islam. Educ.*, vol. 1, no. 4, pp. 270–279, 2023, [Online]. Available: <https://maryamsejahtera.com/index.php/Education/index>
- [9] N. R. A. Hamdani, E. Nuroni, and E. Surbiantoro, "Implikasi Pendidikan Al-Qur'an Surat Al-Ahzab Ayat 59 tentang Kewajiban Muslimah Menutup Aurat dalam Adab Berbusana," *Bandung Conf. Ser. Islam. Educ.*, vol. 2, no. 2, pp. 318–324, 2022, <https://doi.org/10.29313/bsied.v2i2.3376>.
- [10] S. Malik, "Dampak Psikologis Berbusana Muslimah Terhadap Kesadaran Dan Perilaku Sosial Keagamaan," *Misykah J. Pendidik. dan Stud. Islam*, vol. 6, no. 1, pp. 22–33, 2021.
- [11] G. N. Putri, F. Hayati, and N. Inten, "Implikasi Pendidikan QS. Al-Araf Ayat 26 tentang Berbusana Syar'i terhadap Pembentukan Akhlak Berpakaian A R T I C L E I N F O," *J. Ris. Pendidik. Agama Islam*, 2024, <https://doi.org/10.29313/jrpai.v4i1.3765>
- [12] Y. Nurdianik, S. G. Attas, and M. K. Anwar, "Hijab: Antara Tren dan Syariat di Era Kontemporer," *Indones. J. Soc. Sci. Rev.*, vol. 1, no. 1, pp. 11–20, 2022.
- [13] R. F. Astuti and S. Aini, "Mengurai Diskriminasi Terhadap Wanita Berhijab Syar'I: Perspektif Nilai Kemanusiaan," *An-Nur J. Stud. Islam*, vol. 16, no. 127, pp. 127–142, 2024, <https://doi.org/10.30640/trending.v2i3.2638>.
- [14] "EksistensiKebudayaanAcehdalamMenghadapiTantanganWesternisasi."
- [15] Vina Rohmatika, Salim Rosyadi, Fajar Gilang Hermawan, and Mochamad Miftahuddin, "Studi Tematik Hadis Tentang Mendahulukan Yang Kanan Dalam Tinjauan Syar'i," *Tabsyir J. Dakwah dan Sos. Hum.*, vol. 5, no. 3, pp. 125–137, 2024, <https://doi.org/10.59059/tabsyir.v5i3.1360>.
- [16] M. T. Dewi and C. Puspitasari, "Penerapan Konsep Syar'I Modern pada Desain Busana Pengantin Muslimah," *Atrat*, vol. 6, no. 3, pp. 235–241, 2018.
- [17] Asiva Noor Rachmayani, "Faktor - Faktor Yang Berhubungan Dengan Perilaku Penggunaan Kontrasepsi Pada Wanita Usia Subur (Wus) Di Provinsi Sumatera Utara (Data Sdki Tahun 2012)" P. 6, 2015.
- [18] S. Pokhrel, "No TitleELENH," *Αγαη*, vol. 15, no. 1, pp. 37–48, 2024.
- [19] S. Sutarto, "Kontribusi Keluarga dalam Menanamkan Nilai-nilai Pendidikan Islam Untuk Membentuk Karakter Islami Remaja," *Belajea J. Pendidik. Islam*, vol. 8, no. 1, p. 67, 2023, <https://doi.org/10.29240/belajea.v8i1.6602>.
- [20] A. Mahdia, "Pengaruh Konten Influencer Di Media Sosial Terhadap Kesejahteraan Psikologis Remaja Akhir," *J. Psikol.*, vol. 11, no. 2, pp. 172–179, 2018, <https://doi.org/10.35760/psi.2018.v11i2.2262>.
- [21] R. Oktaviani, R. Triwoelandari, and I. Hamdani, "Pengaruh Pemahaman Agama Islam Terhadap Etika Berpakaian," *Ta'dib J. Pendidik. Islam*, vol. 8, no. 1, pp. 611–617, 2019, <https://doi.org/10.29313/tjpi.v8i1.5169>.
- [22] R. Amaliya, S. N. K., and F. N. Asyahidida, "Kekerasan Berbasis Gender Online Dalam Fenomena Akhwat Hunter: Objektifikasi Perempuan Berpakaian Syar'I," *J. Anal. Sosiol.*, vol. 12, no. 3, 2023, <https://doi.org/10.20961/jas.v12i3.70853>.
- [23] P. Etika, B. Kampus, I. Diri, T. Pola, B. Muslim, and E. I. S. L. Am, "Pengaruh etika berpakaian kampus dan identitas diri terhadap pola konsumsi busana muslim," 2024.
- [24] A. Sukanto, "Ketegangan Antar Kelompok Agama pada Masa Orde Lama sampai Awal Orde Baru," *Indones. J. Theol.*, vol. 1, no. 1, pp. 25–47, 2013, <https://doi.org/10.46567/ijt.v1i1.90>.
- [25] M. Chodijah, "Bullying Behavior Among Elementary School Students In East Bandung Region," *Indig. J. Ilm. Psikol.*, vol. 3, no. 2, pp. 51–56, 2019, <https://doi.org/10.23917/indigenous.v3i2.6057>.
- [26] P. H. Pengabdian and K. M., vol. 2, no. 4, 2024, <https://journal.aspirasi.or.id/index.php/ASPIRASI>.
- [27] W. G. Rachmawati, "Hubungan antara religiusitas islami dengan gaya berpakaian muslimah," pp. 1–11, 2021.
-

- [28] N. L. Mauliddiyah, Pengaruh Permainan Tradisional terhadap Perkembangan Motorik Pada Siswa. p. 6, 2021.
- [29] F. Nina Ari Purnama, Fikriah Noer, “Pengaruh Media Sosial Terhadap Busana Mahasiswa Fkip Unsyiah,” *J. Ilm. Mhs. Pendidik. Kesejaht. Kel.*, vol. 3, no. 4, pp. 27–38, 2018, [Online]. Available: <https://jim.unsyiah.ac.id/pkk/article/view/11946>
- [30] F. P. Lestari, “Identitas Sosial Kaum Waria Sebagai Dampak Diskriminasi Sosial Masyarakat (Studi Kasus : Waria di Mangga Besar, Jakarta Barat),” pp. 1–177, 2015.
- [31] C. N. Girsang, “Pemanfaatan Micro-Influencer pada Media Sosial sebagai Strategi Public Relations di Era Digital,” *Ultim. J. Ilmu Komun.*, vol. 12, no. 2, pp. 206–225, 2020, <https://doi.org/10.31937/ultimacomm.v12i2.1299>.
- [32] Asiva Noor Rachmayani, “Faktor–Faktor yang Behubungan dengan Perilaku Penggunaan Kontrasepsi pada Wanita Usia Subur (WUS) di Sumatera Utara” no. 21404038, p. 6, 2015.
- [33] K. R. Anggen Suari and I. M. Sarjana, “Menjaga Privasi di Era Digital: Perlindungan Data Pribadi di Indonesia,” *J. Anal. Huk.*, vol. 6, no. 1, pp. 132–142, 2023, <https://doi.org/10.38043/jah.v6i1.4484>.
- [34] R. Adolph, Asuhan Gizi Pada Pasien Diabetes Melitus, Kanker Tulang Belakang, Bronkopneumonia, Dan Paresis Fasialis di Ruang Rawat Inap Melati 4 RSUP dr. Soeradji Tirtonegoro Klaten. pp. 1–23, 2016.
- [35] Nur Kholis, E. Puspitasari, and Hariyadi, “Dinamika Gerakan Dakwah Salafi pada Masyarakat Multikultur di Indonesia,” *Al-Ubudiyah J. Pendidik. dan Stud. Islam*, vol. 4, no. 2, pp. 52–65, 2023, <https://doi.org/10.55623/au.v4i2.233>.
- [36] S. Fitriani, “Keberagaman dan Toleransi Antar Umat Beragama,” *Anal. J. Stud. Keislam.*, vol. 20, no. 2, pp. 179–192, 2020, <https://doi.org/10.24042/ajsk.v20i2.5489>.
- [37] S. Winurini, “Hubungan Religiositas dan Kesehatan Mental pada Remaja Pesantren di Tabanan,” *Aspir. J. Masal. Sos.*, vol. 10, no. 2, pp. 139–153, 2019, <https://doi.org/10.46807/aspirasi.v10i2.1428>.
- [38] S. A. B. dan M. Ulfa Alfiana, “Jurnal berita sosial,” *J. Ber. Sos.*, p. 7, 2024.
- [39] J. Pendidikan, “Cendikia Cendikia,” vol. 2, no. 3, pp. 454–474, 2024.
- [40] R. Nofriadi, “Peran Spiritual Leadership Dalam Membentuk Pola Berpakaian Seragam Islami Di Sekolah : Perspektif,” 2024, <https://doi.org/10.30983/al-marsus.v2i1.8578>.
- [41] U. Nadhiroh and A. Ahmadi, “Pendidikan Inklusif: Membangun Lingkungan Pembelajaran Yang Mendukung Kesetaraan Dan Kearifan Budaya,” *Ilmu Budaya J. Bahasa, Sastra, Seni, dan Budaya*, vol. 8, no. 1, p. 11, 2024, <https://doi.org/10.30872/jbssb.v8i1.14072>.