Anatomy of Muslimah Clothing in The Qur'an (Study Of Maudhu'i Abdul Hayy Al-Farmawi Method)

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Abstract:

This research discusses the anatomy of Muslim women's clothing in the Koran using the maudhu'i method developed by Abdul Hayy Al-Farmawi. Muslim women's clothing in the Koran not only functions as a body covering but also as a manifestation of spiritual values and religious identity. This study aims to understand the clothing guidelines in the Koran and their relevance in modern social and cultural contexts. This research examines the verses of the Qur'an relating to Muslim women's clothing, such as An-Nur verse 31, Al-Ahzab verse 59, and Al-A'raf verse 26. Data was collected through documentation, surveys, semi-structured interviews, and field observations in Probolinggo Regency. The research findings show that the principles of dress in the Qur'an have deep spiritual and moral dimensions and remain relevant in the modern context. This research provides guidance for Muslim women to balance compliance with Sharia and adaptation to contemporary fashion trends and offers a new perspective regarding applying clothing guidelines in everyday life.

Key Words: *Anatomy, Muslimah Clothing, Al-Qu'an, Abdul Hayy Al-Farmawi*

Abstrak:

Penelitian ini membahas anatomi pakaian Muslimah dalam Al-Qur'an dengan menggunakan metode maudhu'i yang dikembangkan oleh Abdul Hayy Al-Farmawi. Pakaian Muslimah dalam Al-Qur'an tidak hanya berfungsi sebagai penutup tubuh tetapi juga sebagai manifestasi nilai-nilai spiritual dan identitas keagamaan. Kajian ini bertujuan untuk memahami panduan berpakaian dalam Al-Qur'an dan relevansinya dalam konteks sosial dan budaya modern. Penelitian ini mengkaji ayat-ayat Al-Qur'an yang berkaitan dengan pakaian Muslimah seperti An-Nur ayat 31, Al-Ahzab ayat 59, dan Al-A'raf ayat 26. Data dikumpulkan melalui dokumentasi, survei, wawancara semi-struktural, dan observasi lapangan di Kabupaten Probolinggo. Temuan penelitian menunjukkan bahwa prinsip-prinsip berpakaian dalam Al-Qur'an memiliki dimensi spiritual dan moral yang mendalam dan tetap relevan dalam konteks modern. Penelitian ini memberikan panduan aplikatif bagi Muslimah untuk menyeimbangkan antara kepatuhan terhadap syariat dan adaptasi terhadap tren mode kontemporer, serta menawarkan perspektif baru mengenai aplikasi panduan berpakaian dalam kehidupan sehari-hari.

Kata Kunci: *Anatomy, Muslimah Clothing, Al-Qu'an, Abdul Hayy Al-Farmawi*

INTRODUCTION

Muslim women's clothing in the Koran is not just a covering for the body but also a manifestation of spiritual values and religious identity. The phenomenon of Muslim women's clothing has become an increasingly important topic in public and academic discussions in the modern era. Along with increasing awareness of Islamic identity and demands to adapt to the times, Muslim women worldwide face the challenge of balancing compliance with Sharia and adaptation to contemporary fashion trends (M. and Punawan)(Rifa'i and Marhamah). Muslim clothing symbolizes religious identity and is a tool for navigating existing social and cultural complexities (Zitouni et al.). In this context, a deep and comprehensive understanding of Muslim women's clothing as taught in the Koran becomes increasingly essential. This study uses the maudhu'i method developed by Abdul Hayy Al-Farmawi to analyze the verses of the Koran relating to Muslim women's clothing to provide relevant and applicable guidance for Muslim women in living a life in line with Islamic teachings. While being responsive to the dynamics of the modern world.

Many other researchers have studied Islamic boarding schools and their dynamics. While many previous studies have discussed aspects of Muslim women's clothing in general, Shardaghy (Shardaghly, 2023)(Latipah)(Siti Robiah et al.) (Bilgiler et al.) Conducting research that focuses on a detailed understanding of how the clothing guidelines in the Koran shape the spiritual and moral dimensions of a Muslim woman's identity. This research aims to identify and analyze the factors that shape these clothing guidelines, including spiritual and social values . Thus, this research will significantly contribute to understanding how the clothing guidelines in the Koran can be applied in daily practice and how this can influence the understanding of the identity and observance of a Muslim woman. This research will also explain how the principles of clothing taught in the Koran remain relevant and applicable in contemporary social and cultural contexts.

This study attempts to complement the shortcomings shown in the previous discussion. Previous research has focused more on general aspects of Muslim women's clothing without investigating the specific meaning and implications of the clothing guidelines in the Qur'an (Syahrivar). Thus, this research attempts to explore in detail the forms of clothing guidelines in the Al-Qur'an through the Maudhu'i Abdul Hayy Al-Farmawi method. This research mainly focuses on understanding how these clothing guidelines function as physical guidelines and as a manifestation of the spiritual and moral values contained in the Koran. This research will identify and analyze the principles that form the basis of Muslim women's clothing guidelines and how these principles shape perspectives and actions in everyday life (Koburtay et al.). Apart from that, this research will also examine how the clothing guidelines in the Koran can be applied relevantly in a modern context, considering existing

social, cultural, and spiritual aspects. By understanding these factors, it is hoped that this research can significantly contribute to deepening the understanding of Muslim women's clothing in the Qur'an and offer a new perspective regarding applying clothing guidelines in contemporary life.

This discussion departs from the differences in clothing guidelines in the Al-Qur'an compared to contemporary clothing practices. This research aims to understand how the principles of dressing in the Al-Qur'an are interpreted and applied in everyday life using the Maudhu'i Abdul Hayy Al-Farmawi method. The main focus of this research is to identify and analyze the aspects that make up Muslim women's clothing guidelines, from spiritual to social dimensions, as well as how these guidelines function as physical rules and reflect deep moral and spiritual values. It is essential to explore the influence of external factors, such as social and cultural contexts, that may strengthen or modify the implementation of these values. By understanding how the values of dressing in the Qur'an are translated into contemporary practice and how external factors influence their implementation, this research aims to make a significant contribution to examining the relevance and application of the principles of dressing in a modern context, as well as offering a new perspective about the application of these principles in the era of globalization.

RESEARCH METHODS

This research uses the maudhu'i (thematic) method developed by Abdul Hayy Al-Farmawi to study the anatomy of Muslim women's clothing in the Koran. The Maudhu'I method is used to systematically collect, categorize, and analyze verses of the Qur'an relating to specific topics. This research analyzes Al-Qur'an verses about Muslim women's clothing, especially An-Nur verse 31, Al-Ahzab verse 59, and Al-A'raf verse 26. Using the maudhu'i method developed by Abdul Hayy Al-Farmawi, this research aims to understand the interpretation and implementation of these verses in a modern context. This method involves the collection, categorization, and holistic analysis of verses related to a particular theme, in this case, Muslim women's clothing.

To collect data related to the anatomy of Muslim women's clothing, the first step was to collect data on Al-Qur'an texts and interpretations relevant to the theme of Muslim women's clothing, such as An-Nur Verse 31, Al-Ahzab Verse 59, and Al-A'raf Verse 26, from various sources including Tafsir Al-Jalalayn and Tafsir Ibn Kathir. This data was then categorized and analyzed thematically to identify main themes related to clothing, headscarves, and private parts. The next stage is contextual and socio-historical analysis to understand the historical background and social changes that influence these teachings. Field studies were conducted through observations and interviews with Muslim women, religious figures, and fashion practitioners in Probolinggo Regency to collect empirical data regarding applying Al-Qur'an teachings in daily practice. Finally, thematic

analysis and field data findings are synthesized to prepare a research report that connects Sharia theory with social reality.

This research method bridges sharia theory with actual practice in Probolinggo Regency, linking An-Nur Verse 31 with the practice of simple hijab in Krucil Village, Al-Ahzab Verse 59 with fashionable hijab in Mayangan District, and Al-A'raf Verse 26 with piety clothing in hijab fashion. An-Nur Verse 31 instructs the covering of the intimate parts, explored through observations and interviews regarding how the hijab is applied in everyday life. Al-Ahzab Verse 59, which regards the hijab as a sign of honor, is tested in an urban context by looking at the adaptation of the fashionable hijab. Meanwhile, Al-A'raf Verse 26, which emphasizes pious clothing, analyzes modern hijab designs. This method aims to connect the teachings of the Qur'an with practices in Probolinggo Regency, providing insight into the application of Star's teachings in the local context and modernity.

This research involved 39 participants consisting of 6 peopleIQT undergraduate students, five peopleIslamic Religious Education Teachers, seven peopleMuslim Fashion Entrepreneurs, 2 Religious Figures, 5Housewife, 3Women's Organization Managers, 7Academic Tafsir Al-Qur'an, and 4Social Activists. Among the participants, 22 were women, and 17 were men, with ages ranging from 16 to 35 years. The participants had diverse educational backgrounds, including six high school students, 26 people with bachelor's degrees, and seven with master's degrees in Probolinggo Regency.

Data analysis in this research was done by combining the results of documentation, surveys, and interviews to compile research findings. The data that has been collected is then analyzed to develop a thematic synthesis that connects Star's theory with actual practice in the Probolinggo Regency. The research report was prepared based on the findings of the analysis, emphasizing the relevance of the teachings of the Quran in a modern context, as well as practical suggestions for implementing these teachings. With this approach, it is hoped that this research can provide comprehensive insight into the application of the principles of Muslim clothing and its contribution to social welfare and fashion diversity in society.

This research method has been designed systematically to integrate theoretical and empirical approaches in the study of Muslim women's clothing based on the teachings of the Koran. Through documentation, surveys, and data analysis, this research aims to explore the Star's context and actual practices in Probolinggo Regency society and provide in-depth insight into the application of Muslim clothing principles. It is hoped that the results of this research can significantly contribute to the development of Muslim women's fashion, that is, by Sharia teachings and the social needs of society, as well as offering practical recommendations for implementing the teachings of the Qur'an in the contemporary context.

RESULTS AND DISCUSSION
Application of the Maudhu'i Method in the Study of the Qur'an

This research found that Maudhu'i Abdul Hayy Al-Farmawi's method effectively analyzed Al-Qur'an verses related to Muslim women's clothing. Through this approach, verses such as An-Nur Verse 31, Al-Ahzab Verse 59, and Al-A'raf Verse 26 can be interpreted comprehensively, connecting the literal meaning with the historical and social context. This method allows a deeper understanding of dressing principles according to Islamic teachings and is relevant to the dynamics of the modern world. The maudhu'i method provides a systematic framework for analyzing specific themes in the Qur'an, which in this case is Muslim women's clothing. This approach emphasizes literal and contextual understanding, allowing for more applicable interpretations in everyday life. This study shows that applying the Maudhu'i method can bridge the gap between traditional teachings and contemporary needs, providing practical guidance for Muslim women in living a life that aligns with the Shari'a and current developments.

The results of interviews with various informants found that Muslim women's clothing has significant social implications in Probolinggo Regency. In Krucil Village, the clothes worn are more straightforward, as by An-Nur Verse 31, while in the Mayangan District, women are more likely to follow modern fashion trends that still comply with Al-Ahzab Verse 59. These two approaches show how Muslim women's clothing can be used to navigate social and cultural complexity. As a religious figure, DNS said, "The Maudhu'i method helps by grouping verses with similar themes to understand the context more deeply. This is important because each verse of the Koran does not stand alone but is interconnected." This review was confirmed by MB's statement as one of the IQT undergraduate students (Qur'an Tafsir Science), "An-Nur Verse 31 provides clear guidance on covering the private parts. However, its application can be adapted to the local social and cultural context without ignoring the basic principles." As reinforced by NH as a Muslim fashion entrepreneur, "The main advantage is that we can get a more holistic and less partial understanding. This helps us apply the teachings of the Koran more wisely and contextually."

Apart from that, the interview results regarding the advantages of using the Maudhu'I Method in Al-Qur'an Studies and its relevance in everyday life. MR and SF, as Academics of Tafsir Al-Qur'an, stated that "by applying this approach, it is hoped that it can help identify the basic principles of the verses of the Al-Qur'an that can be applied in various modern contexts, such as Muslim fashion which remains sari but also fashionable." SA and NNA, as Academics of Tafsir of the Qur'an, also added, "We ensure that the adaptation does not violate the basic principles of Sharia by consulting with the ulama and ensuring that every new design or practice still complies with the rules of covering the private parts and modesty taught in the Qur'an. " This is reinforced by SH and HD's statement

as Muslim women and housewives, "the principles taught in the verses about Muslim women's clothing can be applied in the modern world of work. Principles such as modesty and covering one's private parts can be applied in the modern world of work by choosing clothes that are professional but still meet sharia standards." ARM and DS, as Muslim fashion entrepreneurs, confirmed that "Modern fashion trends can be aligned with sharia principles by designing clothes that are fashionable but still by the rules for covering the private parts, such as wearing a hijab that is stylish but not excessive."

Figure 1. Advantages of Using the Maudhu'I Method in the Study of the Qur'an and Its Relevance in Everyday Life

The picture above illustrates how applying the Maudhu'i method in studying the Qur'an provides benefits and relevance in everyday life. This shows that the main advantage of this method lies in its ability to provide a holistic and comprehensive understanding of specific themes in the Qur'an. Collecting and analyzing verses related to one theme allows researchers to see how these verses complement each other and provide a complete picture of the discussed theme. For example, in the study of Muslim women's clothing, Maudhu'i's method identifies all verses about dress codes and covers the intimate parts, then analyzes them in historical, social, and cultural contexts.

One of the significant advantages of the maudhu'i method is the ability to interpret the verses of the Qur'an by considering the historical and social context in which the verses were revealed (Al-Aadili and Shardaghly) This is important because many verses of the Qur'an have a specific historical background that influences how they are applied (Assa'idi et al.). By understanding the asbabun nuzul (the reasons for the revelation of verses), researchers can place verses in the proper context and avoid interpretations that are separated from historical reality (Latipah)(Casanova et al.). This helps in gaining a more accurate and applicable understanding of the teachings of the Qur'an (Listiana et al.). The relevance of the maudhu'i method in everyday life also cannot be ignored (Affandi et al.). This method helps Muslims apply the Koran's teachings in a more contextual and relevant way to modern life (Husnaini et al.). In the context of Muslim women's clothing, for example, the maudhu'i method emphasizes

normative aspects regarding covering the private parts. It considers how these principles can be applied in a dynamic and changing social environment (Damerau et al.). Thus, this method allows flexible and adaptive interpretation without compromising the basic principles of Islamic law. The Maudhu'i method also significantly contributes to education and teaching the Koran (Lee et al.).

Social Implications of Muslim Women's Clothing

The social implications of Muslim women's clothing reflect an attempt to balance between compliance with Sharia and adaptation to social and cultural norms. Variations in the application of Muslim clothing between rural and urban areas show flexibility in the interpretation of Islamic teachings. This indicates that Muslim clothing is a religious symbol and a tool for navigating social identity in various contexts. Harmony between the teachings of the Koran and modern adaptations is the key to responding to the social challenges faced by Muslim women today.

The results of interviews with various informants found that Muslim women's clothing has significant social implications in Probolinggo Regency. In Krucil Village, the clothes worn are more straightforward, as by An-Nur Verse 31, while in the Mayangan District, women are more likely to follow modern fashion trends that still comply with Al-Ahzab Verse 59. These two approaches show how Muslim women's clothing can be used to navigate social and cultural complexity. This is reinforced by the statements of DFP and JK as a Muslim female student of S1 IQT (Qur'an Tafsir Science) who said, "Muslim female attire for me is an expression of identity and commitment to religion. Plus, I feel more comfortable and safe when wearing it. My experience varies. In general, I felt well-received, but there were also situations where I encountered stereotypes or unfavorable views. This motivates me to continue spreading the correct understanding of Islam and Muslim women's clothing." RIDM, ADF, and SR, as social activists, also said that "the community has an important role in providing moral and practical support. Education and advocacy activities carried out by the community can help overcome challenges and increase social acceptance of Muslim women's clothing. Support from the community and surrounding environment varies. Some are very supportive, but some still need further education about the importance of respecting personal choices."

Followed by as a Muslim student of S1 IQT (Qur'an Tafsir Science) regarding the role of Muslim clothing in creating social identity, KH, SN, and WE said, "Muslim clothing plays an important role in creating social identity because it is a symbol of a person's membership and commitment to Islamic values. This helps Muslim women to strengthen their identity in a diverse society." MYP, as a social activist, added, "Muslim women's clothing can be a bridge for social integration in a pluralistic society by showing cultural and religious diversity. With the right knowledge, people can better appreciate differences and live side

by side in harmony." Strengthened by the statement of AH and EF as administrators of women's organizations who strengthen "Muslim women's clothing can influence social roles by increasing self-confidence and comfort in interacting in public spaces. This can also influence how they are viewed and treated in society."

Figure 2. Muslim clothing in creating social identity

Overall, the results of this interview indicate that the social implications of Muslim women's clothing indicate an effort to align compliance with Islamic law with the need to adapt to social and cultural norms. The differences in the application of Muslim clothing between rural and urban areas, such as in Probolinggo Regency, reflect FlexibilityFlexibility in the interpretation of Islamic teachings and emphasize that Muslim clothing is not only a religious symbol but also a tool for navigating social identity in various contexts.

According to interviews with various informants, Muslim clothing influences social identity and societal acceptance (Al-Jarf). From the informants' statements, it can be seen that Muslim women's clothing is not only an expression of identity and commitment to religion but also a means to feel comfortable and safe. Although many feel accepted, there are challenges in the form of stereotypes or negative views Community support, educational activities, and advocacy are critical in overcoming these challenges and increasing social acceptance of Muslim women's clothing (Susilo et al.). Muslim women's clothing symbolizes membership and commitment to Islamic values, helping to strengthen social identity in a pluralistic society (Kadiwal). This clothing can also bridge social integration in a pluralistic society and increase self-confidence and comfort in social interactions, influencing how they are viewed and treated (Jensen et al.). Overall, Muslim clothing symbolizes membership and commitment to Islamic values and is a tool for overcoming and integrating various social challenges in a pluralistic society.

Relevance and Implementation of Muslim Women's Clothing in the Contemporary Context

The relevance of the Al-Qur'an's teachings regarding Muslim women's clothing in the contemporary context is demonstrated by its adaptability to modern dynamics. The maudhu'i approach allows interpretations responsive to social change without sacrificing sharia values. Implementing these teachings in daily life reflects an effort to remain faithful to Islamic principles while adapting to the demands and developments of the times. These results show that the teachings of the Qur'an can continue to be relevant and applicable in facing the challenges of modernity. This research shows that Muslim women's clothing principles in the Koran remain relevant and can be implemented in a contemporary context. Through the maudhu'i method, it was found that the verses of the Qur'an regarding Muslim women's clothing not only provide practical guidance but also allow adaptation according to social and cultural changes. Informants from various backgrounds emphasized that the principles of sharia dressing can be applied in different forms, from a simple hijab to a fashionable hijab, according to the needs and trends of the times.

As stated by SLV as a religious figure said that "the application of Muslim clothing in the modern era is very relevant in influencing social views towards Muslim women. "This clothing is not only a symbol of obedience to religious teachings but also shows a person's commitment to Islamic values in a society that continues to develop." MF, AR, and NK as teachers of Islamic religious education added "The main challenges in implementing Muslim clothing in a pluralistic environment include cultural and social differences, which can lead to stereotypes or discrimination. On the one hand, Muslim clothing can strengthen religious identity and give Muslim women a sense of self-confidence. "However, on the other hand, if it is not balanced with good understanding, this clothing can give rise to stereotypes or negative views from people who may not fully understand its meaning and purpose." MRR, as the administrator of the women's organization, explained that "FlexibilityFlexibility in the interpretation of Islamic teachings regarding Muslim women's clothing plays an important role in social adaptation in various regions. In rural areas, dress practices may be more simple and conservative, while in urban areas, women may integrate elements of modern fashion with religious principles. This FlexibilityFlexibility allows Muslim women to adapt to local social norms while still adhering to religious teachings, creating a balance between their religious identity and social needs."

Interviews with several informants regarding public perceptions in harmony with current modern trends respond to how Muslim women's clothing can be adapted to contemporary fashion trends without sacrificing religious principles. As a Muslim housewife, SY responded, "Muslim women's clothing can follow trends by choosing designs that are fashionable but still comply with sharia rules, such as using non-transparent materials and loose cuts." As the

administrator of the women's organization, BFA added that "many people accept changes in the design of Muslim women's clothing as long as they adhere to religious principles because this shows that religion can adapt to modern trends." As an Islamic religious education teacher, I commented, "Public perception is generally positive that fashionable Muslim women's clothing shows a combination of religious adherence and contemporary style, although some are still skeptical." IN's statement confirms this as an academic in interpreting the Al-Qur'an, who said that "there is a risk that adapting Muslim women's clothing to fashion trends can obscure the meaning of religion; however if done carefully, adjustments can enrich public understanding without sacrificing the essence of religious teachings. ." Furthermore, NIW, as a Muslim woman, added, "Designers play an important role by creating Muslim women's clothing that is fashionable but still adheres to religious principles, thus enabling Muslim women to appear according to trends while still maintaining conformity with the Shari'a, especially housewives like me."
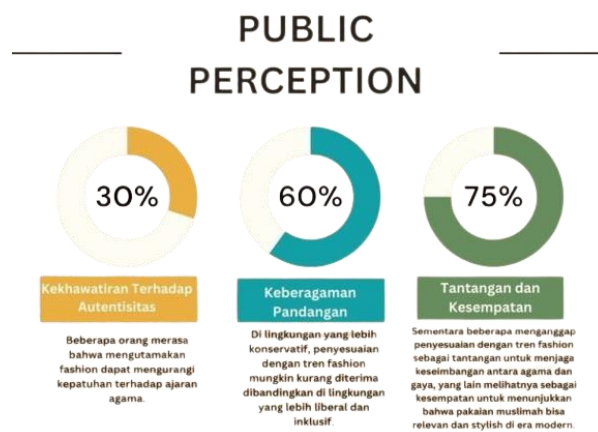

PUBLIC PERCEPTION

30%
Kekhawatiran Terhadap Autentisitas
Beberapa orang merasa bahwa mengutamakan fashion dapat mengurangi kepatuhan terhadap ajaran agama.

60%
Keberagaman Pandangan
Di lingkungan yang lebih konservatif, penyesuaian dengan tren fashion mungkin kurang diterima dibandingkan di lingkungan yang lebih liberal dan inklusif.

75%
Tantangan dan Kesempatan
Sementara beberapa menganggap penyesuaian dengan tren fashion sebagai tantangan untuk menjaga keseimbangan antara agama dan gaya, yang lain melihatnya sebagai kesempatan untuk menunjukkan bahwa pakaian muslimah bisa relevan dan stylish di era modern.

Figure 3. Public Perception

The image above shows the relevance of the Al-Qur'an's teachings regarding Muslim women's clothing in the contemporary context, demonstrated through its ability to adapt to modern dynamics. The maudhu'i approach allows interpretations responsive to social change without sacrificing sharia values. Implementing these teachings in daily life reflects an effort to remain faithful to Islamic principles while adapting to the demands and developments of the times. The results of this research indicate that the principles of Muslim women's clothing in the Koran remain relevant and can be implemented in a contemporary context. Through the maudhu'i method, it was found that the verses of the Qur'an regarding Muslim women's clothing not only provide practical guidance but also allow adaptation according to social and cultural changes. Informants from various backgrounds emphasized that the principles of sharia dressing can be applied in different forms, from a simple hijab to a fashionable hijab, according to the needs and trends of the times.

The application of Muslim clothing in the modern era is very relevant in influencing social views towards Muslim women (Fuentes-Vilugrón et al.). This clothing is not only a symbol of obedience to religious teachings but also shows a person's commitment to Islamic values in a society that continues to develop (Kulakoglu and Kondakci). The main challenges in implementing Muslim clothing in a pluralistic environment include cultural and social differences that can lead to stereotyping or discrimination (Lathifah et al.). Flexibility in the interpretation of Islamic teachings regarding Muslim women's clothing plays an important role in social adaptation in various regions (Lopes and Vieira). In rural areas, dress practices may be more simple and conservative, while in urban areas, women may integrate elements of modern fashion with religious principles.(Yelland et al.). This flexibility allows Muslim women to adapt to local social norms while still adhering to religious teachings, creating a balance between their religious identity and social needs (Perspectives). There is a risk that adapting Muslim women's clothing to fashion trends can obscure the meaning of religion. However, if done carefully, these adjustments can enrich public understanding without sacrificing the essence of religious teachings (Hughes et al.)(Carnegie and Savory). Designers play an important role by creating Muslim clothing that is fashionable but still adheres to religious principles, thereby enabling Muslim women to look on trend while still maintaining compliance with Sharia.(Dansholm)(Jones et al.).

Research is finding new information or knowledge about a particular topic or problem (Paaßen et al., 2021). The main goal of research activities is to produce new knowledge that can be used to solve problems using the structure above or develop new theories (Farr et al., 2020).

Overall, research can be defined as an activity that aims to find new information or knowledge related to a particular topic or problem (Dansholm, 2022). Research is carried out by applying systematic and structured methods and techniques, and the results can be various types of output that are useful in solving problems or developing new theories. As a Muslim woman, it is essential to understand that research does not only focus on exploring new theories and information but also on applying appropriate methodology to produce valuable results. This research process involves an in-depth understanding of the values and norms in the context studied. In the context of Muslim women's clothing from the perspective of the Qur'an, the use of Maudhu'i Abdul Hayy Al-Farmawi's method requires a systematic and holistic approach to capture the essence of the teachings of the Qur'an regarding clothing.

This method emphasizes the importance of contextually and comprehensively understanding religious texts to produce interpretations relevant to Islamic principles. At the Nurul Jadid Islamic Boarding School, this approach aligns with the principles of deliberation and involvement of all parties in the decision-making process. By involving various parties, as described by

Imdad Rombani, a better solution that all organization members can accept will emerge. This is in line with a democratic leadership approach, where the active involvement of each individual is considered essential to achieve common goals. Therefore, this research aims to understand Muslim women's clothing norms in the Qur'an and integrate the study's results into relevant social and cultural contexts. Through this method, it is hoped that it can overcome existing challenges and positively contribute to understanding and practice in Muslim society.

In one case, the concluding activity can refer to the final part of a presentation or discussion, which contains a summary of the topics discussed and concluded (O'Malley, Levy, & Griffin, 2022). In this context, the concluding activity is the final step in applying solutions to diagnosed cases (Theeramongkol, Kee-Ariyo, Soteyome, & Mongkholrattanasit, 2023). These closing activities may also include recommendations for further actions that can be taken to ensure that the proposed solution can be implemented effectively (Salloum, Stack, & Hood, 2024).

Therefore, concluding activities are essential in ensuring that the proposed solution can be implemented well and provide the expected benefits. In the study "Anatomy of Muslim Women's Clothing in the Al-Qur'an (Study of the Method of Maudhu'i Abdul Hayy Al-Farmawi)," this guide guides the decision-making process by prioritizing careful planning and proper implementation. In this context, the decisions will be based on the results of the deliberations held, where each solution is adjusted to the level of the problem being faced. This is in line with the principles expressed by Imdad Rabbani, namely the importance of involving leadership and staff in the decision-making process to ensure the active participation of all parties.

This involvement not only aims to focus attention on appropriate solutions but also to foster a sense of shared responsibility, which supports the achievement of overall organizational goals. Through this approach, every decision will reflect common interests and result in practical implementation. Thus, the principle of deliberation implemented in this research strengthens the commitment and participation of all members, ensuring that the research results can be translated into appropriate and valuable practices in the context of Muslim women's clothing by the teachings of the Koran.

CONCLUSION

The conclusion that can be drawn from research on the Anatomy of Muslim Women's Clothing in the Qur'an (Maudhu'i Abdul Hayy Al-Farmawi Method Study) is research that gives rise to interpretations that are more responsive to social dynamics without sacrificing Sharia values. The maudhu'i method helps highlight the flexibility of the teachings of the Qur'an in providing practical guidance on Muslim women's clothing, which remains relevant and

applicable in facing the challenges of modernity. This research found that the principles of Muslim women's clothing in the Koran can be implemented in various forms, from simple hijabs to fashionable hijabs, according to the needs and trends of the times. The adoption of Muslim women's clothing in the modern era influences social views of Muslim women, strengthens their religious identity, and gives them a sense of self-confidence. However, challenges in the form of stereotypes and discrimination still exist. Flexibility in the interpretation of Islamic teachings regarding Muslim women's clothing allows for social adaptation in various regions, creating a balance between religious identity and social needs. Overall, the maudhu'i method shows that the teachings of the Koran can continue to be relevant and applied in contemporary contexts, enriching public understanding without sacrificing the essence of religious teachings.

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