

Awareness of Female Students In Covering Their Intimate Parts Properly

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Abstract

Aurat is a member of the body that must be covered according to religion with clothing or the like according to their respective limits (women and men). Covering the aurat properly and in accordance with Islamic law must be done based on the student's self-awareness. If the aurat is opened intentionally then the culprit is sinful. Each of the women and men has aurat limits that have been set by Islamic law. Therefore, every Muslim and Muslimah is obliged to know the limits and then obey them by keeping their aurat in everyday life. Therefore, in this study the author wants to provide awareness to female students of the obligation to cover the aurat properly and in accordance with Islamic law and to provide ways to increase the awareness of female students in covering the aurat properly and in accordance with Islamic law. The problem discussed in this scientific paper is increasing the awareness of female students in covering the aurat properly which aims to determine the level of awareness of female students in covering the aurat properly outside the pesantren and how to increase the awareness of female students in covering the aurat properly and in accordance with Islamic law. This research uses library research, which uses the method of interviewing lecturers and female students at UIN RADEN INTAN LAMPUNG and with research methods using primary sources, namely in the form of books and journals relevant to this study. Based on the analysis conducted in this study, it is concluded that the level of awareness of female students in covering the aurat properly is still low and must be improved in order to be able to cover the aurat properly.

Keywords: Awareness of Covering the Aurat Well, Aurat.

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INTRODUCTION

The view of the majority of people, often identifies the existence of women physically as a symbol of the beauty of life. The more beautiful a woman's appearance is, the more beautiful her posture is, but behind that beauty lies an implied meaning for women to be careful in revealing the limits of posture that is natural for every human being to see. The universality of Islam in regulating the laws regarding the physical existence of women, one of which is using "Aurat".

Aurat according to language is something that causes shame, so that someone is encouraged to cover it (Poerwadarminta, 1984). In Islamic law, aurat is a part of the body that should not be seen according to Islamic law (Ma'ruf, 1973), the minimum limit of human body parts that must be covered based on Allah's

command. Based on this definition, it is understood that aurat is not identical to the parts of the body that are covered according to the customs of a community group.

If the definition of aurat is applied to the human body, then it is related to the situation in which the woman is. In general, this situation can be divided into three things, namely; When she is dealing with God in a state of prayer, when she is in the midst of her muhrim, and when she is in the midst of people who are not muhrim.

The majority of scholars agree that the aurat of a woman who must be covered when praying is all her limbs, except for her face and palms (Sabiq, n.d). Ibn Taymiyyah explains that Abu Hanifah allowed the soles of a woman's feet to be uncovered in prayer, and this is the most correct opinion, based on the narration of 'Aa'ishah who included the soles of the feet in the category of the body that can be uncovered according to the verse. The soles of the feet are not included in the back. This is based on the narration of Umm Salmah who asked the Prophet about the permissibility of praying with only a shirt and a hood, so the Prophet SAW. Said which means "If the shirt is enough to cover the back two soles of your feet". This opinion is different from the opinion of al-Shafi'i who does not allow the two soles of the feet to be seen in prayer.

Scholars differ on the limits of a woman's 'awrah in front of her muhrim. Al-Shafi'iyah said that a woman's 'awrah when in the presence of her muhrim is between the center and the knees. Beyond this limit, it can be seen by her muhrim and by her fellow women. Another opinion says that the entire body of a woman is aurat in the presence of her muhrim, except for the head (including the face and hair), neck, hands up to the elbows and feet up to the knees, because all these limbs are used in daily work (An-Ramli, n.d).

As for what is meant by mahram or what is equated with it as stated in Surah An-Nur verse 31. are; husband, father, husband's father, son, husband's son, brother, brother's son, sister's son, woman, her slave, a male servant who has no desire, or a child who does not yet understand about the aurat of women. In addition, Surah An-Nisâ also mentions the father's brother and mother's brother.

According to Ibn Tainiyah, the muhrim among the people mentioned above are only those who are forbidden to marry a woman forever because of family ties or marriage.

In contrast to that, a woman's 'awrah when in the presence of people who are not her muhrim, according to scholarly consensus, includes her entire body, apart from her face and the two palms of her hands and feet. For this reason, a man may see these parts of a woman's body (Rusyd, 1960). Here it seems that the limits of a woman's aurat are the same as the limits of her aurat when praying. Ibn Taymiyyah says that the majority of fuqaha' consider that what must be covered in prayer (when facing God) must also be covered from the view of others who are not muhrim.

RESEARCH METHOD

In general, research methods are defined as scientific ways to obtain data with specific purposes and uses. The research method that the author uses is qualitative research, data collection methods through interview techniques to the object of research in this case are lecturers and students of UIN Raden Intan

Lampung. The data analysis technique is by referring to theories related to covering the aurat. So that in drawing conclusions the data is adjusted to the existing theory (Lubis & Ritonga, 2023; Lubis, 2024).

RESEARCH RESULTS AND DISCUSSION

Definition of Aurat

According to the Big Indonesian Dictionary, the word “aurat” comes from the word “aurat,” which means a part of the body that should not be seen according to Islamic law. The word “aurat” comes from the word “awira”, which means “loss of feeling”, “loss of light”, or “loss of sight.” Aurat is a word that means to cover and hoard. Awara means to defile something that cannot be seen.

However, aurat linguistically means anything that is considered bad to expose. The word “aurat” comes from Arabic and has several origins, one of which is “awira”, which means “loss of feeling, loss of light, or (for the eyes) loss of sight.” When used of the eyes, the light is lost and the sight disappears. In general, these words are considered shameful and disappointing. The second origin of the word aurat is “āra, which means to cover or hoard, like covering a spring and hoarding it, which also means that aurat is something that is covered and hoarded so that it cannot be seen or viewed. “The third origin of the word aurat is “awara”, which means something that is defiling when seen (Sutan, 2009).

The word “aurat” comes from here, meaning a member that must be protected and guarded so that it does not disappoint or embarrass people. In other words, something that cannot be seen or shown (Fachruddin, 1984).

According to the Shafi'iyah scholars, aurat is anything that has legal value to be covered (Al-Ghozali, 1997). Aurat is also referred to as as- Sau'ah because showing it is a bad act that disgraces the culprit, if he has a pure fitrah, because there will be reproaches and insults that befall him.

When we understand the meaning of aurat above, it can be said that aurat is something that is very guarded in the sense of being covered, because if it appears it can harm yourself because it is a pubic area in humans in general. Although the meaning of the genitals that are understood in society is the genitals of humans but this is when viewed in terms of its specificity, while in general it is the limbs that have been given a limit by religion. On the other hand, for believers aurat is a matter of belief, but changes in the use of clothing as a cover for aurat are influenced by social, cultural, customs, and geographical location and this is viewed from a universal perspective (Ritonga et al., 2022). This can be seen in everyday life either socially or with the help of electronic media that broadcasts human activities throughout the world.

Obligation and Importance of Covering the Veil

When something is obligatory, it must be done; not doing it will result in punishment. The command to use cloth to cover the obligatory 'awrah, as will be discussed about the female 'awrah, This obligation to cover the 'awrah applies not only during prayer, but also in other places where others can see it. Women who cover their 'awrah and wear Muslim clothing will be rewarded for doing what Allah SWT requires of them. They will also be doubly rewarded because by covering their aurat, they have prevented others from committing adultery. Covering the

'awrah is not only a legal obligation, but it also protects oneself from fitnah and adultery, preserves honor, and is a symbol of purity.

It can be said that the purpose of covering the 'awrah is to keep men and women safe and avoid fitnah. People who cover the 'awrah need not worry about living in community because human instincts are social creatures that need to live in community. Therefore, Islam can also be a system of laws that prevents fitnah between men and women. Any action that can make men tempted by women is prohibited by Islam. Hence, Islam prohibits women from revealing their aurat and adornments, including stomping their feet, to avoid any unknown harm to others. Therefore, Islamic law obliges its believers to cover the 'awrah for clear reasons supported by evidence.

Islam prohibits women from revealing their adornment in any way, including by stomping their feet, in order to avoid the unknown harm that will happen to people. That way Islam requires its people to cover the 'awrah has a clear reason along with evidence.

Islam has regulated the problem of aurat well. In Islam, the aurat must be guarded and maintained by covering it so that it is not visible to other people who are not allowed to see it. Covering the aurat has become the fitrah of reasonable humans, as we look back at the history related to the aurat.

We look at the history of the Prophet Adam, from the verse that describes the opening of the Prophet Adam's aurat, and the verses that follow, the scholars conclude that in essence covering the aurat is human nature which is done when he has awareness.

In Surah al-A'raf verse 20 Allah says:

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا بِكُمَاعِنِ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ

Meaning: Then the devil whispered evil thoughts to them so that they would reveal their private parts (which had been) covered. And (the devil) said, "Your Lord has only forbidden you both to approach this tree, lest you both become angels or immortals (in paradise)". (Q.S al-A'raf: 20).

This passage not only implies that from the beginning, Adam and Eve could not see each other's private parts, but it also means that each other's private parts were covered so that they themselves could not see them. Then Satan came to disturb and tempt them to approach the tree in the hope that Adam and Eve would eat its fruit so that their veils would be exposed.

What happened when Adam and Eve ate the fruit of the tree and the result was that the aurat that had been closed became open, and realized the openness, so they tried to cover it with the leaves of heaven. This effort shows the instinct in humans from the beginning that the aurat must be covered by dressing.

Although at that time clothing or the ordinance of the use of clothing had not yet been accepted by mankind, the instinct of shame to expose the genitals was already present in humans. And this is evidence for people who believe how important it is to cover the 'awrah.

Prophet Adam and Eve did not just take a piece of leaf and cover their aurat, but many sheets to make it wider, by attaching one leaf on top of another leaf,

as a sign that the cloth is so thick, so it is not transparent or transparent, even though at that time there were no other humans. This indicates that to cover anything that could cause embarrassment.

In Surah an-Nur verse 31 Allah says in general the part that must be covered is the initial concept of the parts of the female body that must be guarded, namely the first view, the second is the genitals, the third is the jewelry that is on them, and the fourth is to stretch out the cloth to cover the chest. This part of the verse shows that the head and chest are aurat that must be covered by women. Therefore, the veil or hijab that serves to cover the head should dangle so that it covers the chest of women. It should not be tucked into the collar of the shirt or tied back or modified which eventually eliminates its function to cover the chest. Ironically, some Muslim women feel that they have covered their heads, even though their hair comes out from the front and back, the jewelry on their necks and ears are also visible, which they should cover. And at the end of the verse, it is said that what can be shown is only to her mahram as written.

In verse 31 of Surah An-Nur. The basic concept of clothing must fulfill the elements mentioned in the verse. And this is the basis of the law regarding the covering of the female aurat. In the Qur'an, the concept is clear that any part that is forbidden to be shown is also allowed to be shown in general. Thus, the above verses and hadiths serve as the legal basis regarding women's 'awrah.

Limits of Women's Aurat According to Scholars

Most fuqaha agree that women should have full body aurat except for the face and both palms. This is usually the case in prayer or outside of prayer. However, it is possible that there is a difference of opinion among the scholars regarding the limits of female 'awrah, which will be explained as follows:

- a. Hanafi school: A woman's 'awrah is her entire body except for her face, palms of her hands, and soles of her feet up to the ankles in prayer and outside of it. However, if it is touched by a non-mahram or seen with a lustful glance, it turns into an aurat that must be covered. This opinion is supported by Imam ats-Tsauri and al-Qasim from the Shi'ah. In addition, according to the Hanafi school, young women who have not reached puberty are forbidden to uncover their faces in front of men, not because they are aurat, but because they are afraid of causing fitnah. This madhhab also believes that the voice of a woman who speaks normally is also included in the category of aurat.
- b. Maliki school: The aurat of a woman in and out of prayer is her entire body except for the face and palms of the hands and must be covered when there is fear of fitnah. Then in this madhhab the aurat of women is classified into two: the mughallazhah aurat is the whole body except the chest and athrâf (hair, head, neck, tips of the hands and feet), while the mukhaffafah aurat is the whole body except the face and palms. If a part of the mughallazhah aurat is exposed in prayer when he is able to cover it, his prayer is void and he must repeat it. But if the mukhaffafah aurat is uncovered, the prayer is not invalidated, although uncovering it is makrooh and it is forbidden to look at it. As for a woman's aurat outside of prayer in the presence of non-mahram men, it is her entire body except for her face and palms. In the presence of her mahram, her entire body except the face and athraf (hair,

head, neck, tips of the hands and feet). As for when she is with other women, whether they are mahrams or not, the limit of her 'awrah is between the center and the knees.

- c. The Shafi'i school of thought: a woman's 'awrah in prayer is her whole body except for her face and palms. If this part of the 'awrah is exposed when she is able to cover it, her prayer is invalidated. However, if it is uncovered due to wind or forgetfulness, she should cover it immediately and her prayer is not invalidated. As for outside of prayer, a woman's 'awrah when in the presence of a non-mahram man is her entire body. In the presence of other women, Muslim or non-Mahram, it is her whole body except for certain parts that are exposed when doing household chores (Ad-Dimyathi, 1994). As for a woman's aurat when she is with Muslim women and mahram men, it is between the center and the knees.
- d. Hanbali Mazhab: there are two narrations from Imam Ahmad, one of which states that the 'awrah of an adult woman is her entire body including her fingernails and face. However, the correct view is that a woman's 'awrah in prayer is her entire body except for her face and palms. As for her 'awrah outside of prayer, it is her whole body except her face and palms. When she is with other women, whether they are mahrams or not, the limit of her 'awrah is between the center and the knees. In this case, the Hanbali opinion is more inclined to the Malikiyah school of thought.

From the above, it can be concluded that a woman's 'awrah is limited to her entire body except for the palms of her hands and her face. Therefore, it is obligatory for free and pubescent Muslim women to cover their 'awrah both in and out of prayer. In addition, every Muslim woman must protect herself from fitnah caused by her actions and voice. In addition, Sheikh Prof. Dr. Wahbah az-Zuhaily cites the consensus of scholars that women must cover their 'awrah both in and out of prayer (Az-Zuhaily, 2011).

The Virtue of Covering the Aurat Well

Clothing usually serves to protect the identity that exists in humans. Clothing has a psychological effect on the person who wears it (Isham, 2004). The virtues of covering the 'awrah are as follows:

- a. Coat of arms Obedience and Submission to the Messenger of Allah
- b. Symbol of Purity
- c. Evidence of Cleanliness
- d. Cover (protective veil)
- e. Piety
- f. Evidence Faith
- g. Symbol of Respect Shame
- h. Sign Jealousy (self-esteem)

In fact, there are many reasons that drive a person to wear clothes based on their religion. It doesn't matter if it's fashionable or modest as long as it's sharia-compliant, covers the 'awrah, is neat and modest. Factors that lead to a lack of awareness in covering the aurat properly include the following:

Factors for Lack of Awareness in Covering the Aurat Properly

Among the causes of the lack of awareness in covering the aurat properly are as follows:

1. Believing Hijab is Not Mandatory, Only Character Matters

One of the reasons for the backwardness of Muslims and their distance from Allah is their lack of awareness or ignorance about Islam. We know that wearing a hijab is mandatory. Therefore, there is no justification for removing it. Is it logical for a girl or woman to have good character and modesty while walking around in public half-naked, exposing her body? Shouldn't good character and modesty compel a woman to cover herself in front of strangers? This is a matter of natural instinct, although many people refuse to understand. A woman who preserves her honor and modesty is one who does not allow men to see her uncovered in order to maintain her obedience to Allah and protect her dignity.

2. Hijab is Uncomfortable and Ruins Appearance

Some women claim that wearing a hijab is uncomfortable, especially in hot weather. If you cannot endure the heat while wearing a hijab, how will you endure the heat of Hell? If a person reflects on their faith, they will understand the true reason behind it. Faith dictates our choices, and a true believer will not choose anything other than what Allah and His Messenger have commanded. This is purely a matter of faith, despite efforts to find wisdom in it or attempts to justify it by the weak. Nowadays, many women follow fashion trends from the East and West, competing to keep up with the latest styles. As a result, women often strive to wear more expensive, revealing, and provocative clothing to be seen as fashionable. The wide variety of modern fashion designs and ready-to-wear clothing has led to an unfortunate acceptance of these styles among our women, who eagerly embrace new fashion to be considered the trendiest and most stylish.

3. Hijab Restricts Freedom

Enjoying youth must align with Allah's commands, not driven by unchecked desires and whims. Wearing a hijab does not prevent one from enjoying the permissible pleasures of life, but it must be in accordance with the rules set by the Wise Creator. Wearing a hijab does not mean you live an introverted life, isolated from society. On the contrary, Islam encourages sociability, friendliness, modesty, and humility in social interactions.

4. Hijab Impedes Activities

A hijab never prevents a Muslim woman from engaging in good activities. However, it must be done in the manner prescribed by Islam. Sometimes, the backwardness of thought and limited understanding experienced by some women is mistakenly associated with wearing a hijab, as seen among women in rural areas of the Arabian Peninsula. However, this association is coincidental and influenced by colonialism and specific ideologies. The simplest step reformers can take, if they genuinely aim to correct the situation, is to separate these two realities through accurate Islamic knowledge, supporting the culture of hijab and modesty, and promoting the pursuit of beneficial knowledge. This way, each aspect complements the other.

5. Hijab is Just an External Appearance; Allah Looks at the Heart and Deeds

Hijab is a means of distinguishing between a woman who preserves her purity and obedience and one who likes to display her body. If the heart is pure, the rest of the body will align with and submit to Allah's commands. Consequently, actions will align with Allah's pleasure. Wearing a hijab is an act that pleases Allah and His Messenger. Therefore, we must wear the hijab.

Increasing the Awareness of Female Students in Covering Aurat

Ways to increase the awareness of santriwati in covering the aurat properly outside the pesantren are:

- a. Remembering the sin and punishment from Allah against people who do not cover the aurat and cover not in accordance with the Shari'ah
- b. Familiarize yourself to keep covering the aurat according to Islamic law so that it will become a habit and a necessity
- c. understanding how important it is for women to cover up because it is an order from Allah

Factors of lack of awareness in covering the aurat properly or according to sharia. Namely:

1. Following the current style of dress that is not in accordance with Islamic law

Today's life is very synonymous with clothing models that always follow the trendy life according to the times, for example, the dressing lifestyle. People's style of dress really describes a large part of the person's moral value, in society and how the person lives. teenagers now really like to follow model trends. But many clothing models at this time are not in accordance with the Sharia, and many teenagers follow the style of the model, even though in Islam humans live with a set of rules that have been set. God created humans complete with the instructions that Allah set, namely the Qur'an and Sunatullah.

Dressing properly and in accordance with Islamic law is an obligation for every Muslim woman who has returned and is not only used as a modern lifestyle that will one day disappear over time but the purpose of dressing properly and in accordance with Islamic law is as a protector of honor and signifies identity as a Muslim not as a lifestyle to look cool.

2. The influence of an unfavorable social environment

The environment other than the place where a person lives also gives a great influence and has a very important role in the behavior, growth and characteristics of a person's soul, and can influence and give a person's decision to cover the aurat in accordance with the Sharia. The influence of the environment on the decision to cover the aurat in accordance with Islamic law.

3. Parental education of children

Children since childhood should be accustomed to dressing as ordered by Islamic teachings, a Muslim and Muslimah are required to dress properly according to religious standards and norms in society. Compared to men and women, women get more serious attention in terms of dressing, considering that women are often the victims of sexual harassment. Such harassment is sometimes triggered by stimuli due to showing the aurat. Therefore, parents should play an active role in educating their children and guiding them to be able to wear the hijab in accordance with Islamic law.

4. Not remembering the sin and punishment from Allah

Islam is very clear and firmly regulates halal haram or commands and prohibitions, such as covering the aurat in accordance with the Sharia which must be done for those who are adults, then of course this command will also get threats and punishments that will be obtained in the world or in the hereafter. 4. Therefore, this commandment will definitely have consequences and punishments both in this

world and in the Hereafter. Allah forbids uncovering the 'awrah in front of others. This is similar to dressing but being naked which is often the case today. Women who do not cover their niqab will not enter Paradise; even if they smell the fragrance of Paradise, they will not be able to smell it.

CONCLUSION

In conclusion, covering the aurat properly and according to Islamic law is an obligation that must be carried out by every female student at UIN Raden Intan Lampung to maintain honor and glory as a Muslim woman. Self-awareness in covering the aurat is very important and should include an understanding that covering the aurat does not only mean covering the body with cloth, but also ensuring that the clothes are not transparent, not tight, do not resemble the clothes of non-Muslim men or women, and cover the entire aurat. Factors that influence the lack of awareness of santriwati in covering the aurat include the lack of personal will, the influence of fashion that is not in accordance with Sharia, and the lack of supervision and reprimand from parents. This awareness is especially important outside the pesantren, where santri are more vulnerable to being influenced by a bad environment.

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