

Analysis of Muslim Women's Dress Modesty Based on Social and Religious Perspectives

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Abstract:

This study critically examines how Muslim women understand and practice modest dress, highlighting the dynamic interplay between social norms and Islamic teachings. Employing qualitative methods, the research identifies that, socially, modesty is shaped by local standards of appropriateness and acceptance, with the hijab often serving as its key symbol. Islamic teachings, in contrast, ground modest dress in obedience to sharia, emphasizing covering the aurat, upholding dignity, and embodying simplicity and politeness. The analysis demonstrates that variations in dress practices arise from factors such as social background, religious knowledge, personal experiences, and social circles. The study argues that understanding and practicing modest dress among Muslim women reflects an ongoing negotiation between religious doctrine and ever-changing social realities, necessitating a contextual and balanced approach for authentic and wise implementation of Islamic values in daily life.

Keywords: *modest dress, Muslim women, social norms, religious norm*

Abstrak:

Penelitian ini bertujuan untuk menganalisis konsep kesopanan berbusana Muslimah dalam perspektif sosial dan ajaran Islam serta faktor-faktor yang memengaruhi pemahaman dan praktik berbusana di kalangan Muslimah. Penelitian menggunakan pendekatan kualitatif dengan teknik pengumpulan data berupa observasi, wawancara, dan studi pustaka. Hasil penelitian menunjukkan bahwa kesopanan berbusana Muslimah dalam perspektif sosial cenderung dipahami secara relatif berdasarkan standar kepantasan dan penerimaan yang berlaku di lingkungan masyarakat. Dalam konteks ini, hijab sering kali dipandang sebagai simbol utama kesopanan. Sebaliknya, ajaran Islam memaknai kesopanan berbusana sebagai bentuk ketaatan terhadap ketentuan syariat yang menekankan penutupan aurat, penjagaan kehormatan diri, serta penerapan nilai-nilai kesederhanaan dan kesantunan. Perbedaan pemahaman dan praktik berbusana dipengaruhi oleh berbagai faktor, seperti latar belakang sosial, tingkat pemahaman keagamaan, pengalaman religius, dan lingkungan pergaulan. Penelitian ini menyimpulkan bahwa kesopanan berbusana Muslimah merupakan hasil interaksi dinamis antara norma keagamaan dan realitas sosial. Oleh karena

itu, diperlukan pemahaman yang proporsional dan kontekstual agar nilai-nilai Islam dapat diimplementasikan secara bijaksana dalam kehidupan sosial yang terus mengalami perubahan

Kata Kunci: kesopanan berbusana, Muslimah, norma sosial, norma keagamaan

INTRODUCTION

Modesty in Muslim women's clothing is a phenomenon that continues to experience dynamics along with the development of social, cultural, and lifestyle aspects of modern society. Clothing not only functions as a body cover, but also represents personal identity, social values, and religious beliefs. In daily life, the practice of Muslim women's dressing shows a diversity of forms and styles influenced by the social environment, fashion trends, and interactions between individuals. This condition gives rise to differing perceptions regarding the boundaries of modest dressing, both in the general public and in educational institutions. On the other hand, Islam as a religion has clear and normative provisions regarding modesty in Muslim women's clothing. (Nurirvan et al., 2024). The Qur'an and Hadith regulate the obligation to cover the aurat, maintain dignity, and avoid excessive behavior in appearance (Eliza & Abbas, 2023). These provisions aim to protect the dignity of women and shape morals in accordance with Islamic values. However, in social practice, not all Muslim women have the same understanding and application of these provisions, resulting in differences between normative religious teachings and contextual social realities. (Susilawati et al., 2021).

The difference between the social perspective and the religious perspective in interpreting modest Muslim women's clothing often becomes a source of debate and misunderstanding (Hapsari, 2024). The social perspective tends to view politeness based on appropriateness, environmental habits, and societal acceptance, making it relative. Meanwhile, the Islamic religious perspective sets stricter and more universal boundaries. This condition indicates a gap in understanding that needs to be studied scientifically so as not to create a sense of mutual blame or biased judgment within society. Field data collection in this study was conducted through interviews held at the Taruna Probolinggo Academy of Informatics and Computer Management (AMIK). The choice of research location was motivated by the diversity of Muslimah dress practices that can be found in an academic environment in general, reflecting differences in emphasis in interpreting dress politeness, both as an expression of Islamic identity and as a form of implementing the principle of covering the aurat in accordance with Islamic teachings. This condition becomes a relevant context for examining the relationship between social norms and religious norms in understanding the politeness of Muslim women's dress.

Research by (Ahla & Ashif, 2020) In the article *Hijab for Muslim Women in the Modern Era*, it was found that the hijab has undergone a transformation of meaning in the modern era. In addition to serving as the implementation of Islamic law, the hijab also becomes part of the lifestyle and social identity of Muslim women. This study shows that the development of fashion and social media also influences the way Muslim women understand the concept of modesty in dressing.

Then another study was conducted by (Aslama et al., 2025) This study discusses the symbolic meaning of the hijab in the context of Islamic fashion in Indonesia, by examining whether the hijab truly reflects a person's level of piety or is rather a result of social construction. This research uses a qualitative-descriptive approach through literature analysis and observation of social phenomena. The findings show that the hijab not only functions as a symbol of religious obedience but also as part of social identity, lifestyle, and commodification in the modern fashion industry. The phenomenon of mini hijabs widely used on campuses and the influential role of social media indicate a negotiation of meaning between religious values and the demands of popular culture. From the perspective of Shafi'i fiqh, mini hijabs do not meet the requirements of sharia as proper coverings of the 'awrah, so the interpretation of the hijab as a symbol of piety must also consider sincerity of the heart and behavior according to Islamic teachings.

Starting from this matter, a scientific study is needed that can present a comprehensive picture of modest dressing for Muslim women based on social and religious perspectives. This research aims to analyze society's views on modest dressing for Muslim women and to examine its conformity with the provisions in Islamic teachings. Through qualitative research methods involving observation and interviews, this study is expected to provide a complete conceptual picture, serve as a reference in building awareness of polite and ethical dressing, and offer educational and practical solutions for the community in addressing differences in views regarding modest dressing for Muslim women wisely and constructively.

RESEARCH METHOD

This study uses a qualitative method with the aim of deeply understanding views and meanings (Ridho & Salito, 2025) Muslim women regarding the modesty of dressing in social life and its conformity with the provisions in Islamic teachings. A qualitative approach was chosen because this research emphasizes the process of description, interpretation, and understanding of the subjective meaning constructed by the research subjects based on their experiences and personal views regarding modesty in dressing. (Rizal & Sholeh, 2025). To enhance the transferability of the research results, the researcher chose female Muslim respondents with diverse age backgrounds and social environments. In addition, this study used several data collection techniques to obtain richer and more in-depth data, as well as conducted data analysis systematically so that patterns, themes, and meanings that emerged could be identified clearly and structured.

The data in this study were obtained through observation, conducted directly in the social environment of the community to observe the clothing practices of Muslim women in daily activities. Through this observation, the researcher identified forms of clothing considered modest based on social customs, as well as examined the degree of conformity of these practices with the clothing regulations in Islamic teachings. Interviews were conducted with several Muslim women respondents. The interviews aimed to explore the respondents' views, understanding, and experiences. (Nafisatur, 2024) regarding the concept of modest Muslim dress, including social factors that influence the way of dressing

as well as their interpretation of Islamic teachings related to covering the aurat. Respondents' views and opinions become the main data in analyzing the relationship between social norms and religious norms. Literature study was conducted by reviewing various relevant written sources (Sari, 2020), such as scientific journals, books, and research articles that discuss Muslimah clothing, modesty, and Islamic religious perspectives. In addition, the researcher also examines verses from the Qur'an and Hadith related to modesty in Muslimah dress as a normative basis in the discussion and analysis of field data.

RESULTS AND DISCUSSION

Social Perspective on Modesty in Muslim Women's Clothing

The research results show that modesty in Muslim women's dress from a social perspective is understood relatively and contextually. Based on the results of observations and interviews, the informants tend to assess modesty in clothing based on appropriateness, environmental habits, and the level of social acceptance. Clothing is considered modest as long as it does not violate general moral norms and can still be accepted by the social environment in which the individual lives. Thus, the standard of modesty is not singular, but is formed through social agreements that develop within society.

In social view, the use of the hijab is often considered a main symbol of modesty (Mahfudhoh, 2024). As long as a Muslim woman covers her head and does not wear clothing deemed too revealing, she is perceived as dressing modestly. However, the style of clothing worn on other parts of the body, such as wearing tight clothes, showing body contours, or following modern fashion trends, is often still socially acceptable. This indicates that modesty from a social perspective emphasizes visual aspects and conformity with societal norms more than adherence to the overall normative religious rules. (Pitemo et al., 2025).

This phenomenon shows that politeness in dressing from a social perspective has undergone a shift in meaning, from initially being oriented towards moral values to being oriented towards symbols and outward appearance. Politeness is no longer understood as an effort to maintain self-respect in its entirety, but is instead sufficiently represented through certain symbols that are acceptable to society. In the context of Islam, politeness in dressing is not solely measured by social acceptance, but is based on the commands of Allah SWT, which are normative and binding. This is affirmed in QS. An-Nur verse 31:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

It means: "And tell the believing women to lower their gaze and guard their private parts, and do not display their adornment except what is normally apparent from it." (QS. An-Nur: 31).

This verse indicates that the command to guard one's gaze and preserve one's dignity is placed on the same level as the prohibition of displaying adornments, which shows that modesty is not only related to clothing, but also to attitude and personal ethics as a whole. (Raffin et al., 2024). In the exegesis of scholars, the term *zinah* (adornment) is not only understood as accessories but also includes parts of the body that can attract attention and evoke physical appeal. Thus, the social perspective that places modesty solely on societal acceptance often does not fully align with Islamic normative principles. Islam regards modest

dressings as a form of obedience to Allah SWT and an effort to maintain the dignity of women, not merely as a form of adjustment to social tastes. (Hanisya Hairidha et al., 2025). This study shows that there is a difference in orientation between social norms, which are relative, and religious norms, which are fixed, which then influences how Muslim women interpret and apply modesty in dress in everyday life.

Muslim Women's Dress Practices in Daily Life

The observation results show that the practice of Muslimah dressing in daily life is very diverse and reflects different levels of religious understanding. Some Muslimah appear to wear loose, non-transparent clothing that fully covers the aurat. This practice is generally influenced by the family environment, religious education, and social communities that support the application of Islamic values in everyday life. However, this study also found dressing practices that combine the hijab with tight, short, or body-conforming clothing. In these practices, the hijab is more understood as an Islamic identity, while the function of clothing as covering the aurat has not fully become the main consideration. Comfort factors, activity demands, and the influence of modern fashion trends are reasons often cited by sources in determining clothing choices. From an Islamic perspective, the practice of dressing is not only evaluated from the aspect of outward appearance, but also from its purpose and function. This is emphasized in QS. Al-A'raf verse 26:

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ

Meaning: "O children of Adam, indeed We have sent down to you clothing to cover your private parts and as adornment. But the clothing of piety – that is better." (QS. Al-A'raf: 26).

This verse indicates that clothing has two main functions, namely to cover the 'awrah and to beautify appearance. However, the beauty function must remain within the corridor of piety. The emphasis on "libāsut-taqwā" shows that the ideal practice of dressing in Islam does not stop at the physical aspect, but also reflects spiritual awareness. Thus, the practice of Muslim women dressing that emphasizes fashion aspects without considering the function of covering the 'awrah indicates a shift in orientation from religious values to social and aesthetic values. (Ikhda Mar'atul Khusna & Rivki Lutfiya Farhan, 2023).

Various Sources' Understanding of Islamic Teachings about Aurat

Understanding of Islamic teachings about aurat is perceived differently by the sources, whether they are Muslim women who do not wear a hijab, Muslim female students who wear a hijab, or male sources. Differences in background, religious experience, and social environment influence how each source understands and interprets the concept of aurat in Islam. Based on the interview results, understanding of modest dressing for Muslim women is formed through the interaction between social and religious perspectives experienced by the sources. Muslim female students who wear a hijab view modest dressing as a manifestation of obedience to Islamic teachings, particularly regarding the obligation to cover aurat. In their view, modest clothing is clothing that not only physically covers the body but also reflects Islamic identity and preserves self-

respect in social spaces. However, this modesty is still understood adaptively, taking into account the context of activities and social environments.

On the other hand, Muslim women who do not wear a headscarf interpret the modesty of dressing in a more contextual and social way. Modesty is not solely measured by the completeness of covering the aurat, but also by attitude, behavior, and the way of interacting with others. (Yolanda Br. Tarigan et al., 2024). For this group, clothing is considered polite as long as it does not give an impression of excess and still aligns with the prevailing moral norms in the social environment. Religious understanding is still recognized as a reference, but its application is in the process of adjustment to social reality and personal experience. Meanwhile, the perspective of the male informant shows a combination of normative religious understanding and social judgment. Modesty in Muslim women's attire is understood as an ideal concept referring to Islamic teachings about aurat, but in social practice, it is often assessed based on appropriateness and societal acceptance. This indicates that judgment on modesty in Muslim women's attire does not stand from a single perspective, but is influenced by both religious values and the social constructs that develop in society.

Overall, the results of this study indicate that the modesty of Muslim women's clothing is understood in diverse ways by society, depending on social background, religious experience, and social environment. The religious perspective provides a normative framework regarding the limits of aurat (parts of the body that should be covered) and clothing ethics, while the social perspective plays a role in shaping the practice and assessment of modesty in everyday life. These findings emphasize that the analysis of Muslim women's clothing modesty needs to be understood as the result of a dialectic between religious norms and social realities, rather than as a concept that stands rigidly and separately. The boundaries of women's aurat are clearly explained in the hadiths of the Prophet Muhammad ﷺ:

"O Asma', indeed when a woman has her menstruation, nothing should be seen of her except this and this," while pointing to the face and the palms of the hands (HR. Abu Dawud).

This hadith emphasizes that the parts of a woman's body that must be covered have clear and normative limits, not determined merely by social customs. The allowance for the face and palms indicates certain leniency in sharia, yet simultaneously affirms the obligation to cover other parts of the body as a form of obedience to Allah SWT. (Ahla & Ashif, 2020). Based on research findings, the difference between understanding and applying the teachings about aurat is more influenced by external factors, such as social environment, popular culture, and social dynamics, rather than rejection of Islamic teachings itself. This indicates that the process of internalizing religious values occurs gradually and contextually, so an educational and dialogical approach is needed so that a normative understanding of aurat can be implemented more fully in social life.

The Relationship between Social Norms and Religious Norms in Muslim Women's Dress Etiquette

There is a fairly clear difference in orientation between social norms and religious norms in understanding modesty in Muslim women's clothing. Social

norms tend to judge modesty based on propriety and societal acceptance, whereas Islamic religious norms set boundaries that are normative and relatively fixed. (Izzah, 2025). This difference causes the emergence of a gap between the idealism of Islamic teachings and the clothing practices that develop in society. Nevertheless, Islam does not deny the social dimension in the application of its teachings. This is emphasized in QS. Al-Ahzab verse 59:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ
“O Prophet, tell your wives, your daughters, and the believing women to draw their cloaks over their bodies. That is so they may be more easily recognized and not harassed.” (QS. Al-Ahzab: 59).

This verse indicates that the regulations on clothing in Islam have a clear social purpose, namely to maintain dignity and protect women from harassment (Toyib, 2018). Thus, religious norms do not contradict social goals but rather provide a stronger ethical foundation and are oriented toward protecting the dignity of women. Based on the research findings, it can be concluded that the convergence between social norms and religious norms lies in the goal of maintaining decency and honor. However, differences arise in the limitations and standards of their application. Therefore, Muslim women's clothing etiquette needs to be understood proportionally through an approach that is not only normative but also contextual, so that Islamic values can be wisely implemented in an ever-evolving social life. (Kaina et al., 2026).

Muslimah dressing modestly is the result of a complex interaction between religious norms and social norms that develop in society. Religious norms are derived from Islamic teachings that emphasize the principles of haya' (modesty), simplicity, as well as the obligation to cover the aurat as a form of obedience to Allah. From this perspective, clothing not only functions as a cover for the body but also becomes a symbol of religious identity and a manifestation of the moral values upheld by a Muslimah. Various studies indicate that the use of the hijab and syar'i clothing is often understood as an expression of piety, religious commitment, and a form of adherence to religious teachings. (Karaman & Christian, 2022)

On the other hand, social norms also play a role in shaping the definition of dress decency. Every society has certain standards regarding clothing that is considered appropriate, polite, or in accordance with local cultural values. As a result, interpretations of Muslim women's attire are not always uniform across regions or social groups. In conservative Muslim communities, for example, wearing a hijab is often a strong social expectation, so women who do not wear it may face social pressure. Conversely, in more pluralistic or secular environments, wearing a hijab can actually serve as a marker of minority identity that distinguishes the wearer from the majority group.

The relationship between social norms and religious norms in Muslim women's dress modesty is dynamic and mutually influential. Religious norms provide a value-based foundation regarding the importance of covering the body and maintaining modesty, while social norms determine how these values are translated into daily practice. The growing phenomenon of the modest fashion industry shows a process of negotiation between religious requirements and modern social trends. Contemporary Muslim women not only strive to comply

with religious rules but also consider aspects of aesthetics, personal identity, and social acceptance when choosing clothing.

Thus, Muslim women's dress etiquette cannot be understood solely through religious or social perspectives separately. Both form a complementary relationship while also having the potential to cause tension when differences arise between religious demands and societal expectations. Therefore, the practice of Muslim women's dress in the contemporary era can be understood as the result of a continuous negotiation process between religious beliefs, personal identity, and the surrounding socio-cultural dynamics.

CONCLUSION

Based on the results of the research and discussion that have been elaborated, it can be concluded that modesty in Muslim women's clothing from a social perspective is understood relatively and contextually. Modesty is more often judged based on propriety, environmental habits, and the level of social acceptance. In this context, wearing the hijab is often perceived as the main indicator of modesty, while other aspects such as loose-fitting clothing and full coverage of the body are not always the primary focus as long as the clothing is still considered reasonable and does not violate prevailing moral norms in society. Understanding of Islamic teachings regarding the aurat among the informants also shows considerable variation. These differences are influenced by religious experiences, social environment, and the process of internalization of Islamic values experienced by each individual. Some informants interpret modesty in clothing as a form of obedience to Islamic teachings, while others understand it more contextually by emphasizing attitude and behavior as the main measure of modesty. These findings indicate that differences in clothing practices are more caused by external factors and social dynamics rather than a rejection of Islam itself. This study affirms that Muslimah clothing modesty is the result of a dialectic between religious values and a continuously evolving social reality. Therefore, further research development is needed so that the study of Muslimah clothing modesty can be understood more deeply and comprehensively.

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