



FACTORS INFLUENCING THE OBSERVANCE OF YOUNG FEMALE MUSLIM DRESS CODE IN COTABATO CITY AND MAGUINDANAO DEL NORTE

BAINORHATA PIANG SOLAIMAN, MA

Abstract

Islamic apparel has been used to signify purity, denote status or formal functions differentiate Muslims from non-believers, and define gender. Historically, dress in the Islamic world communicated the wearer's rank and status, occupation, and religious affiliation.

Restatement of the Problem and Methodology, This study aimed to determine the factors affecting Muslim dress code among young Muslim females in Cotabato City and Maguindanao Del Norte, during the school year 2022-2023. Specially, it sought answers to the following questions: 1. What are the factors that influence Muslim female's dress code in terms of: Social Media; Beliefs; Practices; Culture; and Narrations? 2. to what extent of the students' attitude towards Muslim Dress Code? 3. Is there any significant influence between and among the factors and the student's attitude towards Muslim Dress Code?

Descriptive was used to describe the factors that influence the Muslim female dress code and attitude of the students towards its Dress code.

Summary of Findings, The result revealed that the factors that influence Muslim female's dress code in terms of Social Media has the over-all mean of 2.64 interpreted as Evident; Belief has the over-all mean of 2.70 interpreted as Evident; Practices got the over-all mean of 2.73 interpreted as Evident; Culture obtained the over-all mean of 2.84 interpreted as Evident; and Narrators garnered the over-all mean of 2.86 interpreted as Evident. The respondents' responses on the attitudes towards Muslim dress code that the over-all mean of 2.98 interpreted as Evident. The significant between the factors and the student's attitude towards Muslim dress code the over-all mean of 3.04 interpreted as Evident.

Keywords: *Qur'an A Talagunay, Hadith, Sunnah, Religion, Influence, Observance, Muslim Dress Code, Muslim Female, Culture, Practices, Narrations and Beliefs.*

INTRODUCTION

Islamic dress codes promote modesty and aim to lessen social vice and immorality. The Islamic dress code, outlined by Ahmad (2017), calls for modest clothing that doesn't draw excessive attention from other people. But historically, particularly when it comes to women, non-Muslims have connected religious persecution to the Islamic

attire standard. The niqab or headscarf worn by Muslim women is truly a symbol of their devotion to the Almighty Allah SWT.

The Islamic attire must be followed by both men and women. Its objective is to protect community as an entire and promote modest dress and behavior. It creates a boundary between the sexes and helps us to lead modest, respectable lives.

In Islam, clothing has two functions: to sufficiently protect the human body and to guarantee that one's appearance does not insult others. The most important aspect of Islamic clothing is that it discourages arrogance, excess, and exhibitionism. This may recall (i.e. leave falsehood and follow truth) from the Ayat of Allah, according to Surah Al'Araf ayah 26. "O Children of Adam! We provided you clothing as ornament, to cover oneself (hide your private parts, etc.), and as the raiment of truth, which is preferable.

All trustworthy Muslim thinkers all through the history of Islam agree that all Muslim men and women have an obligation for adhering to the dress code's obligations. These guidelines are based on proof from the Quran and the Sunnah. Islam places significant importance on women, and its apparel laws are intended to protect and maintain her dignity and worth. Hijab is the term used most frequently in reference to covering.

Say to the believing women to lower their eyes, preserve their private parts (from sins), and not display their attractiveness and ornaments with the exception what show up thereof, as stated in Surah Al-Ahzab Ayah 59 of the Holy Qur'an. Allah (swt) said to the Prophet: "Tell your wives, your daughters, and and the female believers to cover all of their bodies with cloaks (veils) and it will be great if people knew about these individuals (as free, respectable women) so.

Muslims' apparel has drawn a lot of attention lately, with some groups arguing that restrictions on it are restrictive or offensive, especially to women.

As a result, the goal of this study is to look into and investigate the variables that affect how young Muslim females dress in Cotabato City and Maguindanao Del Norte.

METHOD

This study used Descriptive – correlational method of research. This is appropriate since the study attempts to find out the factors that might influence the students

Muslim dress code. Descriptive were used to describe the extent of the social media, culture and attitude of the students towards the Muslim Dress code.

Further, correlational was also used to determine the influence of the factors and the students' attitude towards Muslim dress code. According to Durnham (2015), this type of research helps describe phenomena through gathering quantitative data using surveys and relating the relationship of the variable using statistical tools.

The study was conducted at Cotabato State University (CSU) JamiatCotabato and Institute of Technology Inc. (JCIT) and Mindanao State University – Maguindanao (MSU). The university and Institute cater diverse students not only from Cotabato City and Maguindanao Del Norte but from South Central Mindanao. Specifically, the study was conducted at the College of Islamic Studies of the biggest academic unit of the university and institute.

The third-year students at Cotabato State University, Jamiat Cotabato and Institute of Technology Inc., and Mindanao State University - Maguindanao, specifically the Islamic Studies Department, were the study's target respondents. With a total of 100 respondents, there were 50 respondents from Cotabato State University, 25 from Jamiat Cotabato and Institute of Technology Inc., and 25 from Mindanao State University - Maguindanao.

A self-survey questionnaire was used to gather data from the respondents. The questionnaire was composed of four parts. Part one was the factors such as the extent of social media and culture. Part two was the attitude of the respondents towards the Muslim Dress Code. Part three was significant influences between the factors and the student's attitude towards Muslim Dress Code, and Part four was the personal interview guide for respondents.

RESULTS AND DISCUSSIONS

Factors that Influence Muslim Dress Code

The Manifested factors that influence Muslim Dress Code in terms of social media, beliefs, practices, culture and narrations are presented in Table 1.1, 1.2, 1.3. 1.4 And 1.5 respectively.

Table 1.1. Mean Rating on the Factors that Influence Muslim Dress Code in terms of Social Media. N=100

Item	Mean	Interpretation
1.Muslim youth use YouTube to influence Muslim dress code.	3.05	Evident
2.Muslim youth use Facebook for socialization.	3.79	Highly Evident
3.Muslim youth use Twitter for entertainment	3.17	Evident
4.Muslim youth use WhatsApp to gather information.	1.62	Less Evident
5.Muslim youth use Tiktok as leisure during free time.	1.75	Less Evident
6.Muslim youth use Instagram as their guide in proper way of dressing.	2.39	Less Evident
7.Muslim youth uses social media to improve proper dressing.	3.83	Highly Evident
8.Muslim youth uses social media to follow what is latest mode of dressing.	1.56	Less Evident
Over-all Mean	2.64	Evident

Legend: 3.46 – 4.00 Highly Evident 2.46 – 3.45 Evident
1.46 – 2.45 Less Evident 1.00 – 1.45 Least Evident

As presented in the table above, table 1.1 item 7 states “Muslim youth uses social media to improve proper dressing” got the highest mean score of 3.83, interpreted as “Highly Evident”. This result implies that the Muslim youth Always Manifested direct use of social media to improve their proper dress code. This result is supported by (Zabeen et al., 2017). Muslim women of all ages have begun to favor modest clothing in recent years, viewing clothing choices as more of a fashion statement than a religious one.

In terms of Contradiction in combining the Hijab with Fashionable Western Clothes or make up stated on my interview, Majority of the respondents of Jamiat Cotabato of Institute 3rd year ABIS stated that: "I have nothing against makeup, clothes, or fashion. A woman should look good, dress nicely, and wear great clothes and jewelry—but not in public.". (December 12, 2022). Some of them they say: “Theologically, yes, in actuality, hijab is a cultural practice which also serves as part

of our identity. So it combined with aspects of their Western cultural norms as well". (December 05, 2022). In 100 respondents, 70 of them they stated that: "A big No for me, because hijab it's not just hijab "Hindi lang ito Hijab" it's a symbol of a Muslim woman, and it's not just for fashion, if you wear hijab it's still more beautiful and more pleasant without makeup on your face". (January 09, 2023)

On the other hand, the respondents rated item 8, which state that the Muslim youth uses social media to follow what is latest mode of dressing, as the lowest with a mean score of 1.56 interpreted as "Less Evident". This result implies that the Muslim youth Sometimes Manifested using social media to follow what is latest mode of their dress code.

Islamic clothing has been used for millennia to denote gender, signify rank or formal roles, distinguish believers from non-believers, and symbolize purity, according to Encyclopedia of Islam and the Muslim World (2004).

In general, the table obtained the over-all mean of 2.64 and interpreted as evident. This implies that the young Muslim females are wearing dress code as manifested in their religion.

Table 1.2. Mean Rating on the Factors that Influence of Muslim Dress Code in terms of Beliefs. N=100

Item	Mean	Interpretation
1.Buy clothes regardless of the current fashion.	1.39	Least Evident
2.Concerns about fashion, modest prizes and wear ability.	3.35	Evident
3.Preferred to buy well-known designer labels.	1.56	Less Evident
4.Confident with the prepared designs.	3.73	Highly Evident
5.Feel good when buying something new.	4.00	Highly Evident
Over-all mean	2.70	Evident

Legend: 3.46 – 4.00 Highly Evident 2.46 – 3.45 Evident

1.46 – 2.45 Less Evident 1.00 – 1.45 Least Evident

The table revealed that the respondents rated item 5, which states that the “feel good when buying something new” got the highest mean score of 4.00, and interpreted as “Highly Evident”. This result implies that buying something new for their dress code was Always Manifested to them.

Based on the first question in my research interview majority of them they answered: “Yes, because Qur’an instructs us, that clothing is meant to cover our private areas and be an adornment” . (December 05, 2023)

Some of them say: “Yes, because as a Muslimah we should respectable cover all expect our hands and face”. (December 12, 2022)

Some of the respondents answered my interview question as stated: “Yes, it should cover the whole body, it should be thick enough, loose and not tight, it should not be decorated and not be perfumed”. (January 09, 2023)

The outcome is consistent From an Islamic perspective, clothing has two functions: to conceal the body and to enhance one's appearance. One of the favors that Allah Subhanahu wa ta'ala bestows upon mankind is dress and ornamentation: "O children of Adam! Undoubtedly, we gave you clothes to wear as both an ornament and a way to hide your shame. Verse 26 of Surah Al-'Araf

Further, the same table reveals that respondents rated item 1, states that “buy clothes regardless of the current fashion” obtained the lowest with a mean score of 1.39, and interpreted as “Least Evident”. This result implies that buying clothes regardless of the current fashion was Seldom Manifested to them in terms of belief. Allah warns individuals in the verses that follow that both being nude and neglecting one's appearance are traps set by Satan. "O descendants of Adam! Satan tried to lure your parents (Adam and Eve) out of the Garden by robbing them of their clothing and showing them their nakedness, Surah Al'Araf ayah 27 warns.

To summed it up, the table garnered the over-all mean of 2.70 and interpreted as evident. Meaning, using dress code as part of their life and as stated in Surah Al-'Araf ayah 26 that the children of Adam to use clothing that cover your shame of as adornment to you.

Table 1.3. Mean rating on the Factors that influence of Muslim Dress Code in

terms of Practices. N=100

Item	Mean	Interpretation
1. Muslim dress code lead to security problem in society	3.00	Evident
2. Muslim obligatory dress code standardizes Faith	3.68	Highly Evident
3. Muslim dress code make Muslim female well-disciplined	3.45	Evident
4. Muslim dress code lead to security problem outside in residence	2.50	Highly Evident
5. Muslim dress code eliminate your free will	2.20	Less Evident
6. Gaudy clothes distract your Studies	1.00	Least Evident
Over-all mean	2.73	Evident

Legend: 3.46 – 4.00 Highly Evident 2.46 – 3.45 Evident
 1.46 – 2.45 Less Evident 1.00 – 1.45 Least Evident

As shown in the Table, the item 2 “Muslim obligatory dress code standardizes faith for the highest mean score of 3.68 and interpreted as “Highly Evident”. This result implies that the obligatory dress code is standardizes their faith and always manifested to them. While the item 6, which states that the “gaudy clothes distract their studies”, as the lowest mean score of 1.00, and interpreted as “Least Evident”. This result implies that the gaudy clothes distract their studies and it was seldom manifested to them in terms of their practice.

This is supported by Allah s.w.t. in Surah An-Nur Ayah 31, where Muslim women are commanded to dress modestly and cover their awrah in accordance with Allah's decree, such as by donning robes, headscarves, veils, dresses, scarves, pants, and fabric drapes, and are also permitted to do so in accordance with their respective local cultures. Most experts agree that Muslim women should cover their whole body, with the exception of their face and palms, when clothing. Islam permits behavior that is respectable, casual, unattractive, unsexy, or not provocative. The cloth ought to be substantial, not delicate. Too much color should be avoided. Allah SWT appoints: "... And let their veils up to his chest."

Also, this is supported by (Ssenyonjo, 2007, p.657 People often display their religious beliefs through their attire, accessories, or body art in societies where religion is deeply ingrained. Every religious community has a symbol associated with its clothing in addition to being a means of expression. In the past, religious figures including priests, monks, priestesses, shamans, nuns, and others were expected to wear a certain way. Islam places a high value on the attire and associates it with unique meaning.

In Islamic societies, the dress code has come to represent a particular culture that supports the locals' religious convictions. Therefore, Muslim women serve as the transmitter and bearer of the Islamic community through their attire. Khimar (headscarf), hijab (a "veil" that covers the hair and shoulders), chador (a wide, black garment that covers the entire female body), burqa (the garment in which the entire body is covered and eyes are covered by a translucent or mesh fabric), and niqab (similar to burqa but with a slit in front of the eyes that are visible) are Islamic garments that are closely related to the position of women in Islamic societies.

Generally, the Table showed the overall mean of 2.73 and interpreted as evident. This implies that young Muslim women wear dress code based on their religious practices.

Table 1.4. Mean Rating on the Factors that Influence of Muslim Dress Code in terms of Culture. N=100

Item	Mean	Interpretation
1. Muslim females have felt distracted by clothing when dress code is too strict.	3.34	Highly Evident
2. Muslim dress code helps in making college female students ready for the corporate world	3.76	Highly Evident
3. Wearing Muslim dress code will make female act more responsible.	4.00	Highly Evident
4. Muslim female follow appropriate dress code.	2.34	Less Evident
Over-all mean	2.84	Evident

Legend: 3.46 – 4.00 Highly Evident 2.46 – 3.45 Evident

1.46 – 2.45 Less Evident 1.00 – 1.45 Least Evident

As gleaned on the Table, the respondents rated item 3, states that “wearing Muslim dress code will make female act more responsible”, as the highest mean score of 4.00, and interpreted as “Highly Evident”. This result implies that the wearing of dress code will make the Muslim woman act more responsible and it was always manifested to them in terms of their culture. While the item 4, states that “Muslim female follow appropriate dress code” and it was sometimes manifested to them.

In my interview about what feelings that when not wearing Hijab exposes an unpleasant attention toward male some respondents say: “yes, I don't feel comfortable when I'm not wearing my hijab in front of men. Because I feel like my head is being cut off if I'm not wearing it, and I'm ashamed of them when they see my hair, especially the creator of us”. (December 05, 2022)

Allah s.w.t.'s statement in Surah Al-Ahzab Ayah 59, "O Prophet! Tell your wives, daughters, and other female believers to cover their entire bodies with cloaks (veils), leaving only their eyes (or one eye) open to see the path. It would be great if people knew about them (as free, respectable women) so as not to be irritated. And Allah is Most Merciful and Forgiving.

This table shows the overall mean of 2.84 and interpreted as evident. This implies that young Muslim female wear dress code based on their religious cultures.

Table 1.5. Mean Rating on the Factors that Influence of Muslim Dress Code in terms of Narrators. N=100

Item	Mean	Interpretation
1.The hijab (veil) must conceal the entire body except the face and the hands.	2.35	Less Evident
2.It should not be perfumed. This prohibition applies to both the body and the clothes.	2.95	Evident
3.It should not resemble the clothing that is specific to the non-Muslims.	3.24	Evident
4.It should not be translucent or tight. Tight clothes, even if they conceal the color of the skin, still describe the size and shape of the body or part of it, and create vivid images.	3.52	Highly Evident

Over-all mean	2.86	Evident
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Legend:
 3.46 – 4.00 Highly Evident 2.46 – 3.45 Evident
 1.46 – 2.45 Less Evident 1.00 – 1.45 Least Evident

Out of 100 respondents, 30 respondents stated in my interview questionnaire about parents forcing their daughter to wear loose clothes: “No, as a daughter I am trying to convince myself to wear loose clothes because I want to practice myself not wearing a tight dress”. (December 05, 2022). Most of the respondents express their feeling and experience about how they wear loose clothes. “Yes, they force me to wear loose clothes, because that is for me not for them and obey my parents, yes of course. But not when it comes to my own personal matters”. (December 12, 2022).

Moreover, the respondents explained that “they did not force by their parents” in wearing loose clothes, this is how the respondents described: “No, my mother and father did not force me to wear loose clothes, because I know that wearing loose clothes is also for me and not for them, because sometimes when we wear short clothes, we are the first to be insulted by men” . (January 09, 2023)

This is sustained by Allah s.w.t in Surah Al-Ahzab Ayah 55: “If the Prophet's wives are seen without coverings, it is permissible for them to do so in front of their fathers, sons, brothers, brother's sons, sons of their sisters, own (believing) women, and female slaves as long as they uphold their responsibility to Allah. Allah is unfailingly the only One who can see everything”.

The Table above showed the overall mean of 2.86 and interpreted as “Evident”. This indicates that the influence of dress code in terms of narrators was often manifested for them. However the item number 4, got the highest mean of 3.52 and interpreted as highly evident. Hence item number 2 got the lowest mean of 2.85 and interpreted as evident.

Extend of Students' Attitudes towards Muslim Dress Code

Table 2. Presents the mean and interpretation of the respondents' response as manifested by their Attitudes towards Muslim Dress Code.

Table 2. Mean Rating on the Attitudes towards Muslim Dress Code.

Item	Mean	Interpretation
1. Have freedom of choice.	3.82	Less Evident
2. Spends money for new trends of fashion.	3.35	Evident
3. Likes clothes that highlight my features.	3.86	Highly Evident
4. Chooses cloths that is acceptable in society	2.65	Evident
5. Chooses cloths based on body image.	2.56	Evident
6. Chooses cloths based on Muslim dress code	3.78	Highly Evident
7. Chooses cloths based on parents opinion	3.90	Highly Evident
8. Chooses cloths based on Islamic law.	3.53	Highly Evident
Over-all mean	2.98	Evident

Legend:
 3.46 – 4.00 Highly Evident 2.46 – 3.45 Evident
 1.46 – 2.45 Less Evident 1.00 – 1.45 Least Evident

Table 2 revealed that respondents rated item 7, which states that “choosing cloths based on their parents’ opinion”, got the highest with a mean score of 3.90, and interpreted as “Highly Evident”. While item 5 rated as the lowest mean score of 2.56 which states that the “choosing cloths based on their body image” interpreted as “Evident”. This result implies that they are choosing their clothes based on their parent’s opinion not their body image.

In relation to this finding from Surah Al-Ahzab Ayah 59, Allah (swt) said to the Prophet: Tell your wives, daughters, and other female believers to cover their entire bodies with cloaks (veils), leaving only their eyes (or one eye) open to see the path. It would be great if people knew about them (as free, respectable women) so as not to be irritated. And Allah is Most Merciful and Forgiving.

Generally, the Table showed the overall mean of 2.98 and interpreted as evident. This implies that young Muslim women wear dress code was often manifested.

Regression Analysis between Muslim dress code attitude, Social Media, Beliefs, Practices, Cultures and Narrations

The result of the regression revealed Muslim dress code attitude, social media, beliefs, practices, cultures and narrations was considered as student's attitude towards Muslim dress code component contribute significantly Beliefs, Practices and Cultures. As shown in table 1.2, table 1.3, and tale 1.4 respectively, the F values are 5283.898, 2878.461, 2898.372, 3511.041 and 8228.681 respectively and the probability is .000. This implied that student's attitude towards Muslim dress code have contributed much to betterment of wearing the young Muslim female dress code.

Regardless of color or material of their hijab, they stated: "Sometimes, because for me, color black hijab or abaya for me is symbol of love, power and dignity" (December 05, 2022). Most of the respondents of MSU-Maguindanao BAIS 3 stated that: "Actually, I don't care about color or material in wearing hijab, as long as I wear my hijab, I feel I'm beautiful, charming and good-looking". (January 09,2022). Majority of the respondents of Cotabato State University 3rd year BAIS stated that: "Yes, for me there is a significance of wearing colored hijab, like white hijab considered the purest and cleanest color in Islam, color green is symbol of heaven and heavenly beings, prophets and imams". (December 12, 2023)

This is supported by Islamic Jurisprudence (Fiqh) in the literature related to Islamic jurisprudence; Hijab is anything that covers the private body parts. Other terms related to dressing/clothing include khimar, dir sabigh, milhaf, and hijab. As noted in surah Al-Ahzab ayah 58, the Quran also describes a woman's covering as a hijab, which is a general head covering. When the Prophet PBUH's companions were directed to take something from his wife, they did so while hiding behind the hijab (cover). The term "hijab," which refers to clothing that covers the body, originated from an understanding of the two hadiths related by Abu Daud and Ibn Khuzaimah,

24 a comparison of verses 31 and 33 of the verses of the surahs An-Nur and Al-Ahzab, and some jurisprudence scholars' opinions regarding the females' duty to cover their aurat.

In general, the Table's overall mean value of 0.01 was seen as obvious. This suggests that the pupils' attitude toward the Muslim Dress Code was extensive and frequently displayed.

Table3. Regression Analysis between Muslim dress code attitude, Social Media, Beliefs, Practices, Cultures and Narrations.

	Sum of Squares	DR	Mean	F	Sig.
1 – Regression	19.193	1	19.193	5283.898	.000
Residual	.356	98	.004		
Total	19.549	99			
2 – Regression	19.225	2	9.612	2878.461	.000
Residual	.324	97	.003		
Total	19.549	99			
3 – Regression	19.335	3	6.445	2898.372	.000
Residual	.213	96	.002		
Total	19.549	99			
4 – Regression	19.417	4	4.854	3511.041	.000
Residual	.131	95	.001		
Total	19.549	99			
5 – Regression	19.504	5	3.901	8228.681	.000
Residual	.045	94	.000		
Total	19.549	99			
Total			0.01		.000

Correlation Matrix between the Factors and Students Attitude

The Table presents the result of the correlation matrix between the Factors and Students Attitude.

Table4. Correlation Matrix between the Factors and Students Attitude

Factors	Attitude	Description
Social Media	.990**	Highly Significant
Beliefs	.989**	Highly Significant

Practices	.992**	Highly Significant
Cultures	.994**	Highly Significant
Narrations	.997**	Highly Significant

** Correlation is significant the 0.01 level (2-tailed)

Findings reveal that there is a strong significant relationship between variable. As shown, the factors affecting influences the Muslim dress code among young Muslim females are correlated with one another, indicating Social Media coefficient value of .990**, Beliefs coefficient value of .989**, Practices coefficient value of .992**, Cultures coefficient value of .994** and Narrations coefficient value of .997**. There is a strong relationship between Social Media, Beliefs, Practices, Cultures and Narrations influencing the Muslim dress among young Muslim female.

This supported by Prophet (SAW) said: Two types of Hell's inhabitants stand out in my memory: those who beat people while wielding flogs like an ox's tail and the women who appeared to be naked while wearing clothing and were predisposed to evil. Their heads would be slanted to one side like the bukht camel's humps. They won't enter Paradise and won't be able to smell its aroma from such and such a distance (from a large distance), according to Sahih Muslim 5310.

If a woman wears tight revealing clothes than goes into the public, revealing her body shape, she is dressed but appears to be naked and If that seduces the Non Mehram men around her, then she is the one Prophet (SAW) prophesied in this Hadith. So, she should be modest, wear modest clothes and stay away from bad clothing.

Islam up-lifts the woman, gives them their rights and prescribed Hijab on them for their own protection. And instruct the believing women to "reduce (some) of their vision, guard their private parts, and not expose their adornment except that which [necessarily] appears thereof; and to wrap (some of) their head coverings over their chests, and not expose their adornment except to their husbands, their fathers, their

husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women.

They should refrain from stamping their feet to draw attention to the jewelry they are hiding. To succeed, turn to Allah in repentance, all of you, O believers. This is stated in the Quran (24:31), making it forbidden for women to wear clothing that exposes their bodies. Shayk Al Islam Ibn Taymiyyah (Rahimahullah) explained the narrative as "Dressed but (Practically) Naked," saying: "It is like when a woman wears a thin material dress which exposes the color of her skin or wearing a tight dress which shapes her body."

Shaikh Ibn al-Uthaymeen (Rahimullah) said: "It is not permissible for a woman to wear tight clothing which shows her charms, either in front of the Mahaarim or in front of other women." [Majmoo` al-Fataawaa (12/273)]

Summary of Findings

1. The result revealed that the factors that influence Muslim female's dress code in terms of Social Media has the over-all mean of 2.64 interpreted as Evident; Belief has the over-all mean of 2.70 interpreted as Evident; Practices got the over-all mean of 2.73 interpreted as Evident; Culture obtained the over-all mean of 2.84 interpreted as Evident; and Narrators garnered the over-all mean of 2.86 interpreted as Evident.
2. The respondents' responses on the attitudes towards Muslim dress code that the over-all mean of 2.98 interpreted as Evident.
3. The significant between the factors and the student's attitude towards Muslim dress code the over-all mean of 3.04 interpreted as Evident.

Conclusions

According to the results, it is determined that the elements impacting the observance of the dress code for young Muslim women in Cotabato City and Maguindanao Del

Norte are clearly influenced by the students' attitudes regarding the dress code by their culture, values, and religion.

Recommendation

The following recommendations are made in light of the study's results and conclusions:

1.The young Muslim female may wear a proper dress code, If you don't wear a hijab, you can still dress modestly. Wear matching long sleeve shirts and wide-leg slacks instead of tight, exposing clothing. Think about wearing traditional clothing like the long, thick, and black abaya to cover up.

2.Parents, may limit their children of using social media, for them not to influence the modern dress to wear but help them to instill their proper dress to wear.

3.Teachers, teaching and learning Islamic Education may influence their students to use the proper female dress code based on their culture and religion to produce a generation of Muslims with noble Character.

4.The school administrator may conduct symposium or orientation to the students on what dress appropriate to the Muslim women to wear.

5.The future researchers may conduct similar study using other areas. They may use result of this study as their reference.

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