
Islamic Clothing, Religiosity, and Da'wah Communication

Kurniati Abidin¹, Rasyidah Zainuddin², Andi Burchanuddin³, Syamsu Kamaruddin⁴

¹IAIN Bone – Fakultas Syariah- kurniatiarifabidin@gmail.com.

²STKIP DDI Mamuju – Pendidikan Sosiologi – georgiana.aan07@gmail.com

³Universitas Bosowa – FISIP – andibur@universitasbosowa.ac.id

⁴Universitas Negeri Makassar – syamsukamaruddin@gmail.com

Abstract

Clothing is one of the results of human culture which has many functions such as health functions, ethical functions, and aesthetic functions. At the same time, clothing also gives the impression to the public as a form of communication inherent in it. This article aims to reveal clothes with the impression of communication to others. One of the clothes referred to is Muslim clothing which includes a robe, robe, turban, cingkrang pants (for men), and a headscarf (for women). This research method uses descriptive quantitative method with 50 respondents consisting of 25 men and women each. The results showed that Muslim clothes gave many impressions such as the impression of faith, the impression of sunnah, the impression of syar'i and so on. The conclusion of this research is that clothes always leave an impression and message. These impressions and messages are received by the public as a form of communication for the wearer. Muslim clothing gives the impression of religiosity and spirituality.

Keywords: *syar'i clothing; communicative messages and impressions; religious and spiritual.*

INTRODUCTION

One of the cultural characteristics that exist in humans is clothing. Clothing has many benefits, including protecting humans from the weather, displaying beauty (aesthetics), as a representation of politeness / ethics (Firdaus et al., 2021)(Subhan, 2020). Even in Islam itself, the clothing has a more specific function, including: Maintaining the sting of heat and cold and things that disturb peace, ornaments and clothes of devotion, and covering of genitals. (A. N. Hasanah, 2020).

Clothing is part of fashion or fashion as well as a symbol or identity of a certain person or group. The results of research on the Punk community found that their clothes, which were full of chain accessories, were their identity (Berek, 2014). Interestingly, many of these accessories are also used by young people outside the Punk community and this has a different meaning from that attached to the Punk community as well as shows that the clothes attached to the individual repeatedly represent the identity of the individual concerned as well as the result of social construction.

Clothing as fashion has become a trend in today's post-modernity era. Clothing can be something functional as well as a market commodity and a political commodity. As a market commodity, it has a strong correlation with capitalism (Anafarhanah, 2019). As a political commodity, it has strong access to power (Pribadi & Jasmine, n.d.). The closest example of a political commodity is in the contestation for the last presidential election of the Republic of Indonesia, where all presidential candidates have characteristic clothing such as plaid shirts and plain white shirts. Residents who wear these clothing models will be identical as supporters of certain candidates (Suryowati, 2019). These clothes then become mass-produced market commodities to enliven the presidential election. Economically, this has a big impact on the chain of clothing manufacturers as part of capitalism. It is in this context that political and economic commodities experience a commodification that benefits the many parties involved in it.

According to Featherstone (Trisnawati, 2011), clothing is a fashion in the contemporary era because it expresses itself and has implications for its wearer. Therefore, clothing has a communication function (Ibrahim, 2007) including Islamic clothing.

Islamic clothing is also a part of social construction. It represents or communicates many things, especially a person's religious perceptions and behavior. Non-verbally, Islamic clothing such as the headscarf represents kindness, purity, and so on (Risnayanti & Cangara, 2011) (Abidin & Halim, 2019). In this regard, this study poses the following questions: (1) what forms of Islamic clothing are used? (2) what are the forms of da'wah communication in Islamic clothing? (3) what forms of religiosity are communicated through Islamic clothing?

RESEARCH METHODS

Type of research

This type of research is descriptive quantitative, namely research that describes in detail the objectives of this study by using quantitative data or numbers as a basis for conducting analysis. This is different from qualitative research which uses interview data as the basis for analysis.

Research Variable

In this study, the variables determined are as follows: (1) Islamic clothing, which is defined as clothing that represents Islam, such as men's and women's Muslim clothes, headscarves, and short pants. (2) dakwah communication, is defined as a message of religious symbols received by other people or the public on such Islamic clothing. (3) religiosity, defined as an impression or message received by users of Islamic clothing and other people who see Islamic clothing..

Data Resource

This study determined 50 people as respondents with details of 25 men and women, using the quota sampling method. Questionnaires were distributed to these respondents whose items were related to the objectives of this study, namely Islamic clothing, da'wah communication, and religiosity..

Research Instrument

This study used a research instrument in the form of a questionnaire, containing a number of question items related to Islamic clothing, da'wah communication, and religiosity. The questionnaire is divided into three parts, the first part is about the type of Islamic clothing that has been or has always been worn. The second part is about dakwah communication, and the third part is related to attitudes or perceptions about the religiosity of Islamic clothing. All sections of the questionnaire use nominal data.

Data Collecting Technique

This study used the following data collection techniques: (1) questionnaire. This questionnaire is only used in quantitative research methods in capturing data from respondents. This questionnaire contains a number of question items derived from the research variables.

Data Analysis Technique

Data analysis used frequency tabulation with percentage technique. Quantitatively, this technique calculates the average number of an item. This figure is then used as the basis for conducting descriptive analysis.

RESULTS AND DISCUSSION

Results

1. Form of Islamic Clothing

The form or model of clothing always represents the identity of something, such as a certain group, organization, ethnicity, and even religion. Through this model, something can be identified as a characteristic, including the colors used. For example, the blue color is widely used by BCA and Mandiri banks, or the green color used by Bukopin and Syariah Mandiri banks for state-owned organizations. The color red is also widely used as the dominant color in ethnic Chinese, or the dominant black color is used by the Kajang and Toraja ethnic groups, and so on..

Likewise with the type or model of clothing, there are special clothes by flight attendants, there are also special clothes for restaurant waiters (a symbol of the

profession). There are also clothes for monks / nuns, priests, monks, and so on as a religious identity.

In Islam, it is also known as Islamic clothing which is the identity of the Islamic religion. In this study, the clothes only present five forms of Islamic clothing which are used as the object of the question items in the questionnaire as in Figure 1 below.

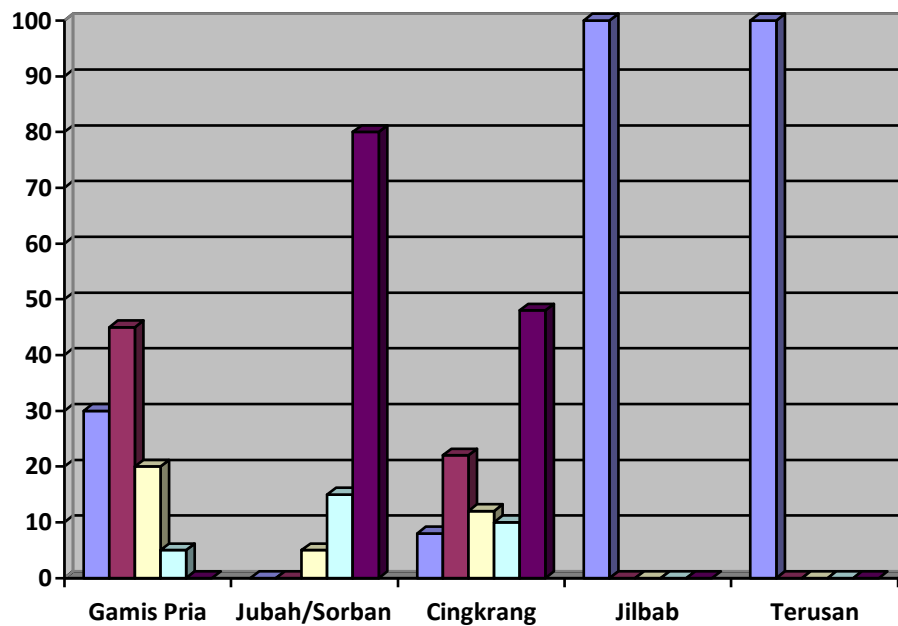


Figure 1. Distribution of Respondents' Answers about the types of Islamic clothing used (source: questionnaire, 2021).

Figure 1 above classifies 5 types of Islamic clothing into 2 groups, namely (a) men's clothing including Muslim clothes, robes with turban and cingkrang pants, and (b) robes (overalls), and headscarves..

The respondent's answer as seen in Figure 1 above implies that all respondents make Islamic clothing as Islamic identity. It can be seen that the average choice of answers leads to 'often' and 'always' as the dominant answers which are more widely chosen than the alternative answers to 'sometimes', 'rarely', and 'never'. This answer applies to both men and women.

2. Da'wah Communication

Da'wah communication is an impression or message that is transformed by a symbol of clothing that is worn and received or captured by the public as the recipient of the message / impression..

Figure 2 below presents respondents' answers as recipients of messages / impressions on Islamic clothing.

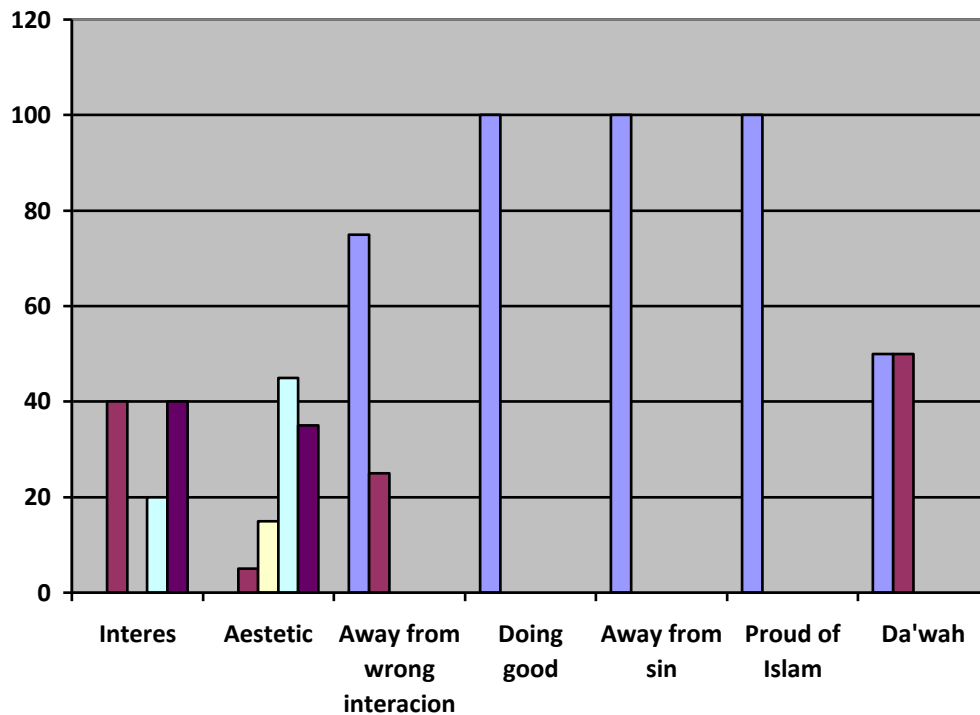


Figure 2. Distribution of Respondents' Answers related to da'wah communication through Islamic clothing (source: questionnaire, 2021).

The indicators of 'da'wah communication' which are defined in Figure 2 above get various responses. The answer describes their reasons based on their condition or acceptance of Islam as a whole through the symbol of clothing.

Looking at their answers, it can be seen that they generally catch the message of Islamic clothing as a symbol or Islamic religious identity that must be proud of. In fact, with this identity makes them excited or motivated to always do good and avoid sins, and avoid wrong associations because this is also the teaching of Islam..

For indicators of clothing as beauty and motivation or reasons for being religious, only a small proportion of respondents responded.

3. Islamic Clothing Religiosity

Every individual who wears Islamic clothing will receive an impression or message as a form of communication transformation. Then, the impression or message that is captured also manifests in the form of an attitude or perception of the object it receives.

The religiosity of Islamic clothing is a perception or attitude generated by individuals who receive messages or impressions after seeing other people wearing Islamic clothing, as presented in Figure 3 below.

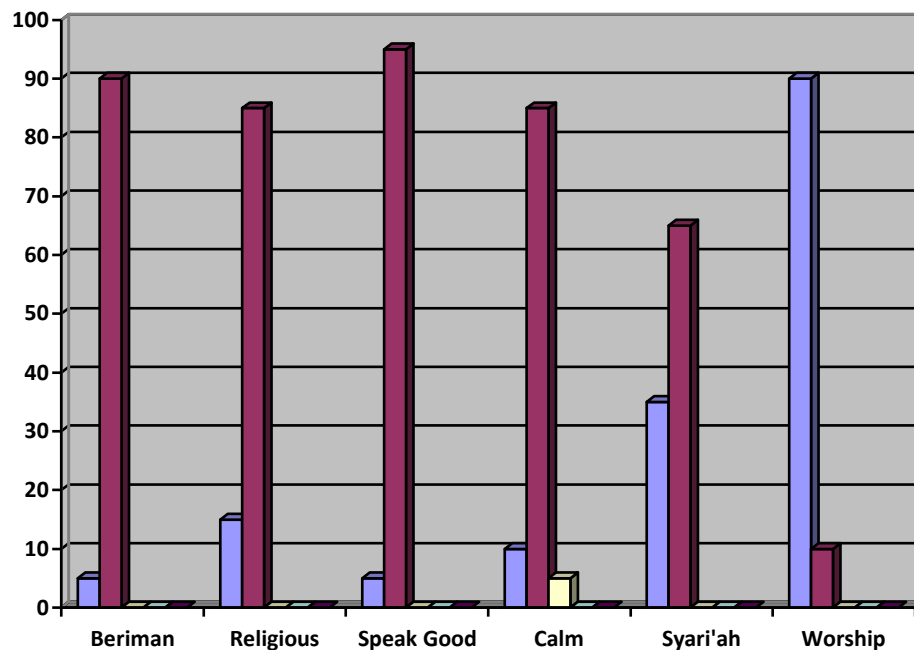


Figure 3. Distribution of Respondents' Answers related to the religiosity of Islamic clothing (Source: questionnaire, 2021).

Figure 3 above describes the items / indicators as follows: (1) respondents feel close to God so that their faith increases when wearing Islamic clothes, dominant is often (90%) felt, 5% each who always and sometimes feels it, and no one has never felt it. (2) related to respondents feeling spirituality or religiosity, there were 15% who always felt spiritual religious, and 85% dominant who often felt it. (3) Islamic clothing also conditions respondents to speak good things, this is felt by almost all respondents in the frequent category (95%), and only 5% always do it. (4) Respondents felt that the comfort of their soul was acknowledged by 85% with the frequent category, and 10% who always felt it, and only 5% who sometimes felt it when wearing Islamic clothing. (5) There are 35% of respondents who always feel according to the sunnah, and 65% who often feel according to the sunnah when wearing Islamic clothes. (6) Almost all (90%) of respondents felt that their worship had increased, and 10% who often felt that their worship had increased.

The description of the table above shows that the respondents experienced better things when wearing Islamic clothes.

Discussion

Clothing is no longer just a culture, social norm or identity. However, clothing has transcended all of these things. Clothing has also undergone social evolution or development

towards a postmodern direction which has led to it becoming a lifestyle and showing social symbols and status. Clothing becomes a marker or a marker for a person to be in a certain social stratification in a community (Hartini, 2019). This statement - as a reality - shows that clothing (fashion) is a means of communication for a person or the clothes he wears.

In the context of da'wah communication, clothes always show messages and impressions of one's religious attitudes and behavior. Especially in Islam, the term "Islamic dress" is made with certain characteristics that differ from styles, motifs, etc. to other clothes. Wearing Islamic clothing will give the impression that the individual concerned is a person who believes in Islam and has Islamic behavior. In fact, someone will be considered as someone who understands religion, is religious, and avoids despicable actions that are far from Islam.



Sumber: okezone.com. (Putri, 2020)



Sumber: suara.com. (Ariefana & Raharjo, 2020)

Figure 1. [Islamic Clothing model]

Writing about the behavior of the Tabligh congregation in preaching, always appearing in robes and turbans giving the impression of religiosity (Halim, 2011). In fact, for the Tabligh congregation themselves, these robes and turbans condition them to have a religious sense to be close to God (Kamaruddin & Zainuddin, 2020) and strengthen the internal solidarity of members of religious groups. (U. Hasanah et al., 2020).

As a fashion, Islamic clothing has evolved or developed so that it has an impact on other aspects. Nonetheless, this is something natural because it will not reduce the value of the communication transformed in it. The impression and message contained in Islamic

clothing will be conveyed to the public if it is manifested in Islamic behavior as well (morality).

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

Islamic clothing commonly used by male and female Muslims, including: robes, robes and turbans, cingkrang pants, headscarves, and overalls; Da'wah communication that takes place in Islamic clothing, among others; the attractiveness of practicing Islam and the spirit of spreading it (*da'wah*), being protected from wrong associations, the spirit of doing good and avoiding sin, a sense of Islamic pride, and aesthetic aspirations; As for the religiosity contained in these clothes, among others, feel close to God and become more faithful, more religious to speak good things, feel the calm of the soul, are more in accordance with the Shari'a or sunnah of the Prophet, and increase worship.

Suggestion

Islamic clothing should not be limited in form only to the description above, but should be extended to the suitability of the clothes and the behavior of their wearers. For example, someone who wears a long trousers and long shirt, and wears a national cap or songkok and is accompanied by good behavior, it can be categorized as Islamic clothing..

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