



Bettering Academic Services through the Use of an Integrated Academic Information System

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Abstract:

Nowadays, humans cannot be separated from information technology; this significantly impacts various fields, especially educational administration. Academic services that were initially manual have now transformed into digital, where academic data, both information and other administration, can now be handled by information systems. This study aimed to determine the effectiveness of implementing the integrated academic information system (SIAT) that has been running in Islamic universities. Data collection was carried out using a descriptive qualitative method concerning the field research approach combined with data triangulation; data collection was obtained by distributing questionnaires, qualitative interviews, and observations. The findings were that SIAT could increase the effectiveness and efficiency of academic services at the Faculty, ease of accessing information, especially in KRS filling activities, KHS checking, lecture monitoring, lecturer grade input, and distribution of lecture schedules can be done in one system. The obstacles felt were few, especially if the system was undergoing maintenance, data loading was hampered, and some students did not understand how to operate the information system. The solution that can be done is to hold periodic socialization regarding the implementation of SIAT and to update the system so that it remains optimal in its operation.

Key Words: *SIAT, Academic Services, Information Technology, Educational Administration*

Abstrak:

Dewasa ini manusia tidak dapat dipisahkan dari teknologi informasi, hal ini memberikan dampak yang besar dalam berbagai bidang terutama administrasi pendidikan. Pelayanan akademik yang pada awalnya masih bersifat manual, kini telah bertransformasi menjadi digital, dimana data akademik baik informasi maupun administrasi lainnya kini dapat ditangani oleh sistem informasi. Tujuan dari penelitian ini adalah untuk mengetahui efektivitas penerapan sistem informasi akademik terpadu (SIAT) yang selama ini berjalan di perguruan tinggi Islam. Pengumpulan data dilakukan dengan metode kualitatif deskriptif dengan mengacu pada pendekatan penelitian lapangan yang dipadukan dengan triangulasi data, pengumpulan data diperoleh dengan cara penyebaran kuesioner, wawancara kualitatif, dan observasi. Temuan yang diperoleh yaitu SIAT mampu meningkatkan efektivitas dan efisiensi pelayanan akademik di Fakultas, kemudahan dalam mengakses informasi terutama dalam kegiatan pengisian KRS, pengecekan KHS, monitoring perkuliahan, input nilai dosen, pendistribusian jadwal perkuliahan dapat dilakukan dalam satu sistem. Kendala yang dirasakan sedikit terutama jika sistem sedang dalam perawatan, loading data terhambat, dan terdapat

mahasiswa yang belum memahami cara mengoperasikan sistem informasi tersebut. Solusi yang dapat dilakukan adalah dengan mengadakan sosialisasi secara berkala mengenai penerapan SIAT dan melakukan pemutakhiran sistem agar tetap optimal dalam operasionalnya.

Kata Kunci: *SIAT, Layanan Akademik, Teknologi Informasi, Administrasi Pendidikan*

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 (Ashraf et al., 2023; Karakavak & Özbölük, 2023). 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 (Hapsari, 2024). Muslim clothing symbolizes religious identity and is a tool for navigating existing social and cultural complexities (Karaman & Christian, 2022). 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. At the same time, it is important to be 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 (Aadili & Shardaghly, 2023; Latipah, 2022; Robiah et al., 2024; Arifin, 2024), Ashraf et al. (2023) 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. The factors that shape these clothing guidelines include spiritual and social values (Ma et al., 2021; Krisjanous et al., 2022). Several studies have also discussed how the dress guidelines in the Qur'an can be applied in everyday practice and how this can affect the understanding of a Muslim woman's identity and obedience (Pirmasari, 2021; Sholihan & Elizabeth, 2023; Aune et al., 2023). The rules and norms in traditional cultures also explain how the dress principles taught in the Qur'an remain relevant and applicable in contemporary social and cultural contexts.

In addition to the spiritual and moral dimensions, recent studies have also examined how the practical application of these dress guidelines is shaped by socio-cultural factors, such as family, community, and regional influences (Madkhali et al., 2024; Zaini, 2023). Studies highlight the complex interplay between religious teachings and societal expectations, suggesting that a Muslim woman's clothing choices reflect personal faith and a means of navigating social norms and maintaining a sense of belonging within her community (Essers et al.,

2021; Purwanto & Wafa, 2023). Moreover, the evolving interpretations of modesty and the adaptability of these dress codes in modern times are increasingly being discussed, with scholars pointing to how new generations of Muslim women blend tradition with contemporary styles (Hassan & Ara, 2022). This dynamic process is particularly evident in urban areas where Islamic fashion is becoming a global phenomenon while maintaining core principles rooted in Islamic values.

This study attempts to complement the shortcomings indicated in the previous discussion. Previous studies have focused more on the general aspects of Muslim women's dress without investigating the specific meaning and implications of the dress guidelines in the Qur'an (Syahrivar). This study attempts to explore in detail the forms of dress guidelines in the Qur'an through the Maudhu'i Abdul Hayy Al-Farmawi method. This study will identify and analyze the principles that underlie the dress guidelines for Muslim women and how these principles shape perspectives and actions in everyday life. This study will also examine how the dress guidelines in the Qur'an can be applied relevantly in a modern context, taking into account the existing social, cultural, and spiritual aspects. By understanding these factors, it is hoped that this study can provide a significant contribution to deepening the understanding of Muslim clothing in the Qur'an and offering a new perspective on the application of clothing guidelines in contemporary life.

This discussion starts with the differences in clothing guidelines in the Qur'an compared to contemporary clothing practices. This study aims to understand how the principles of clothing in the Qur'an are interpreted and applied in everyday life using the Maudhu'i Abdul Hayy Al-Farmawi method. The main focus of this study is to identify and analyze aspects that form Muslim clothing guidelines, from spiritual to social dimensions, and how these guidelines function as physical rules and reflect deep moral and spiritual values. It is important to explore the influence of external factors, such as social and cultural contexts, which can strengthen or modify the application of these values. By understanding how the dress values in the Qur'an are translated into contemporary practices and how external factors influence their implementation, this study aims to make a significant contribution to examining the relevance and application of dress principles in the modern context, as well as offering new perspectives on 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 (Nasrullah et al., 2023). 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 (Lubis & Milhan, 2024). 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 38 participants by Tabel 1,

Table 1. Participants

Participants	Gender		Educational background			Informant code
	Male	Female	Senior High School	Bachelor	Masters	
IQT undergraduate student	3	3	-	5	1	MB, KN, KH, DFP, YP, JK
Islamic Religious Education Teacher	2	2	-	2	2	MY, AR, MFA, NK
Muslim Fashion Entrepreneur	3	4	-	7	-	NH, SN, ARM, RA, DS, WE
Religious leaders	2	-	-	1	1	DNS, SLV
Housewife	-	5	4	1	-	MH, SH, SY,
Women's Manager	-	3	-	2	1	AH, EF, BFA
Academic Tafsir Al-Qur'an	4	3	-	5	2	MR, SA, AFB, MRR, SF, JN,
Social Activist	2	2	2	2	-	ADF, SR, RIDM, MYP
Amount	16	22	6	26	7	-
Total	38 Participants					

Participants meet specific criteria: they already know how to understand customer emotions. The participants were selected using a purposive technique; they were chosen with particular considerations and objectives. The reason for using this technique is that researchers need data in the form of information that can only be obtained from informants who certainly have more knowledge about the data that researchers want to get to produce data that meets expectations and is relevant to the title that has been determined. The interview technique used in this research is a semi-structured interview technique, which means it has an interview guide, although there are interviews outside the guide. This type of

semi-structured interview is conducted more freely than a structured interview. The researcher prepared five questions relevant to the research theme as a semi-structured interview. The researcher used a recording device to capture the interview process and make written field notes. Interview results were transcribed, including participant information, interviewer details, and interview transcripts. Respondents' names were replaced with codes such as MB-MAY (abbreviation of the informant's full name) to protect confidentiality and uphold research ethics.

This research conducts a linguistic and interpretative analysis of key terms related to Muslim women's clothing, such as "hijab," "khimar," and "aura," using classical Arabic dictionaries like *Lisan al-Arab* and *Al-Mufradat fi Gharib al-Quran*. The study examines the lexical and grammatical meanings of these terms in classical Arabic and traces their semantic changes over time. Additionally, the works of contemporary scholars such as Yusuf Al-Qaradawi and Tariq Ramadan are reviewed to explore modern interpretations and the application of the Maudhu'i method in understanding the Quranic teachings on women's clothing. Field studies in Probolinggo Regency, including observations, interviews, and surveys with Muslim women, religious figures, and fashion practitioners, provide empirical data on how Quranic principles are implemented in everyday life while balancing Sharia compliance and modern societal demands.

The research integrates documentation of Quranic verses (e.g., An-Nur: 31, Al-Ahzab: 59) and relevant tafsir, surveys, and qualitative interviews to develop a thematic synthesis connecting theory with real-world practices. The data is analyzed to highlight the relevance of Quranic teachings in the modern era, emphasizing practical suggestions for their implementation. This comprehensive approach aims to contribute to the development of Muslim women's fashion that aligns with Sharia principles while addressing social and cultural needs, offering insights into the intersection of Islamic teachings, contemporary fashion, and social welfare.

Data analysis in this research was done by combining the results of documentation, surveys, and interviews to compile research findings (Abdussalam et al., 2021). 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. 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.

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

Figure 1 illustrates how applying the Maudhu'i method to study the Quran 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 (Aadili & Shardaghly, 2023). This is important because many verses of the Qur'an have a specific historical background that influences how they are applied (Assai'di & Hamid, 2021). 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, 2022). This helps gain a more accurate and applicable understanding of the teachings of the Quran. The relevance of the maudhu'i method in everyday life also cannot be ignored (Affandi et al., 2022; Khotimah et al., 2024). This method helps Muslims apply the Koran's teachings in a more contextual and relevant way to modern life (Husnaini et al., 2021). 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., 2022). 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., 2023).

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."

According to interviews with various informants, Muslim clothing influences social identity and societal acceptance. 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 opposing 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., 2022; Syahrivar, 2021). Muslim women's clothing symbolizes membership and commitment to Islamic values, helping to strengthen social identity in a pluralistic society (Kadiwal, 2021; Faiz et al., 2023). 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 (Hassan & Ara, 2022; Hapsari, 2024). 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." MFA, 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 "flexibility 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 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." 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.

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 (Vilugrón et al., 2023). 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 & Kondakci, 2023). The main challenges in implementing Muslim clothing in a pluralistic environment include cultural and social differences that can lead to stereotyping or discrimination (Rusli, 2024; Zaini, 2023; Saharani & Diana, 2024). Flexibility in the interpretation of Islamic teachings regarding Muslim women's clothing plays an important role in social adaptation in various regions (Hassan & Ara, 2022; Essers et al., 2021).

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 (Madkhali et al., 2024). 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 (Husnaini et al., 2021; Carnegie & Savory, 2021). 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, 2022; Kadiwal, 2021).

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 et al., 2022). In this context, the concluding activity is the final step in applying solutions to diagnosed cases (Theeramongkol et al., 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. 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. 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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