

**ISLAMIC EDUCATION AND MOTIVATION OF WEARING  
*JILBAB* OF STUDENTS AT SMA N 8 MALANG**

**THESIS**

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**ISLAMIC EDUCATION PROGRAM  
FACULTY OF TARBIYAH AND TEACHING SCIENCES  
THE STATE ISLAMIC UNIVERSITY MAULANA MALIK IBRAHIM  
OF MALANG**

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JILBAB OF STUDENTS AT SMA N 8 MALANG**

*Presented to Faculty of Tarbiyah and Teaching Sciences of State  
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Islam (S.Pd.I)*

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Appendixes : 4 (four) Exemplar

Dear,  
Dean of Tarbiyah and Teaching Sciences Faculty  
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Assalamu'alaikumWr. Wb,

After carrying out at several times for guidance, both in terms of content,  
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As the advisor, we argue that this thesis has been proposed and tested decent.

So, please tolerate presence.

Wassalamu'alaikumWr. Wb.

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## **CERTIFICATE OF SKRIPSI AUTHORSHIP**

I certify that the thesis I wrote to fulfill the requirement for Sarjana Pendidikan Islam (S.Pd.I) entitled *Islamic Education and Motivation of Wearing Jilbab of Students at SMA N 8 Malang* is truly my original work. It does not incorporate any materials previously written or published by another person, except those indicated in quotations and bibliography. Due to fact, I am the only person who responsible for the thesis if there is any objection or claim from others.

Malang, April 6, 2014

FaridatunNikmah

## DEDICATION

This Thesis proudly presents to:

1. My Father, Mr. Sholichul Hadi and my mother, Mrs. Sofiatun who have taken care of me, always support me and pray for me all the times. Every Al fatichah that you are sending for me likes the power that makes me stronger.  
My Father, who always motivates me in every condition, always gives an advice when I feel this life is so hard. But from you I learn the meaning of this life.
2. All of the teachers who has taught me and who still teaches me until now. You are really the lights of my life, may be Allah always blessed you in this world and here after.
3. My Advisor, Mr. Ahmad NurulKawakip, M.Pd., MA who has guided me to finish this thesis. I thank you so much for your patient, and I do apologize for all the mistakes during the process of this thesis.
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5. My beloved brothers and sisters, thank you for your great support and your helps which have brought me until in this moment. “Roni-I’ah-Nuzul-Rifa’i-Rifa, you are the best sibling that I ever had.
6. Mudir, Murobby/Murobbyah, Musyrif/ah and all the members of Ma’hadSunanAmpel Al ‘Aly, thank you for guiding me as long as I stayed in Ma’had. You’ve guided me in to the right place and taught me to be the supervisor. You’ve really given me the greatest experience by your keyword, *wajahidufillahihahaqqojihadihu*.
7. All my beloved best friends in International Class Program of Islamic Education Department, 2010. When I have crazy friends, I have everything, like you!
8. For everybody who has helped me in finishing this thesis. *Jazakumullahukhair al Jaza’*. Amin

## MOTTO

يَتَأْتِيهَا النَّبِيُّ قُلٌّ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ  
جَلْبِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾

*"O Prophet ! Say to your wives , daughters and wives of the believers, " Let them to wrap her scarf " throughout their bodies " such that to make them more easy to recognize, so they are not bothered. And Allah is Oft-forgiving, Most*

*Merciful.*

Al Ahzab; 59



## PREFACE



All praises may be to Allah who always gives us His blessing so that the writer can finish this thesis as a requirement to get the title as *Sarjana Pendidikan Agama Islam (S.Pd.I)* in Islamic Education Department, Tarbiyah and Teaching Sciences Faculty, The State Islamic University of Maulana Malik Ibrahim Malang.

Sholawat and salam always present for the noblest one, prophet Muhammad SAW who had brought us from the darkness into the lightness.

It was not easy for me to finish this thesis without any help from others. There are many cases which the writer has known yet to make this thesis finish perfectly. So that I say thank you for every single one who has helped in finishing this Thesis. Especially for my parents who always support me all the time. I say thank you so much for your love to make me stronger so that this thesis can finish.

I also thank you for all the lectures of Islamic Education Department and all lectures from another Department of State Islamic University of Maulana Malik Ibrahim of Malang who have ever taught me as long as I studied in this University. Especially for my advisor, I thank you for your guiding and your kindness so that I can finish this thesis.

As I know that in this thesis will be found many mistakes both from the contents and from the technique of writing, so the writer really needs the critic and suggestion to repair this thesis. This thesis is aimed to realize the goals of education in this country, so it will be impossible if there is no awareness of our own selves about education. So critics and suggestions are waiting to repair this thesis.

Malang, April 7, 2014

FaridatunNikmah

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## ABSTRAK

Nikmah, Faridatun. 2014. Pendidikan Agama Islam dan Motivasi Berhijab Siswa SMA Negeri 8 Malang. Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing skripsi: H. Ahmad Nurul Kawakip, M.Pd., MA

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Jilbab adalah busana muslimah, yaitu suatu pakaian yang tidak ketat atau longgar dengan ukuran yang lebih besar yang menutup seluruh tubuh perempuan, kecuali muka dan kedua telapak tangan sampai pergelangan tangan. Pakaian tersebut dapat berupa baju luar semacam mantel yang dipakai untuk menutupi pakaian dalam. Dalam Al Qur'an pun sudah dijelaskan bahwa Allah SWT memerintahkan kepada wanita untuk menutup auratnya dengan kain agar terhindar dari fitnah.

Namun di era sekarang, jilbab lebih dikenal dengan "Hijab". Hijab yang mempunyai makna sebenarnya sebagai tabir atau pembatas, kini digunakan untuk mengartikan jilbab atau kerudung. Pemakaian nama hijab sepertinya lebih bisa diterima oleh wanita modern saat ini karena tidak terkesan kuno. Dan hijab masa kini sangat lah bervariasi mulai dari model dan bahannya. Hijab masa kini telah banyak memotivasi para wanita untuk menutup auratnya, meskipun masih saja ada wanita yang enggan berhijab. Akan tetapi dalam pendidikan tentu saja selain trend hijab, Guru Pendidikan Agama Islam juga mempunyai peran penting untuk memotivasi siswa salam berhijab.

Tujuan dari penelitian ini adalah untuk: (1) mengetahui peran Guru Pendidikan Agama Islam dalam memotivasi siswi SMA Negeri 8 Malang untuk berhijab, (2) mengetahui motivasi berhijab siswi SMA N 8 Malang dan Alasan siswi yang tidak berhijab, (3) mengetahui pandangan Guru Pendidikan Agama Islam dan siswa SMA N 8 Malang terhadap trend hijab masa kini.

Untuk mencapai tujuan di atas, digunakan penelitian kualitatif dengan instrument kunci adalah peneliti sendiri, dan teknik pengumpulan data yang digunakan adalah observasi, wawancara, dan dokumentasi. Data analisis dengan cara mereduksi data yang tidak relevan, memaparkan data dan menarik kesimpulan.

Hasil penelitian menunjukkan bahwa motivasi siswi berhijab ada beberapa factor, termasuk peran serta Guru Pendidikan Agama Islam dalam memberlakukan program wajib berhijab pada jam pelajaran Pendidikan Agama Islam. Beberapa factor yang memotivasi siswa SMA N 8 Malang dalam berhijab adalah: (1) Himbauan bagi siswi SMA N 8 Malang untuk memakai hijab ketika jam pelajaran Pendidikan Agama Islam berlangsung. (2) Penyelenggaraan kegiatan keagamaan di sekolah dan mewajibkan siswa untuk berbusana muslim. (3) Adanya Badan Da'wah Islam di SMA N 8 Malang yang bertujuan untuk mensyiarkan ajaran agama Islam bagi seluruh siswa. (4) Pendekatan secara personal oleh Guru Pendidikan Agama Islam kepada siswi yang tidak berhijab. Beberapa faktor tersebut telah mampu menciptakan lingkungan yang religious di SMA N 8 Malang, meskipun sekolah tersebut bukanlah sekolah berbasis agama Islam namun sebagian besar dari siswi telah berhijab.

Kata Kunci: PAI, Motivasi, Hijab



## ABSTRACT

Nikmah, Faridatun. 2014. Islamic Education and Motivation of Wearing *Jilbab* of Students at SMA N 8 Malang. Thesis, Islamic Education Department, Tarbiyah and Teaching Science Faculty, The State Islamic University of Maulana Malik Ibrahim Malang. Advisor: H. Ahmad Nurul Kawakip, M.Pd., MA

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*Jilbab* is a muslim women clothes, a clothe which is not tight or loose from the size of body to cover the whole woman's body, except face and palm until the elbow. That clothe such as smocks or coat to cover the clothes inside. In the Holy Qur'an has been explained that Allah SWT commands to every woman to cover her aurat by material in order to avoid herself from the bad situation or crime.

In this era *jilbab* is known by "*Hijab*". *Hijab* which has truly meaning is to cover or barrier now it used to give meaning of *jilbab* or veil. Using the name "*Hijab*" nowadays is more accepted by modern woman than *Jilbab*. And *hijab today* is so variety, both the model and the material. *Hijab* today successfully motivates woman to cover her *aurat*, even though there are also many women who still refuse to wear *hijab*. In another hand besides *Hijab trend*, Islamic Education Teacher also has the main role to motivate students in wearing *jilbab*.

The objectives of this study are: (1) to know the role of Islamic Education Teacher in motivating students at SMA N 8 Malang to wear *jilbab*, (2) to know the motivation of students at SMA N 8 Malang who wear *jilbab* and students who do not wear *jilbab*, (3) to know the opinion of Islamic Education Teacher and students of SMA N 8 Malang toward today's *hijab trend*.

In achieving the objective of the study, it uses Qualitative Research with its instrument is the researcher, and the technics of collecting data are observation, interview and documentation. Analyze data by reducing irrelevant data, explain the data and take the conclusion.

The result of study shows that there are several factors to motivate students in wearing *jilbab*, including the role of Islamic Education in appealing the obligation to wear *jilbab* for female students during Islamic Education lesson. Some factors which are motivate students at SMA N 8 Malang in wearing *hijab*: (1) the obligation for female students in SMA N 8 Malang to wear *jilbab* during Islamic Education lesson, (2) Organizing the religious event in school and obliging female student to wear moslem clothes, (3) The existence of Badan Da'wah Islam (Islamic Propagation Organization) in SMA N 8 Malang that aimed to spread aboard the islamic religion for all students, (4) Personal approach by Islamic Education teacher to female student who does not wear *jilbab*.

**Keywords: Islamic Education, Motivation and *Hijab***

## الملخص

النعمة, فريدة. 2014. التربية الإسلامية و الحث بتجلبب الطلاب المدرسة الثانوية الحكومية 8 بمالنج. البحث العلمي, قسم التربية الإسلامية, كلية علم التربية و التدريس, جامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالنج. تحت الإشراف : الحاج أحمد نور الكواكب, الماجستير.

### الكلمة الرئيسية : التربية الإسلامية, الحثّ علي , الجلباب

الجلباب هو اللباس المسلم ، وهو اللباس الذي ليست ضيقة أو فضفاضة مع حجم أكبر الذي يغطي جسد المرأة كلها، ما عدا الوجه و الكفين حتى المعصم . الملابس يمكن أن يكون نوعا من معطف ثوب تستخدم لتغطية الملابس الداخلية . قد أوضح في القرآن الكريم بالفعل أن الله تعالى أمر النساء بتغطية فرجها بقطعة قماش إنها لتجنب من الفتنة.

ومع ذلك ، في العصر الحاضر ، والجلباب المعروف باسم " الجلباب . " استخدام الجلباب لها معنى حقيقي كما حجاب أو حاجز ، والآن على أنها تعني الحجاب أو النقاب . استخدام اسم الحجاب يبدو أكثر قبولا لدى المرأة في العصرية اليوم لأنه لا يبدو القديمة . و الحجاب اليوم هي شديدة التباين تتراوح بين النماذج و المواد . الحجاب اليوم وقد حفز العديد من النساء لتغطية عورتها ، على الرغم من أنه لا تزال هناك نساء الذين هم الحجاب مترددة . ومع ذلك ، في سياق التربية ، بالإضافة إلى الاتجاهات الجلباب ، لديها من المعلم التربية الإسلامية أيضا لديهم دورا و هاما لحثّ علي الطلاب في إستعماله و الغرض من هذا البحث هو: ( 1 ) معرفة الدور معلم التربية الإسلامية في تحفيز طلاب المدارس الثانوية الحكومية 8 مالانج لإستعمال الجلباب ، ( 2 ) معرفة دافع الفتيات في إستخدامها لطلاب المدرسة الثانوية الحكومية 8 مالانج والسبب الفتيات ليست إستخدامها ، ( 3 ) معرفة آراء معلم التربية الإسلامية و طلاب المدرسة الثانوية الحكومية 8 مالانج من وجه المشهور في إستخدام الجلباب إتجاه اليوم.

لتحقيق الأهداف المذكورة ، إستخدم الباحث أدوات البحث النوعي هو المفتاح للباحث نفسه، و كانت أساليب جمع البيانات المستخدمة الملاحظة ، والمقابلات، و الوثائق .تحليل البيانات عن طريق الحد من البيانات غير ذي صلة ، قدم البيانات و استخلاص النتائج و الإستنباط.

أظهرت النتائج أن الدافع للطلاب يستعملون الجلباب وهناك العديد من العوامل، بما في ذلك دور معلم التربية الإسلامية في سن الحجاب إلزامي في التربية الدينية الإسلامية . بعض العوامل التي تحفز طلاب المدرسة الثانوية الحكومية 8 مالانج في الحجاب هي: ( 1 ) نداء للفتيات المدرسة الثانوية الحكومية 8 مالانج لاستخدام الحجاب عند وفاة الدراسة التربية الإسلامية . ( 2 ) الأمر في الإلتباس زي مسليما كل أنشطة الدينية في المدرسة . ( 3 ) إقامة المجلس الدعوة الإسلامية في المدرسة الثانوية الحكومية 8 مالنج التي تهدف إلى شعار التعليم دين الإسلام لجميع الطلاب . ( 4 ) نهج الشخصية من قبل معلم التربية الإسلامية للطلاب الذين لا يستخدم الجلباب . وكانت بعض هذه العوامل قادرة على خلق بيئة غير الدينية في المدرسة الثانوية الحكومية 8 مالانج ، مهما كان المدرسة ليست من المدرسة الدينية ولكن معظم الطلاب يستخدمون الجلباب.

# CHAPTER I

## INTRODUCTION

### A. Background of The Study

In an article Number 20 Year 2003 on National Education System of Republic of Indonesia explained the purpose of education as follow:

”Education is a conscious and deliberate effort to create learning atmosphere and process so that the learners can actively develop his potential skill to have the religious and spiritual power, self control, good personality, intelligence, noble character, and all skills that are needed for himself, society and nation.”<sup>1</sup>

This article clearly stated that one of the purposes of education is to develop the potential of the learners to have the spiritual/religious power. It is obvious therefore that this objective can be realized through Islamic education lessons which is given in the schools.

Human beings are the spiritual beings because they always encourage asking the fundamental and principal questions. The principle questions: Why I was born? What is the meaning of my life?

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<sup>1</sup> *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 about Sistem Pendidikan Nasional* (Bandung: Citra Umbara, 2006), page. 76 Indonesia version: “Tujuan Pendidikan adalah usaha sadar dan terencana untuk mewujudkan suasana belajar dan proses pembelajaran agar peserta didik secara aktif mengembangkan potensi dirinya untuk memiliki kekuatan spiritual keagamaan, pengendalian diri, kepribadian, kecerdasan, akhlak mulia, serta keterampilan yang diperlukan dirinya, masyarakat, bangsa dan Negara.

Why should I continue to live when I got so many burdens, depressed and tiredness in life? One of the questions that reflect the human desire to find meaning and value of what they have been done and experienced. Humans feel the desire to see then living in a broader and meaningful context, both in the life of family, communities and society themselves.<sup>2</sup>

"Religious attitude is a condition within one self who encouraged him to behave in accordance with the level of adherence to religion. The religious attitude consistency marked between the beliefs of the religion as a cognitive element, the feeling of religion as element of an effective and behaviors toward religion as an element of Psychomotor. So, the religious attitude is a complex integration between religious knowledge, religious feelings and religious acts in a person. This suggests that attitudes regarding religious or closely associated with psychiatric symptoms".<sup>3</sup>

Students at the high school level have experienced adolescence phase with its instable experiences. It is the period in which they must adapt to their environment, search for the meaning of life and recognize themselves. As it is revealed by Abdullah Nashih Ulwan cited by Koesmarwanti and Widiyantoro Nugroho, that adolescence is a time of challenge, which is the challenge they will achieve maturity, and their tough personalities.<sup>4</sup>

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<sup>2</sup> Jalaluddin, *Psikologi Agama* (Jakarta: PT Raja Grafindo, 2003), page. 19

<sup>3</sup>Ibid, page 19

Indonesia version: "Sikap keagamaan merupakan suatu keadaan yang ada dalam diri seseorang yang mendorongnya untuk bertingkah laku sesuai dengan kadar ketaatannya terhadap agama. Sikap keagamaan tersebut adanya konsistensi antara kepercayaan terhadap agama sebagai unsur kognitif, perasaan terhadap agama sebagai unsur efektif dan perilaku terhadap agama sebagai unsur Psikomotorik. Jadi sikap keagamaan merupakan integrasi secara kompleks antara pengetahuan agama, perasaan agama serta tindak keagamaan dalam diri seseorang. Hal ini menunjukkan bahwa sikap keagamaan menyangkut atau berhubungan erat dengan gejala kejiwaan"

<sup>4</sup> *Jurnal Online Psikologi*, Vol. 01 No. 02, Thn. 2013, <http://ejournal.umm.ac.id>

Observing the current living conditions that are increasingly complex, it can be predicted that the challenges faced by the young people in the future will be more complex. The time is so fast to answer all human curiosity. But besides all of that, the norms and values that govern the human life are increasingly blurry and relative even and they are covered by the modernity projects. Religion today just becomes a label that its teaching is decreasingly blurry as well.

Indonesia's population reached 202.867 million inhabitants; with 88.2 % are Moslem populations. However, it is only about 10 % of those who really understand the Islamic Shari'a and applying it perfectly. The rest embraced the religion of Islam which is inherited from their parents who nurture them. In this case, the population Islam as embraced by the moslem majority is just enough to carry out the basic religious like prayer, fasting, zakat and hajj. While the teachings of Islam that is more fundamental are rarely understood by moslem. So the foundation is not strong enough that it therefore will be easily eroded by modernity projects.

The rapid development of technology is not only in the form of the technological advances, but also penetrated about the world of fashion. Every year the designers always offer reliable and predict trends that will be popular in the coming years. The fashion trends do not only offer to those who like shopping and collecting dresses, but they expand to women who wear *jilbab*. The view of *jilbab* is also dynamic, *jilbab* is considered as old-fashioned before, today's moslem

designers finally try to release an ancient image for woman who wear the *jilbab*. A wide variety of models and styles of *jilbab* are offered to women.<sup>5</sup>

Yet despite such rampant and style *jilbab* models are promoted, there is still a majority of Muslim women are reluctant to wear the *jilbab*. The real motivation of wearing *jilbab* is apparently still not obtained by some of them who were a Muslim. In the Qur'an, Allah has even explained and ordered the woman to cover her nakedness, in QS. An Nisa [24]: 31

إِنْ جَتَبُوا كَبَائِرَ مَا تُهَوَّنَ عَنْهُ نُكْفِرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا  
كَرِيمًا

Islamic education that is given in the school is expected to give motivation to the students to apply the Islamic law, one of them with a *jilbab*. However, in some high school in Malang, SMA Negeri 8 Malang especially as the place was still a lot of research found that students not dressed according to Islamic law, one of which is the *jilbab*.

Ironically, none of the high school student in uniform completes with *jilbab*, but outside of the school environment they release the *jilbab*. This is what ultimately makes researchers bothered to find out the reason of high school students are reluctant to cover her nakedness with *jilbab*. In addition to what was the reason for them not *jilbab*, the researchers also wanted to see the extent of the

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<sup>5</sup> Y. Siauw. Felix, *Yuk berjilbab* (Bandung: Mizan Media Utama, 2013)

role of Islamic education lessons given in schools in shaping the character of students that contain religious values.

What has been described above makes the writer interested in conducting research on the matter, so that this research entitled **ISLAMIC EDUCATION AND MOTIVATION OF WEARING JILBAB OF STUDENTS AT SMA N 8 MALANG.**

### **B. Research Question**

Based on the background of the problem that has been the writer explained above, the writer can take the research question as follows:

1. What is the role of Islamic education teacher in motivating the students of SMAN 8 Malang for wearing *jilbab*?
2. What are the motivations of students of SMA N 8 Malang in wearing *jilbab* and what are the reasons of students who refuse to wear *jilbab*?
3. What are the opinions of Islamic education teachers and students of SMA N 8 Malang on today's *hijab* trend?

### **C. Objective of the Study**

Based on the problem of the study, the research objectives can be formulated as follows:

1. To explain the role of Islamic education teacher in motivating students of SMAN 8 Malang for wearing *jilbab*.



2. To explain the reasons of students of SMA N 8 Malang who are wearing the *jilbab* and opinions the reasons of students who do not wear *jilbab*.
3. To describe the opinion Islamic education teachers and students of SMA N 8 Malang on today's *hijab* trend..

#### **D. Significance of The Study**

This study is expected to be a constructive contribution to the educational institution. As for the details, the usefulness of this study are:

1. For Educational Institutions ( Schools )

From the results of this research can be a positive contribution as well as consideration for the role of educational institutions of Islamic education in motivating girls to wear the *jilbab* in accordance with Islamic law.

2. Department of Religion

This study is expected to be information for national education, and in particular the Ministry of Religious Affairs (MORA) associated with efforts to establish educational purposes to realize Indonesian people fully as excerpted from Act No. 20. 2003, chapter II, section 3, that man is a complete Indonesian man who is faithful and devoted to God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and become citizens of a democratic and accountable.

So as to know where deficiencies internalization process of Islamic education to students in motivating students to dress in accordance with Islamic law , particularly *jilbab* for women.

The last it can be used as an evaluation and future policy considerations.

### 3. Development of Scientific Treasure

It can contribute to the implementation of learning Islamic education to motivate the students to dress in accordance with Islamic law, particularly for girls in wearing *jilbab* according to Islamic law to increase piety towards Allah in accordance with the purpose of teaching Islamic education itself.

### 4. Benefit for SMAN 8 Malang

As input and consideration in the process of learning Islamic education in motivating students to dress according to Islamic law, particularly in wearing *jilbab* for women.

### 5. For Researchers

It adds more mature knowledge in the field of learning Islamic education in motivating students to dress according to Islamic law, particularly motivation *jilbab* for women.

## **E. Scope and Limitation**

Studies on Islamic Education are vast and closely related to daily life. The purpose of Islamic education which is taught in the school is to motivate students in implementing Islamic teaching. Therefore, in order to reduce the misunderstanding, the author only limits the student's motivation to dress in accordance with Islamic law by wearing *jilbab* in school. This study is aimed to

know the process of motivating students in wearing *jilbab* in the school while “Hijab trend” is more and more various.

#### **F. Previous Study**

Research of motivation in wearing jilbab has been done by several researchers, such as: MOTIVATION OF WEARING VEIL IN THE ISLAMIC TEENAGERS LIFESTYLE. The key words are motivation, lifestyle, and Islamic teenager. This study is conducted by Sudjiwanati, Faculty of Psychology, University of Wisnuwardhana Malang published in Online Journal of Psychology, Vol. No. 01. 02, Year 2013. The purpose of the study is to determine the effect of motivation of wearing jilbab or veil in the Islamic Teenagers Lifestyle. Theoretical benefits of research results can be material for the study of the development of Psychological Sciences, particularly Developmental Psychology. Nowadays, the motivation to wear jilbab is getting higher because of sexual harassment; many people wear the veil to cover their nakedness. Today, *Jilbab* is a trend among people. Practical benefit is intended for the student lifestyle so that they would not miss the fashion. The results of research pointed the students to find out how many students courage to follow the global trend. Lifestyle could be positive and negative, positive influence for students is they can update the information of fashion.

Another study entitled VEIL AS IMPLEMENTATION OF ISLAMIC EDUCATIONAL VALUES IN SMP N 2 NGULING PASURUAN. The study was authored by Sholikhatin in 2007. This study aimed to know the factors that

encourage students to wear *jilbab* at SMP Negeri 2 Nguling, and to understand the implementation of islamic values strategies in SMP N 2 Nguling.

Research in motivation of wearing jilbab or veil also done by Ruliana in 2010, entitled MOTIVATION OF STUDENTS IN WEARING JILBAB IN SCHOOL (Case Study in SMA Islam Kepanjen). The purpose of this study was to determine the motivation of students to wear jilbab in schools which is expected by the school in the context of learning and discipline for woman who had to cover her nakedness. Veiling should not just be a trend for a moment, but an obligation, in accordance with explanation in the Qur'an.

In this study the researcher is not only observing the role of teacher of Islamic education in motivating students to wear jilbab, but also the researchers are more focus in the motivation of students who wear *jilbab* associated with the today's "hijab trend". Does the trend of *jilbab* nowadays give motivation for students of SMA N 8 Malang to wear *jilbab* or not.

## CHAPTER II

### LITERATURE REVIEW

#### A. Islamic Education

##### 1. Definition of Islamic Education

Education is process of behavior changing in order to make the personality being mature by learning, practicing, processing the strategies of learning.<sup>1</sup>

Education is the conscious effort and planned to actualize learning and teaching process actively for students in order to develop their potential skills in spiritual, religious, self controlling, personality, intelligence, good behavior, and comprehension aspect that useful for their selves, nation and state.<sup>2</sup>

Al Ghazali in his thought stated that base of education is heading and advancing purity minds from bad behavior because knowledge is a kind of soul worship, secretly pray and the way to be closer with Allah SWT.<sup>3</sup>

Al Ghazali said that the basic purpose of education is to educate the human. Moreover, that knowledge applies in human's daily life to get the blessing of Allah SWT. He said "*Human will be disastrous except those who educate. Those*

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<sup>1</sup> Language Centre of National Education. 2002: 263

<sup>2</sup> UU RI No. 2, 2003 about *National Education System*

Indonesian version: Pendidikan adalah usaha sadar dan terencana untuk mewujudkan suasana belajar dan proses pembelajaran agar peserta didik secara aktif mengembangkan potensi dirinya untuk memiliki kekuatan spiritual keagamaan, pengendalian diri, kepribadian, kecerdasan, akhlak mulia, serta keterampilan yang diperlukan dirinya, masyarakat, bangsa dan negara.<sup>2</sup> (UU RI No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional, pasal 1)

<sup>3</sup> Syamsul Kurniawan & Erwin Mahrus, *Jejak Pemikiran Tokoh Pendidikan Islam*, (Jogjakarta : Ar-ruz Media, 2011), page 89

*educators will be disastrous except who have a pure heart and apply their knowledge in daily life.”<sup>4</sup>*

Discussing about the definition of education, Muhammad Syed M. Naquib Al - Attas emphasized on the cultivation of manners (ta'dib) in human beings in the process of education, in which a recognition or awareness of the human position in the cosmic. In terms of the emphasis on manners meant that knowledge acquired either practiced well or will not be abused by the owner of the science, because science full of value. Islamic values require the owner to practice it in benefit of mankind.<sup>5</sup>

In Islamic perspective, it clearly seen that the base of knowledge only from God and sacred. As stated by Syed Hossein Nasr, "*Islam considers knowledge or science as something sacred because ultimately all knowledge concerns some aspects of God's theophanies*".<sup>6</sup>

From the definition and purpose of education then related to Islamic education that has been explained by Al- Attas, then the conclusion can be concluded that the purpose of education is to create *insan kamil* with Islamic values.

## **2. Definition of Religious Values**

The term of value cannot be seen, touched, or felt and has unlimited scope. Value is very closely with interpretations and complex human activity, that

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<sup>4</sup> Ibid, page 90

<sup>5</sup> Ibid, page 185

<sup>6</sup> Ibid, page 186

making its limitation difficult to specify, that abstract caused assortment of understanding, including as follows:

- a) The value is a belief device or feeling which is believed as an identity giving the specified pattern to motif of thought, feeling, linkage, or behavior.<sup>7</sup>
- b) Value is a normative pattern, which determines the desired behavior for a system which has to do with the environment without differentiating the functions of its parts.<sup>8</sup>

According to Nurcholis Madjid, there are several of fundamental religious values that should be instilled in children and activities of cultivating the educational values are indeed at the core of religious education. Among of the fundamentals are: a) faith b) Islam c) charity, d) piety, e) sincere, f) resignation, g) gratitude.<sup>9</sup>

- 1) Faith (*Iman*), the attitude of mind that is full of belief in God. Faith issue is discussed in the science of monotheism (*ilmu tauhid*). *Aqeedah Tawheed* is the most fundamental teachings of Islam; Tawheed itself is unificate the right God in Essence, nature, Af'al and worship only for Him. Tawheed is divided into four sections, namely: Ar - Rubuubiyah, Al- Uluhiyah, Al - Asmaa' wa al-Shifaat, Al - Mulkiyah.<sup>10</sup>

- a) *Ar-Rubuubiyah* (Oneness of Allah as God the Creator) is unificate the right Allah in his power means that one believes that only Allah creates, maintains, and controls that govern nature and everything. *Tauhid*

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<sup>7</sup> Zakiyah Drajat, *Dasar-dasar Agama Islam* (Jakarta: Bulan Bintang, 1992), page. 260

<sup>8</sup> M. Arifin, *Filsafat Pendidikan Islam* (Jakarta: Bina Aksara, 1987), pege. 141

<sup>9</sup> Nurcholish Majdjid, *Masyarakat Religius Membumikan Nilai-Nilai Islam Dalam Kehidupan Masyarakat* (Jakarta, 2000), page 98-100

<sup>10</sup> Irwan Prayitno, *Kepribadian Muslim* (Jakarta: Mitra Grafika, 2005), page. 180-182

*Rububiyyah* can be strengthened by taking into account all the good creation of Allah which is animate or inanimate objects. Natural sciences in addition to learn the natural phenomena at the same time can also prove and found that it is Allah who set the laws of nature that exist in every object. Allah as Creator, Protector, and most giver of sustenance and Regulatory universe would not have been taken over by others. Allah has absolute power that none of them compete. Therefore we shall Oneness of Allah as *Rabb*.

b) *Al-Uluhiyyah* (Oneness of Allah as a place to serve/worship)

The word '*ilah*' generally has a sense of worship, both to the Truth and falsehood. While monotheism *Uluhiyyah* is a key of life under the auspices of monotheism. Oneness of Allah as God has a demand for it claims. Among these demands are prayer, fasting, zakat, hajj and run Islamic law. In the *jahiliyah* era, Quraish acknowledge Allah as Lord but they do not acknowledge Allah as god.

c) *Al-Asmaa' wa al- Shifaat* (Oneness of the Names and Attributes of Allah)

Oneness of Allah who has the names and attributes are absolute perfection. There is no shortage of Allah at all. In the name of Allah and His attributes/characters are described as the 99 names of Allah is a picture of greatness and perfection. Therefore, we are looking for other counters are not worth to the recognition of God's existence.

d) *Al-Mulkiyyah* (Oneness of Allah as the Lord the King/Ruler)



*Mulkiyah Tawheed* is only oneness to Allah who has a government, and the powers that include the worlds.

- 2) Islam (surrender) that brings the source of peace (as salaam) and based on a willing spirit (sincerity). According to *Sayyid*, Islam is obedience to the laws of *Shari'a* as a whole which has been taken by our prophet Muhammad.<sup>11</sup>
- 3) *Ihsan*, the deep consciousness that Allah is always presents with us wherever we are so that we always feel supervised.
- 4) Piety, the conscious attitude that Allah is always watching us so we just do something pleased by God and always keep away from acts that are not blessed by him.
- 5) Sincere, which is pure attitude in behavior and deeds alone - for the sake of obtaining Allah's pleased.
- 6) Resignation, the attitude of always relies on Allah with hope and confidence in him that he will help in the search for and find the best path.
- 7) Thanks, that is an attitude of gratitude and appreciation for all the blessings and gifts that cannot be numbered for multitude. The Most practice expecting by Allah made to his Lord is doing a thanksgiving to God. If people do not feel the need to be grateful means he has to deny and do not believe anyone giving it favors. Allah says in the Q. S. Ibrahim:7

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ<sup>ط</sup> وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

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<sup>11</sup> Sayyid Muhammad bin Salim bin Hafidz, *Fiqih & tasawuf wanita Muslimah* (Surabaya: Cahaya Ilmu, 2008), page. 25

Meaning:

*And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.' "* (Ibrahim:7)

- 8) Patience, which holds the soul in obedience, and always keep it, nurture it with sincerity and decorate it with science. He is to refrain from all disobedience, and stand upright against the urge of lust. He was pleased with Allah's qadha and Qadr without complaining.

The purpose of education in general and particularly in schools is children's personal development.<sup>12</sup> Personal development of students is the result of the process of teaching by teachers. Personality changes could depend on how the teacher in teaching process. Similarly, the Islamic Religious Education lessons are given at school. One of the purposes of Islamic education taught in school which is a process of internalization of religious values that have been mentioned above that can be practiced by the students in their daily living. In this case one of the religious values that are dressed according to the Islamic *Shari'ah*, more especially for women in wearing veil or *jilbab*.

Personal changes of a student, always related to how a teacher teaches. Learning process is not only transferring of knowledge, but also to be able to make the students able to practice what they have learned. Various studies have

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<sup>12</sup> J. Mursell dan Prof. Dr. S. Nasution, M.A, *Mengajar dengan Sukses*, Jakarta: Bumi Aksara, 2002, page 2

been conducted to obtain the appropriate methods and strategies to make lessons in not only to understand the essence, but also could reflect the practice of life.

Teaching is only successful when given the lessons meaningful. It is the opinion of psychology today after decades of conduct investigation. Many of the lessons in the school do not deliver the authentic results because it contains no meaning for the child. As a result the children memorize by rote without understanding it and promptly forget about it. That was happened in Islamic Education lesson which is the students more emphasize in memorizing.

One of the results of psychological investigations are most valuable for teaching, is with learning is the core and essence of capture, explain and use the understanding. Although there are many schools of psychology, virtually all support that opinion.<sup>13</sup>

## **B. Definition of Motivation**

Islamic Religious Education is taught in schools is aimed to make students able to practice the teachings of Islam in daily life. Clearly Islam ordered women to cover her private parts by wearing veil. But in fact there are still many students who do not wear a veil in school, although Islamic education has been taught in school. This in turn raises the question of the relationship between Islamic education lessons which is taught in school in motivating student in wearing the veil. Is Islamic education lessons given in schools is not enough to provide motivation for girls to wear the veil?

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<sup>13</sup> Ibid, 21

Today the veil increasingly prevalent among young people, it is becoming one of the teen or student motivation in wearing the veil. Veil designs which are offered even numerous, until finally many teenagers also including the high school students choose to cover because they follow the trend and eventually it becomes a lifestyle.

Motivation of wearing veil or hijab can be considered as teenage lifestyle, it is one way to follow the trend or fashion nowadays. According Awosusi, Omojola Omowuni & Jegede, Amen Osamede *Motivation is anything done or Efforts made to Encourage the behavior of employees towards better performance in the course of accomplishing the goals of the organization.*<sup>14</sup>

Various factors are become the motivations of adolescents in wearing veil such as by wearing modern hijab, they will be more beautiful, for self actualization or obey to the commands of Allah SWT.

Anyway lifestyle that ultimately motivates or influence over someone in wearing the veil. Trends that offer various models of veils are one reason why someone would wear the veil. However, there are several factors that can influence a person to wear the veil:

Factors girls wearing the jilbab:<sup>15</sup>

1. Internal factors

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<sup>14</sup> Awosusi, Omojola Omowuni, Ph.D & JEGEDE, Amen Osamede M.Sc. (2011). *Motivation and job performances among nurses in the Ekiti State Environment Of Nigeria*. Intenational Journal Of Pharma And Bio Sciences.

<sup>15</sup> *Jurnal Online Psikologi*, Vol. 01 No. 02, Thn. 2013, <http://ejournal.umm.ac.id>

That is a factor that appears from the individuals themselves. Because the individuals had encourage to do something. Therefore wearing *jilbab* was dependent on the each person.

## 2. External factors

### a. Family

The family is the first place of all students receive the education and guidance of their parents or other family members. At this point in the family laid the foundations of personality at a young age, because at this age children live and interact more with the family. So that the family that became an educator in the form of daily behavior.

Surat Al - Ahzab verse 59,

يٰۤاَيُّهَا النَّبِيُّ قُلْ لِاَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِبْنَ عَلَيْهِنَّ مِنْ  
جَلْبَابِهِنَّ ذٰلِكَ اَدْنٰى اَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿٥٩﴾

*"O Prophet ! Say to your wives , daughters and wives of the believers, " Let them to wrap her scarf " throughout their bodies " such that to make them more easy to recognize, so they are not bothered. And Allah is Oft-forgiving, Most Merciful.QS. Al Ahzab: 59*

### b. School

School is a place of formal education which has a role to develop the child's personality. School works to help parents to guide and educate children. They will choose a school for their children.

They will choose a school that teaches Islamic education, both religious schools or public schools which Islamic Education taught in over there. From the school that child will be guided by trained teachers, thus the child is expected to have a personality that is in accordance with the teachings of Islam.

c. Society

Society is a counselor and educator personality. Because in othe society we learn directly and indirectly. Directly means in accordance with what we saw at that time. Indirectly means we accidentally heard a lecture/recitation about wearing jilbab.

### **C. Definition of *Jilbab***

According to Jennifer Heath, the veil traditionally a simple pice of cloth, has become a contentious and divisive religious and political symbol throughout the world.

In the present context, the veil is also a symbol of identity, status, class and power. According to Crawley, for example, clothing is the most typical expression in the form of material from the different levels of social life so that the veil became a social existence, and individuals in the community. In North Africa, the veil became restraint women in the public sphere in general. However, sometimes it is also often used by rural women to travel outside their region.

According Asghor Ali Engineer, but the statement does not mean that states that a woman's chastity can be ignored, because the women's chastity is the norm

while women veil is contextual tool to achieve it, one woman might be able to protect the chastity without having to wear the jilbab.

According to Nina Sutriretna in Indonesian vocabulary, the popular term for Muslim clothing is a veil/jilbab. This word is not listed in the Dictionary of Language Development And Coaching And Indonesian Dictionary.<sup>16</sup>

According to Nina Sutriretna *Jilbab* is a Muslimah fashion, that is clothes that are not tight or loose with a larger size that covers the entire female body, except the face and palms of both hands up to the wrists. Clothing can be a sort of smock coat used to cover underwear .

Imam Al-Qurtubi in his tafsir writes, " Jalabib is the plural form of jilbab. The jilbab is a garment larger than a khimar. It was narrated from Ibn Abbas and Ibn Mas'ud that it likes al- rida (shawl). It was also said that such Qina (miqna'ah). Shahih that the jilbab is a garment that covers the entire body.<sup>17</sup>

The terms of Jilbab Syar'i/jilbab:<sup>18</sup>

1. Covering the whole body

Surat Al- Ahzab ( 33 ) : 59

Jilbab in Arabic means something or material (cloth or clothing) that cover the entire body, not just partially. Ibn Athir says " (jilbab) is a long shirt women used to coat dress and veil."

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<sup>16</sup> Jurnal Online Psikologi, Vol. 01 No. 02, Thn. 2013, <http://ejournal.umm.ac.id>

<sup>17</sup> Felix Y. Siau, *Yuk berjilbab*, Bandung: Mizan Media Utama, 2013, page 79

<sup>18</sup> Isham M. Syarif, *Saat Jilbab Terasa Berat*, (Solo: Wacana Ilmiah Press, 2004), page 163

## 2. Not function as jewelry

God said " . . . . and they do not show off their adornment " (An-Nur:31)

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ وَحَفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا <sup>ط</sup> وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبَعِينَ غَيْرَ أُولِي الْأَرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ <sup>ط</sup> وَلَا يَضْرِبْنَ بَأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ <sup>ج</sup> مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

The purpose of *jilbab* is to avoid the eyes of the man of what could draw attention to the woman by closing her jewelry. If so, it would not make sense if the veil became the focus point, because the color is bright and other ornaments.

## 3. Thick and not transparent

It means the material is thick and can cover. For if the fabric is thin, so that the body can still be seen even more tempting, veiled substance was not fulfilled.

Therefore, the Prophet SAW said, " *will appear at the end of my ummah, women who dressed but naked, in their heads like a camel's hump is tilted. Such women will not enter Paradise and will not smell it, even though it smells wafted over the trip so and so.* " (Narrated by Muslim)



4. Wide and not tight

Thus it is that the body shape is not patterned. Because tight clothes can describe a woman's body, either all or part of the body shape and the more tempting view of men.

5. Not sprayed fragrances

Islamic religion forbids women from wearing perfumes and fragrances in the presence of non- mahram men, because it can provoke lust.

It was narrated from Abu Musa Ash'ari said : The Messenger of Allah said, "*every woman who wears perfume and passes a group of people so that they smell it then she is the adulterer.* "

6. Not resemble kafir women's fashion

Similarly, because the infidels is forbidden . In the letter Al -Jathiyah : 18, Allah says :

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

7. Not being apopularity clothes

The meaning of popularity clothes is every shirt dress worn with the purpose of self-effacing among people, both fancy clothes in order to show the wealth of the world or too poorly in order to make others look him because of his zuhud.

Imam Syaukani in the book Nailul Authar stated that is meant syuhrah (popularity) is the invisibility of something. He wrote:

"What is meant by syuhrah clothing (apparel popularity) is someone whose clothes famous among people, due to the color that compete

humans clothing generally, so people looked up to see her, so she is proud of others with ujub and arrogant.”<sup>19</sup>

Although today jilbab has increasingly full with the model and style, but women also need to realize that the jilbab is not a fashion trend and desire *Jilbab* is not a runaway for the women who still want to be called Islamic in fashion.

Ustadz Felix Y. Siau in his book "*Yuk Berhijab*" said jilbab syar'i may not be combined with fashionable, stylish, trendy, etc. Because of the way they dress like that it is syuhrah that violates the law of wearing jilbab.<sup>20</sup>

If referring to the letter An Nur [ 24 ] : 31 there is an opinion that is actually mandatory closed chest only, meaning the hair is not obliged to be closed. It only emphasizes the need to close the chest.<sup>21</sup>

Other scholars acknowledge that the editorial does not mention the verse explicitly about the closing of the hair, but as long as the hair has closed by jilbab, then the command to close the hair does not need to mention it again. Simply by using jilbab to cover the chest, one will understand that the head and chest, both of them should be closed.<sup>22</sup>

The views Sa'id al Ashmawi which states that " *The purpose of this paragraph commands or demands to difference which women are independent and which are the slaves. And because there is no longer slave, then the guidance is not lasting, and ending with the absence of slaves, as a state today.*"<sup>23</sup>

Another opinion about the verse that commands wearing the veil, may be considered as the opinion that mediate both previous opinion.

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<sup>19</sup> Felix Y. Siau, *Yuk berhijab*, Bandung: Mizan Media Utama, 2013, page 118

<sup>20</sup> *Ibid* 113

<sup>21</sup> Quraish Shihab, *Jilbab Pakaian Wanita Muslimah* (Tangerang: Lentera Hati, 2004) page 242

<sup>22</sup> *Ibid* 243

<sup>23</sup> *Ibid* 245

From the description above it is clear that a Muslim woman is required to cover the nakedness, by wearing clothes that do not show the curves and wear the jilbab. Not that it accentuates the beauty of the jilbab, in accordance with the age and desires. However jilbab really can protect a woman from the temptations that could threaten her safety.

Although it has been clearly explained the religious law about the obligation for women to wear the jilbab, but still there are many women are still reluctant to wear the jilbab for many reasons. Many reasons are raised by women who are still reluctant jilbab, both reason from within themselves and influence from others. That is where the role of Islamic education lessons given in schools, which is to motivate the students in carrying out Islamic law perfectly.

## **CHAPTER III**

### **RESEARCH METHOD**

#### **A. The Approaches and Kinds of Research**

Based on the title chosen, the researcher employs qualitative approach. In this case, the research can be specifically recognized from the aim, which is to describe everything related to the subjects of Islamic education taught in the school motivating the female students of SMA N 8 Malang to wear hijab.

Bogdan and Taylor define that qualitative method as the research procedure will result the descriptive data which are in the form of the written or spoken words from numerous people or the behavior observed. According to them, this approach is directed holistically towards the background of each individual. Therefore, it is not allowed to isolate each individual or organization into the variable or hypothesis. However, it must be seen as a part of holistic thing. Dealing with this definition, Kirk and Milleryang as cited by Moleond define that qualitative research is a specific tradition in social science which fundamentally depends on the observation on human both in

their scope and definition.<sup>1</sup> This research is aimed to obtain numerous data/pictures about the problems examined by the researcher objectively, factually, accurately and systematically.

This qualitative research is employed due to some considerations, (1) adapting the qualitative method is easier when it is faced with the fact, (2) this method directly relates to the researcher and respondents; (3) this method is more sensitive and adaptive with many things towards the clarity of collective influence and the values faced.<sup>2</sup>

This qualitative research employs inductive analysis to analyze the data. This is based on some reasons; (1) inductive process can effectively find some facts based on what is found in the data; (2) the inductive analysis can make the relationship between the researcher and respondents more explicit and familiar; (3) the analysis can explain the background completely and can make some decisions about the availability of transmitting the background into another; (4) this analysis can find some collective influences which can sharpen the relationships as the part of analytical structure.

## **B. Research Instrument**

In accordance with this kind of research is a qualitative study, the presence of the researcher in the research is absolutely indispensable as the main instrument.

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<sup>1</sup> Lexy J. Moleong, *Metode Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2007), page. 4

<sup>2</sup> *Ibid*, page 5

The researcher acted as the main instrument that researcher acts as data collectors, analyzers and reporter of results.

While the instrument except man is only as support only. Then the researcher and the research status known by informants or subjects, as previous researchers submitted a permission letter to the Department of Education Malang then be submitted to SMAN 8 Malang. While the role of the researcher in this case is full of observers and in addition the presence of researcher known her status as researcher by SMAN 8 Malang.

### C. Research Location

SMA Negeri 8 Malang located in Veteran street, number 37 Malang.



*Picture 1.1*

The main reason why the researcher chose SMA N 8 Malang as a research location is because SMA N 8 Malang is one of favorite school in Malang. In addition SMA N 8 Malang near enough from the campus of State Islamic

University of Maulana Malik Ibrahim Malang. SMA N 8 Malang is also located in the city. Before coming to the site, I got the information that the school has many extra curricular which one focusing on the religious. In SMA N 8 Malang, there is Badan Da'wah Islam (BDI) that is part of OSIS. The main objective of BDI is creating a religious atmosphere in the school environment and invites the students to understand about the Islamic religion and of course then practice it in daily life.

After starting your research and know the location of the study, the researcher felt the religious atmosphere in the school environment. Researcher often sees students go to the mosque. In the afternoon, many students of SMA N 8 Malang who bring *mukena* and go to the mosque, it looks like naturally. Researcher also often sees the students who always shake a hand with teacher because their respect. So the writers feel increasingly interested to do this research on SMA N 8 Malang.

#### **D. Source of the Data**

The data is the essence to uncover a problem, and the data is also needed to answer the research problem or fill a hypothesis that has been formulated. In conducting the study required data obtained from two sources, namely :

##### **1. Primary Data**

Data obtained from the source directly, observed and recorded directly, such as interviews, observation, and documentation with the relevant parties.

## 2. Secondary Data

Data obtained from existing data and have studied relation issues which include the existing literature. The selection of informants in this study conducted in a manner or snow sampling techniques , that is key informants will appoint someone who knows the issues that will be examined to complete the description, and the person appointed will appoint someone else if the information provided is inadequate.

### **E. Collecting Data**

Collecting data is very important in scientific research. Data collection is systematic and standard procedures to obtain the necessary data. In this study the methods used in collecting the data is:

#### **1) Observation Method**

Observation method is a method of collecting data by observation and recording systematically the facts are investigated. According to Hadi Sutrisno, observation is a scientific method which is defined as the systematic observation and recording of the phenomena under investigation.<sup>3</sup>

Implementation observation techniques can be done in several ways. Determination and selection of the method is highly dependent on the situation of the object to be observed:<sup>4</sup>

##### a. Participant observation and non-participant observation

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<sup>3</sup> Sutrisno Hadi, *Metodelogi Reseach II* (Jakarta: Andi Ofset, 1991), page 136

<sup>4</sup>S. Margono, *Metodologi Penelitian Pendidikan* (Jakarta: PT Rineka Cipta, 2007), page 161-162



Participant observation is a process of inside observation made by the observer taking part in the people living who will be observed. Observer acts seriously as members of the group will be observed. In contrast, observers were simply doing pretending to participate in the life of the person who will be observed is called quasi participation.

If observations do not participate in the life of the observed and the observer as a separate domicile, it is called non-participant observation.

Things to note the observation , especially observation of participation are:

a) The recording must be done without the knowledge of the people who are being observed

b) Observer must foster good relationships ( Good Rapport )

b. Systematic observation and Non-systematic observation

Observation that systematic is observation organized systematically, the factors that will be observed are complete by categories. Conversely observations made without preparing first and limiting framework that will be observed is called non systematic observation.

## 2) Method of interview ( interview)

Interviews are often also referred as oral interviews or questionnaires, is a dialogue conducted by the interviewer to get informations of interviewees.<sup>5</sup>

In terms of its implementation, interviews distinguished by:<sup>6</sup>

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<sup>5</sup> Suharsimi Arikunto, *Prosedur Penelitian suatu Pendekatan Praktik* (Jakarta: PT Rineka Cipta, 2006), page 155

<sup>6</sup> Lexy J. Moleong, *Metode Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya,2007), page 156

a. In-guided interview

The interviewer is free to ask anything, but also considering the data that will be collected. In practicing interviewer does not bring guideline what will be asked. The goodness of this method is that the respondents are not fully aware that he/she is being interviewed. Thus the atmosphere will be more relaxed because interview happens naturally. The weakness of this technique is the use of questioning sometimes less restrained.

b. Guided interview

Interview conducted by interviewers with a complete and detailed list of questions as defined in the structured interviews

c. Free guided interviews, the combination of the free interview and guided interviews.

From three types, the authors use the free guided Interview, with the following considerations:

- 1) By the guided interview can be prepared in such a way that the necessary questions in order to review focuses only in the problem issues that will be studied.
- 2) By the free Interview expected to create a more intimate dialogue and open so it is expected that the data obtained is valid and profound.

### **3) Method of Documentary**

Documentation method is a research method to obtain information by checking and recording the report documents. According Djumhur and Muhammad Surya, documentation method is a method of data collection that has

been documented in books that have been written as personal books, certificates and so on.<sup>7</sup>

In this study the method of documentation used to obtain data relating to: (1) a brief history of the founding of SMAN 8 Malang, (2) Vision and Mission, (3) Organizational Structure SMAN 8 Malang, (4) the condition of teacher and students of SMA N 8 Malang.

## **F. Data analysis**

In the qualitative assessment, the data obtained from various sources, using data collection variety techniques, and performed continuously until data saturation.

With the continuous observation of the resulting variation in the data is very high, so often have difficulty in doing the analysis.

According to Bogdan and Biklen in their book *Qualitative Research for Education: An Introduction to Theory and Methods*, as quoted by Prof. Dr. Lexy J. Moleong, MA: “*qualitative data analysis is the effort made by working with the data, organize data, sorting it into manageable units, look for and find patterns, discovering what is important and what is learn , and deciding what to told to others.*”<sup>8</sup>

On the other hand, according to Seiddel as cited by Moleong that qualitative data analysis process runs as follows:<sup>9</sup>

1. Take note field data and give code in order to be easy tracked
2. Collecting, choosing, classifying, synthesizing making summary and its index

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<sup>7</sup> Djumhur, *Bimbingan Dan Penyuluhan di Sekolah* (Bandung: C.V Ilmu, 1975), page 64

<sup>8</sup> Lexy J. Moleong, *op.cit.*, page. 48

<sup>9</sup> Lexy J. Moleong, *op.cit.*, page 248

3. Giving meaning to the data, trying to find the pattern and correlation of the data, and find general finding

After collecting data, the next step is to analyze the data. Data analysis was performed at the time of data collection and after data collection. In this case the researchers used the descriptive research method.

According to Nana Sudjana,

Descriptive research is a research that tries to describe phenomena.<sup>10</sup> In the meaning of descriptive research, this method accumulates basic data descriptively. It does not need to find or describe the interdependent correlations, synthesizing hypotheses, make prediction, find the meaning or involvement, although the research purposes to find something covering descriptive method. This kind of research is called research trying to find actual detail information by describing its symptoms and trying to define the problem or get justification of condition and happening practice.<sup>11</sup>

In qualitative research the data is analyzed during and after collecting the data.

That is why the researcher has formulated:

- a. Analysis during collecting data

In this step researcher is in the field to get the data from multiple informants.

To make easy the job, researcher determines rules as follow: 1). Recording vital information, 2). Focusing the questions to the object of the research, 3).

Developing questions.

- b. Analysis after collecting data

Data collected from interviewing, documenting, and observing are messy data which is not in order. Then, researcher arranges the data in certain pattern, category that in turn can be get clear, specific and systematic data.

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<sup>10</sup> Nana Sudjana, Ibrahim, *Penelitian dan Penelitian Pendidikan* ( Bandung: Sinar Baru, 1989), pg. 64

<sup>11</sup> Sumadi Suryabrata, *Metode Penelitian* (Jakarta: PT. Raja Grafindo, 1987), pg. 1

Steps usages in collecting the data are:

1. Recording and analyzing the data from some sources, interviewing, observing, and documenting.
2. Collecting, choosing, synthesizing, resuming, and classifying the data to answerer the object of research.
3. From the categorized data, researcher starts to think to find its meaning, correlation and make general finding related to the research question.

#### **G. Checking Validity of Data**

Data retrieval through three stages, including preliminary stage, filtration stage and completing data stage are still lacking. Checking the validity of the data occurred at the stage of data filtering. Therefore, if there is no relevant data and inadequate so filtering of the data will be done once more in the field, so the data has a high level of validity.

Moleong stated that, in doing research, needs a technique of checking validity of data. To do so, it can be done by using technique as follow<sup>12</sup>:

- a. Additional time for the existence of researcher.

This way will increase the validating data collection. Requiring the researcher to involve directly in the field in long period can detect and calculate distortion that influences the data.

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<sup>12</sup> Lexy J. Moleong, *op.cit.*, pg. 329-332

In another side, this way can build belief to the subject and self-confidence. This is a development process built daily and as a tool to prevent a trial effort from the subject.

- b. Persistent Observation is observing again and again to the object to get clear view from activity in the research location.
- c. Triangulation is technique of validating data using something outside the data as comparison.

Triangulation used here is triangulation data source done by comparing and checking degree of validation by time and different tool in qualitative research

- d. *Peerderieting* exposing the temporary or final data in the discussion analytic forum with teammate.

## **H. Research Steps**

- a. Pre-field

In this step, researcher presented title and proposal to Tarbiyah faculty of UIN Malang, then decided researched subject. Although it was still pre-field, researcher had already done observation during PKLI and sent research license to Diknas in order to get general view condition in the place and get certainty between research title and real condition. Then researcher managed research license from Faculty of Tarbiyah and Teaching Sciences of UIN Malang to be sent to Diknas and to SMAN 8 Malang. During arranging the letter, researcher did librarian study related to the thesis.

b. Field activity steps

In this step, researcher does the real research. First, searcher purposes research license and thesis proposal to the related institution. Researcher cannot collect the data yet because of waiting ACC. During waiting, researcher builds relation with informants and observes the location. After getting ACC, researcher starts to collect the data, interview the informants, record documentation and something observed. Researcher tries to find explanation as much as possible about Islamic Education and motivation of wearing hijab of students at SMA N 8 Malang. Before conducting interview, researcher prepared list of the questions but the researcher can develop the question if the informants give too short answers, and guide them to focus on the answers of the questions

c. Data analysis step

The collected data during field activity is messy data that is why it is needed to be analyzing in order to be tidy and systematic. In this step, researcher classifies and organizes in certain pattern that produces clear, specific and systematic description. It has been explained in the previous discussion, the data is analyzed during and after collecting the data. To validate the data, researcher gets data not only from one informant but also others as a comparator that might get new data.

## **CHAPTER IV**

### **THE RESULT OF THE STUDY**

#### **A. Background To The Research**

##### **1. History of SMA N 8 Malang**

History of the existence of SMA NEGERI 8 Malang, started from SMA Proyek Perintis Sekolah Pembangunan (PPSP) IKIP Malang, established based on Decision Letter of the Minister of Education and Culture of Indonesia No. 0172a/1971 on the appointment of Project Pioneering Schools Development for eight states IKIP in Indonesia dated September 21, 1971. Officially SMA PPSP IKIP Malang opened operationally on 20 February 1973 and occupies the building where the Education Skills (TPK) Yogyakarta kavling 3 s/d 7 (now JL. Veteran 37).<sup>1</sup>

In order to research, innovation, and development of the national education system, PPSP School was the place for tryout based on Decision Letter of the Minister no. 04/U/1974. For the construction and further development, based on Decision Letter of Minister of PPSP No. 008b/U/1975 dated January 17, 1975.

In 1986, PPSP School as a project has been concluded with the Minister's discretion through Decree No. 16/U/1986. PPSP School that used to be managed by Balitbang Dikbud with Higher Education move to Ditjen Dikdasmen Depdikbud. IKIP Malang as Builder the school of PPSP has follow up with SK Rector of IKIP Malang No. 0384/Kep/PT/C 28/86 dated 1 August 1986 to assign

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<sup>1</sup> *Source of the data: documentation of WAKA HUMAS at SMA N 8 Malang*



teachers and officials of the regional office is managed by the education and culture for the Province of East Java.

Over governance SMA PPSP IKIP Malang to the environment of Kanwil Depdikbud Propinsi Jawa Timur in order to regulate the management of schools at a proportionate liability under Policy Director General Dikdasmen in various aspects including employment, financial, facility, and uniform implementation of a national education. A further aim is to make the results of the renewal of the national education system has been researched and developed at PPSP can be disseminated to the public schools that have been adapted to the existing conditions and gradually integrated.<sup>2</sup>

In the process of teaching-learning based on the curriculum developed by PPSP IKIP Malang, the student is directed to two lines, the line in preparation for transfer to a college preparatory track and dive into the world of work (vocational).

The system used is a system of learning with modules, credit system, Mastery Learning and advanced system sustainable. By implementing this system, students can study in a shorter time, i.e. four to five semesters. This system dissemination Sekolah Menengah Persiapan Pembangunan (SMPP) Lawang, hope that the school can be utilized outside of PPSP. Since the SMA PPSP changed to SMA Negeri 8 Malang, then teaching-learning system using the way learning active students with approach the process skills. The aim of the teaching-learning activities, students still have a chance of achieving good results by following the

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<sup>2</sup> Documentation of Wakasek HUMAS at SMA N 8 Malang

Program Rotary AFS, the school also often receives guests exchange students who follow a special program for one year. Fellow student experience is the flurry of its own that can add to the culture of the association among Nations.

Pointing at SK Rector of IKIP Malang No. 0384/Kep/PT/C 17.5/86 dated 1 August 1986, then part of the House that is used also for SMP Negeri 4 Malang (originally SMP PPSP), so SMA Negeri 8 Malang implemented KBM in two shifts, morning and afternoon.

In its development of SMA Negeri 8 Malang must use space laboratories and workshops as well as add a new locale by BP3 in order to KBM can be implemented entirely in the morning. In the implementation of KBM used class system running (moving class). This way ever held by SMA PPSP in solving local deficiencies and provides dynamics so that students do not saturate the routine.

## **B. Vision and Mission of SMA N 8 Malang**

### **1. The Vision of SMA N 8 Malang**

To create smart human who has good moral and pay attention to the culture and environment.

### **2. The Mission of SMA N 8 Malang**

1. Increase the implementation of Education with Character building
2. Increase the implementation of education of life environment
3. Increase the implementation of Mutual learning

## **C. Presentation of the Data and Data Analysis**

### **1. Perspective of Islamic education teachers about wearing *jilbab***

Before discussing more about Islamic education teachers perspective in wearing *jilbab* and the role of Islamic education teacher in motivating students to wear the *jilbab*, first we need to know about the definition of teacher.

Definition of teacher or educator according to Sisdiknas No. 20 in 2003, is a professional man in charge of planning and implementing the process of learning, conduct training, and guidance, as well as conducting research and outreach, especially for educators at the College.

Islamic education teacher means someone who gives knowledge aimed to create intellectual person and establish good moral of students so that students can be mankind.

By knowing the definition of Islamic education teacher at school is the agent in the formation of the personality of the students, included in the practice of the teaching of religion in daily life. Therefore, Islamic Education teacher in schools is also considered a strong factor in motivating students to dress in accordance with Islamic guidance. In this case that became the focus of the discussion is wearing *jilbab* for the students.

The first Interview was implemented by researchers on Monday, February 24, 2013. Researchers met Mr. Mubasyir, as a teacher of Islamic education in SMA Negeri 8 Malang. When the researchers applied for a permit and to conduct research, the researcher was asked to meet with Mr. Mubasyir because he is a

teacher of Islamic education who is already taught for along time to that subject than another Islamic Education teacher in SMA N 8 Malang.

Mr. Mubasyir has been an Islamic education teacher who is experienced enough because seeing the age of no longer having to retire from his profession as a teacher. So to dig out information in this research, he was the right man for such a long time teaching Islamic education subjects.

The initial stage of the interview was carried out by researcher at the residence of Mr. Mubasyir in the region Merjosari, Malang accordance to his request. Before discussing more about the role of a teacher of Islamic education in motivating students to wear the *jilbab*, firstly the researcher asked about the duration or time to Islamic Education subject is given to students in accordance with the applicable curricula. Researcher assumed that Islamic Education subject which is given at school for 45 minutes twice a week; it is very less to be able to provide insight of Islamic religion teaching deeply. As a result so far, graduates of the high school have lower understanding about Islamic religion teaching than students who studied in Madrasah Aliyah.

Mr. Mubasyir as the informant gave the explanation that it was true. Students in Madrasah Aliyah or students who are in or boarding school compared to students in high school or usually called by secular schools have an understanding of religion is quite low. However, according to him, in order to internalize the teachings of Religion, especially Islam there has been an effort from the Government and the party school. A variety of efforts have been done so that students are able to understand the lessons of Islamic education is not only limited

to the theoretical but also reflects in everyday life. However it should be understood that in teaching high school students differ with the student in Madrassa Aliyah or students in boarding school. High school students are more heterogeneous, whether from family background or education taken earlier.

Heterogeneity of students in public/secular schools that is what ultimately limits the time or schedule of subjects of Islamic education. However, the informant also added that SK and KD which have been designed by the Central Government have been assessed include all aspects that must be understood by the students. Not only understood but also practiced in everyday life.

The material about "Ethical of Dressing" is the Government efforts in order to motivate students to dress up in accordance with Islamic teachings, including wearing a *jilbab*. Discussing about the heterogeneity of students, public/secular school which is not a school-based on Islamic, we often find students who are wearing *jilbab* and there are also from those who do not wear *jilbab*. There are many factors that make them ultimately choose to wear *jilbab* or not.

The informant explained that giving understanding to students because of his duties as a teacher of Islamic education. Including appealed to every student to dress accordance with Islamic teachings, too. Assess the importance of dressing up in accordance with the Islamic Shari'a, the informant as Islamic education teacher explained that several attempts have been made include:

- a. The obligation for students to wear *jilbab* during the schedule of Islamic Education subject

Related to the focus of this research that is motivation of wearing *jilbab* of the students, the researcher asked a question,

*“What is the effort which has done by Islamic Education teacher in motivating students to wear jilbab accordance to Islamic law?”<sup>3</sup>*

And Mr. Mubasyir said,

*“SMA N 8 Malang, especially the teachers of Islamic Education appeal to the students to wear jilbab during Islamic Education lesson taught in the classroom. Therefore female students have special time to wear jilbab. The purpose of that obligation in wearing jilbab during Islamic Education lesson is to habituate the students in dressing accordance to Islamic law.”<sup>4</sup>*

According to Mr. Mubasyir, the program is not intended to impose the will of the students to dress in accordance with the teachings of Islam, but it is an effort of the Islamic education teachers to apply Islamic Education subject so students can understand the lessons not only theory but also practically. This Program has been running for long time, and there is no denial of any party both from teachers of other subjects or the students themselves.

As long as the program is implemented in SMA Negeri 8 Malang, the urge to wear *jilbab* for female students at the Islamic education lesson seen significant changes from the way students dress. Little thing that could be seen is the changes of students who are not wearing *jilbab* in normal days, then on the day where the Islamic education lesson was taught in class, they were wearing *jilbab*. Students not only wear *jilbab* for 2x45 minutes only, but since they arrived in school until school ended, they continued to wear the *jilbab*.

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<sup>3</sup> Source of the data: Interview with Mr. Mubasyir as Islamic Education Teacher in SMA N 8 Malang on February 24<sup>th</sup>, 2014.

For the short term influence can be seen by changing of student who does not wear *jilbab* become wear *jilbab* in the schedule of Islamic Education subject. Informant added,

*“We found changes by implementing the program. Moreover by that program the students ever tried to wear jilbab, so that in the next they are expected to implement Islamic teaching by wearing jilbab because they have known the effect of wearing jilbab itself. It happened by their awareness, and we hope that changing would appear from their want without any compulsion. It will more effective even they have graduated from SMA N 8 Malang”<sup>5</sup>*

The informant stated that advisories are applied in SMA N 8 Malang about wearing *jilbab* for students when Islamic Education lesson is not coercion but rather habituation. Hope that if students used to the Muslim dress or *jilbab*, then one day the students who had not wear *jilbab* are expected to start wearing *jilbab* because their own awareness. Awareness of our selves will last a long time, because by doing so the students have to understand correctly what the essence of *jilbab* itself.

According to the informant's opinion, if a student has understood the essence of wearing *jilbab*, then the students will not easily uncover her *jilbab* at any time for illogical reasons. Students will understand the essence of the wearing of *jilbab* if coming from her self. They can either understand the benefits of wearing a *jilbab* and that is to protect her self from the temptation that comes from the outside or opposite sex. They will understand why Allah SWT ordered women to cover their *aurat*, because the causes are already

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<sup>5</sup>Source of the data: Interview with Mr. Mubasyir as Islamic Education Teacher in SMA N 8 Malang on February 24<sup>th</sup>, 2014.

common in the community when a woman indulgence her *aurat*. Such as sexual harassment, porn etc.

Understand the essence of covering *aurat* by wearing *jilbab* in daily life without any doubt at all is the long term effect of implementing regulations that have been mentioned above. From the observations of Mr. Mubasyir as teacher of Islamic education, as time goes by, especially when students move the grade it looks significant change. The change is the increasing number of students from the “*Hijaber*”. There are some students who are not wearing *jilbab* when entering in X grade at SMA N 8 Malang, then they wear *jilbab* in XI grade. The most immediate changes are when changes to the next semester, the number of students who wear *jilbab* in 1<sup>st</sup> semester going up to 2<sup>nd</sup> semester.

Still with the same informant, Mr. Mubasyir argued that the program administered by the school provides enough influence to change the attitude of SMA N 8 Malang. In his observations, alumni often come to school after the graduation and many of them start to wear *jilbab* when it was already in college.

#### b. Venue of Religious Activities In School

SMA Negeri 8 Malang often celebrate the religious days especially Islamic Religion such as Eid, the feast of Eid al-Adha, Mawlid of the Prophet, and so on. The school is led by Mrs. Ninik Christian, M.Pd. who is Christian, but she is fully support this religious activities like that. The purpose of such religious activities is to increase the faith and piety entire SMA N 8 Malang.



Religious activities are carried out in schools is also an attempt to engage the students more understand the Islamic jurisprudence, particularly in clothing. In such event, all students are required to attend in the event by wearing Moslem clothes and dresses.

With the holding of this kind of religious activities, it is expected students to take lessons that every muslim must dress in accordance with Islamic Sharia law itself.

c. Badan Da'wah Islam (BDI)

Badan Da'wah Islam is one of the extracurricular activities at SMA Negeri 8 Malang. The purpose of this program is to improve the BDI religiosity throughout students of SMA N 8 Malang. BDI has special programs related to its mission: preach the Islamic teaching to the citizens of the school.

M. Qatrunnada Ahnaf, as chief of the BDI 2013/2014 period confirmed that the existence of the BDI is to build religious overtones in the school environment with its programs. Conducting religious activities such as Memorial Day, the activities of Muslim, Praying Jum'at, and creating wall magazine and newsletters, and arts such as the MTQ and Banjari.<sup>6</sup>

In addition to the activities mentioned above, Ahnaf as the chief of BDI added that some programs are compiled by the BDI also aims to increase the knowledge of students of SMA N 8 Malang about Islamic teachings including the teachings of wearing jilbab. All students will get extra knowledge when

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<sup>6</sup> Source of the data: Interview with M. Qatrunnada Ahnaf as the chief of Badan Da'wah Islami at SMA N 8 Malang on March 25<sup>th</sup>, 2014.

following Juma'at prayer congregation activity for male students, and “Keputrian” activity for female students.

d. Personal Approach

Other efforts undertaken by the Islamic education teachers to motivate students to dress in accordance with Islamic law, in particular for students to wear *jilbab*. Mr. Mubasyir admitted that he often did a personal approach, not only in the classroom but also outside the classroom. He often flashes a light question such as, “*When do you start to wear jilbab?*” to every student who is he met. However, there are some students who still have reasons for not wearing a *jilbab*. Almost of them answered that they are not ready and waiting for the readiness from inside of them.

## **2. Motivation in wearing *jilbab* of students SMA N 8 Malang**

The motivation of students in wearing *jilbab* could appear from many factors including the Internal and external factors. The internal factor is the factor that emerges from one's self, while the external factor is the factor that could arise from family, school or another one.

According to Mr. Mubasyir's; wearing *jilbab* motivation can come from anywhere, including from the earlier school of students before they learn at SMA Negeri 8 Malang. There are many students who wear *jilbab* when they study at SMA N 8 Malang it causes they already wearing the *jilbab*, then it can be from families in the form of advice from parents, and it could be the motivation that

comes from the school at this time due to the influence of friends or teachers of Islamic Education itself.

The highest motivation comes from oneself, because there are some students even if they are motivated to wear *jilbab*, they still refused by saying not ready. So the motivation that comes from outside is not enough to have an impact of the willingness of students to wear *jilbab*.

One of the students of Class XI IPA 2 named Nadya Aulia Putri said the biggest motivation wearing *jilbab* comes from herself. Nadya is a member of BDI admitted that since entered in SMA N 8 Malang, she did not wear the *jilbab*, but in the 2<sup>nd</sup> semester she started to wear *jilbab*. When I asked,

*“What is your motivation in wearing jilbab, Nadya?”*<sup>7</sup>

In that conversation she answered,

*“It comes from my self. At the first time, I’m just trying to wear jilbab, but now I’ve felt more comfort by wearing jilbab. In every Islamic Education lesson, the teacher asks the students to wear jilbab during the lesson, so that it has been my habitual.”*<sup>8</sup>

Two of her friends also attended in our conversation, they were Aininah Salsabila and Yolanda Putri Berliantina. We met in front of OSIS office and we have conversation about motivation of wearing *jilbab*, they claimed that they wear *jilbab* because of their own awareness. Aininah claimed that she has been wearing a *jilbab* since in Elementary School while Yolanda has been wear *jilbab* since Junior High School. And the biggest reason of wearing *jilbab* comes from their self, not coercion of parents or other parties.

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<sup>7</sup> Source of the data: Interview with Nadya Aulia Putri the student of XII IPA 2 on February 24<sup>th</sup>, 2014.

Related to the program of school that is to wear *jilbab* when the schedule of Islamic Education lesson in class, Aininah commented that program was quite effective for motivating students to wear *jilbab*. Aininah found some friends when in X grade did not wear *jilbab*, then in the next semester or next grade some friends began to wear *jilbab*. In an interview that Aininah said,

*“They have different reason, some of them said that the reason comes from their own selves and the others said that they want to wear jilbab not only for one day, but also in their daily life.”*<sup>9</sup>

Beside interviewed to the XI grade, I also interviewed the students of X grade who were carrying mukena in that afternoon. I asked a question about motivation of wearing *jilbab* to Maulani, she said

*“Yes, this is my want to wear jilbab, no compulsion from others. The school or my parents never force me to wear jilbab. It is because of my awareness.”*

Then I also asked to M. Qatrunnada Ahnaf as the chief of BDI,

*“According to your opinion as a man and chief of BDI at SMA N 8 Malang, what is the motivation of students in wearing jilbab?”*<sup>10</sup>

Ahnaf said,

*“Jilbab actually is a border in the prophet era, when the companions come to Rasulullah’s home. Rasul commanded his wife to make a border in order to the companion still keep their sight, while jilbab is material worn by woman to cover her aurat, except her face and hand. Jilbab is a symbol for muslimat or muslim woman. So that the motivation of someone to wear jilbab because they have known about the obligation of muslim women.”*

Ahnaf added in the BDI itself, all members are obligated to wear *jilbab* because of the aims of BDI itself is to preach Islamic teaching in school, so the

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<sup>9</sup> Source of the data : Interview with Aninah Salsabila student of XI IPA 2

<sup>10</sup> Interview with M. Qatrunnada Ahnaf, the chief of Badan Da’wah Islam in SMA N 8 Malang

member of BDI especially female students will be seen as an example by other students. All members of the BDI itself are expected to implement religious teachings and also invite other students to more understand about Islam.

Ahnaf argued that from psychology, a man is created by Allah SWT as visual creatures, so any views that will be directly received by the brain. It was like when looking at women who do not wear jilbab, a man will direct interested just by looking. For that Allah gives and commands to the women to cover their *aurat*, in order to protect from men views so that the crime will not happen.

While responding to a school program that requires students of SMA N 8 Malang to wear jilbab during the schedule of Islamic education lessons, according to Ahnaf it is indeed effective but less efficient. The reason is that program gives influence for the short term only, for example at the time of the day when the lesson is taught in class students wear jilbab, but in another day the students will uncover their hair again. While the long-term influence has not been seen yet in a significant way.

### **3. Reason students of SMA Negeri 8 Malang do not wear *jilbab***

Factor that makes a person still reluctant *jilbab* is same as factor that motivates someone to wear *jilbab*, from internal and external factors.

Mr. Mubasyir who has made numerous attempts to motivate students to wear jilbab confesses that most of them said not ready for wear *jilbab*. There are also a few of them expressed her desire to wear *jilbab* but not now.

Further, he said,

*“The teachers and I have tried to invite the students to dress accordance to Islamic law, but it can not be forced although we have motivated them. In another hands, in the school still found some teachers who do not wear jilbab and it can be the reason of someone who don’t want to wear jilbab, because sometimes the students look the teacher’s attitude.”<sup>11</sup>*

A student from XII grade called Dita that just finished Try Out in the morning talked with me. I asked about the reason for her who does not wear *jilbab*. Dita and I, who were sitting in front of Teacher office with 3 others her friend, we have conversation. In the middle of our conversation, I asked that question.

Dita said,

*“I have no reason why I don’t wear jilbab. Exactly I want to wear it, but not for now. My parents and my teacher also suggest me to wear jilbab, but I still waiting for my readiness”.*<sup>12</sup>The she was laughing.

Another grad student named Cici who does not wear jilbab also responded with a face downcast look on their phones. The reason she did not wear jilbab because there is no desire. Because she was not yet ready to wear jilbab, she scared if she wore *jilbab* but in one time she will uncover her *jilbab* because she has not ready yet. So she was preferred to wait until she is truly ready.

Some students who do not wear *jilbab* seem more closed when answering my questions regarding the wearing of *jilbab*.

While Ahnaf also give his opinion about the reasons why women do not wear jilbab. According to his opinion that students of high school level cannot be said the reason she didn't wear jilbab because they do not ready. Indeed someone in

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<sup>11</sup> Interview with Mr. Mubasyir

<sup>12</sup> Interview with Dita the student of XII SMA N 8 Malang

high school level could already choose to wear *jilbab* or not, choose to implement the commands of islam or not. It depends on personality.

Women who do not wear *jilbab* it because they prefer to reside on a "save zone". Psychologically human has three components, namely the Id, Ego and Superego. Id is the lust, the superego is the knowledge, while the ego is an awareness that lead them to choose where to reside. Basically they understand about the duty of a Muslim to wear jilbab, but their superego is not functioning so that they prefer being in "save zone", they are not wear jilbab. So the reason one does not wear jilbab is because they choose and it could also because of the influence factor of the family and the environment.

#### **4. Perception on today's "*Hijab Trend*"**

Since 2013 models jilbab are more variety, both from materials and his model. Jilbabers communities are found in some corners of the city. "*Hijabers community*" offers a model for modern women to wear jilbab. With the key word "stylish in jilbab", seemed the community of "*hijabers*" successful invite modern woman to start wear jilbab. Well they understand deeply about the essence of jilbab itself, or just follow the trend.

Highlight today's jilbab model is increasingly evident in communities with varied models, Mr. Mubasyir gave his opinion. According to him, the jilbab in the past time known as *jilbab*, its main function is to cover the *aurat*. See the increasingly varied *jilbab* model, in contrast to the past time is very simple, he said he quite understand the nature of women who like make-up. So when the

trend of increasingly varied *jilbab* as reasonable at this time, if the woman many follow the trend.

Is the trend of *jilbab* model also gives influence to the students of SMA N 8 Malang? Mr. Mubasyir contends it seems like the current *jilbab* trend even more imitated by students and career women. The model that looks so tricky did not apply in students of SMA N 8 Malang. So the existence of the present trend of *jilbab* does not so provide a means to influence students to wear *jilbab*. High School students still looks innocent with their *jilbab*. Rarely found students in high school, especially among SMA N 8 Malang wearing *jilbab* as the current trends.

One thing that becomes attention of Islamic education teacher in SMA N 8 Malang is not wearing *jilbab* like trend nowadays, according to them trend *jilbab* eliminates the essence of *jilbab* itself. Islamic education itself including Mr. Mubasyir more highlights from the students style of dress. Most students who wear *jilbab* still like wearing a tight shirt and pants like pencil showing the curve of a woman's body. In some religious activities organized by the school, is still often found students who wear *jilbab* but the dressing tight. It looks like the students has not understood yet the true essence of the function of the *jilbab* is covering the *aurat* and protect themselves from the view of a man. If clothes or the woman remains tight and shows her curves, although they wear *jilbab*, the meaning of the *jilbab* itself has been lost.

Aininah, students of Class XI IPA 2 also gave her opinion. Her motivation in wearing *jilbab* is not due to the increasingly *jilbab* trend. She argued that the



effect of the current trends is already out of the goal that closed the ' *aurat* of woman. She is more comfortable with wearing the *jilbab* is practical.

While Dita students of XII grade who has not wear *jilbab* also admitted that she was not interested in the trend of *jilbab*. *Jilbab* with the model as it is judged excessive and impractical. Not because now the *jilbab* started vary, thus it makes her to wear *jilbab*. She prefers to wait until she is ready to wear *jilbab* without having to follow the trend.

Ahnaf also gave an assesment about the trend of *jilbab*. He tough *jilbab* these days most have switched functions. *Jilbab* that its function is to cover aurat of a woman in order to be protected from defamation and sexual abuse in the community, now is not like that. Many models *jilbab* now only rotated in the head only, do not cover the breasts, so the function *jilbab* has been lost. That's why Ahnaf mentions the trend *jilbab* nowadays has turned the function and meaning of the *jilbab* itself.

## **CHAPTER V**

### **FINDINGS AND DISCUSSION**

#### **A. How is the Role of Islamic Education Teacher in Motivating Female Students of SMA N 8 Malang to Wear Jilbab (veil)**

As what have been explained in the theory that motivation of a female to wear jilbab (veil) can appear from internal factor, which is from themselves and external factor such as from family, school, and society.

There are some efforts that are conducted by the related school, SMA N 8 Malang and Islamic Education Teacher in order to give motivation to female student in wearing jilbab (veil) as follows:

- a. An obligation for the students of SMA N 8 Malang to wear jilbab during an Islamic Education teaching.
- b. Organizing religious event in school and making compulsory female student to wear moslem clothe.
- c. The existence of Badan Da'wah Islam (Islamic Propagation Organization) in SMA N 8 Malang that aimed is to propagate Islamic teaching, values and norms for all students.
- d. Personal approach by Islamic Education teacher to female students who are still not wearing jilbab.

From the finding, it shows that internal factor becomes the highest motivation for female student to wear jilbab. External factor such as family, school, and society

absolutely give the influence for someone to wear jilbab, but it is not as big as factor that appears from themselves, which is internal factor.

The effort and role that conducted by Islamic Education teacher that been marked in giving responsibility to the moral embedding for female student such what seen in the finding is quite success. Although it is not significant, but the impact of effort that conducted by Islamic Education teacher absolutely perceived. The appeals to wear jilbab during the Islamic Education learning in class must be admitted that it is quite played role in giving motivation for female student to wear jilbab. From the compulsion and then it becomes something usual, thus there are many female students that finally decide to wear jilbab and it happens every time.

The role of Islamic Education teacher in SMA N 8 Malang in motivating female student is quite seen from the finding. Although the result is not significant, but the effort must be considered to keep implemented, thus female student in SMA N 8 Malang will not only be able to memorize and understand about Islamic Religion theoretically, but will also be able to implement it in their daily living.

The role of Islamic Education in motivating female student to wear jilbab has been seen from the finding. It is expected that by implementing Islamic Principle, which is wearing jilbab, the female student will be able to understand the meaning why a woman commanded to wear jilbab. In this modern era, the crime acts also improve along the times. Promiscuity and sex before married become more frequent. Therefore, the effort to embed the important to wear jilbab must be improved.

In addressing the crime acts, included sexual abuse, rape, and sex before married, an Islamic Education teacher seen to have quite big role to help female student in

keeping their moral. Morel is not only what seen outside, but moral that expected to be owned by the student is moral that truly embedded in the student itself. Thus naturally, moral will be reflected in student's daily living.

It needs an effort to embed the understanding about the meaning in wearing jilbab for the female student in SMA N 8 Malang. Such what has been conducted by Islamic Education teacher, with no pressure and compulsion for female student to wear jilbab because if they are forced to wear jilbab it will not work effectively. Islamic Education teacher gives chance for female student to choose wearing jilbab as with their own willing, the intention that comes from one's own will be last long.

Wearing jilbab is the command from Allah SWT and it is moslem identity. The knowledge about meaning and aim from jilbab must be understood by every *muslimah* (moslem woman). With strong understanding, *muslimah* will do what Allah commanded lightly without compulsion.

Jilbab or Jilbab (veil) is a mean to keep woman from any bad situation that can make Allah SWT be angry. Wearing jilbab cannot be understood only for covering head, more than that, wearing jilbab is covering woman's *aurat* (woman's nakedness in Islam) that considered emerging the lust for man who sees it. When the woman understanding it, actually everything in her is beautiful and able to make the mates impressed. Allah that has been giving protection to woman and also makes the woman in the good and safe situation, and that is what must be understood by a woman.

## **B. Motivation in Wearing Jilbab of Female Student in SMA N 8 Malang and the Reason they are not Wearing Jilbab**

The biggest motivation for a female student in wearing jilbab is because the desire from herself without any compulsion. From the research result, it shows that a female student finally decides to wear jilbab because she feels that the time has come to cover the *aurat*. Their ages that have been called as *baligh* (mature parameter in Islam) absolutely becomes the reason for why they are wearing jilbab.

Female students in SMA N 8 Malang that is worn jilbab stated that they feel more comfortable with their jilbab. Jilbab that is adhered on them, has become the reminder for their self to not do the crime acts. Besides that, with jilbab it is also can give more self protection from flirtation of mates.

Most of female students that is worn jilbab stated that the effort that is conducted by school, especially Islamic Education teacher has given quite big motivation for female student to wear jilbab. Perhaps it starts from the trial, but later they feel comfortable and feel more religious with wearing jilbab.

Several efforts that have been done by SMA N 8 Malang and Islamic Education Teacher to motivate the students in wearing jilbab as follows:

- a. Self desire because they come to understand that it is the time for them to cover *aurat*
- b. Advice from Islamic Education teacher
- c. Covering themselves from unwanted things
- d. Showing the identity and piety as obedient *muslimah* to Allah SWT

While for students who do not wear *jilbab*, they have some reasons even though the school has done many efforts to motivate students such as giving matter about “Ethic of Dressing” in the class, but they still refuse to wear *jilbab*.

Their reasons to refuse in wearing *jilbab* as follow:

- a. Not yet, because they fear if they are forced then they will take off their *jilbab* one day
- b. The heart still can not accept the wisdom and truth behind the *jilbab*
- c. Lack of understanding about the benefit and the aim of wearing *jilbab*
- d. There is no strong encouragement from their parents
- e. Feeling comfortable with their own style who does not wear *jilbab*

Some of them stated that they have desire from their self to wear *jilbab*, but still unimplemented for this time. Others stated that they are still waiting for the right time. And many of them also stated that they are not only wanted to follow the trend. Thus, it is better to wait for the desire from their self to wear *jilbab*, not only following the trend of fashion.

There are many reasons that they give, but the point is they still unready to wear *jilbab*, although from family, school, and friend have given the motivation, but it is still not enough if there is no desire that come from their heart.

The other reason of female students still don't wear *jilbab*, according to Islamic Education teacher, it is because their heart still can not accept the wisdom and truth behind the *jilbab*. They also lack of understanding about the benefit and the aim of wearing *jilbab* and wearing *jilbab* is a command from Allah SWT that must be done.

From the command, actually Allah SWT has good aim, which is making them avoided from bad attitude or crime acts. With jilbab, they will be covered from negative perspective of mates that emerge their lust.

Not all of student in SMA N 8 Malang are Moslem, many of them are Christian, Catholic, and Hindu. But majority they are Islam for 90%. From the majority Islam student, it can be seen that almost 90% Islam female student in SMA N 8 Malang wearing jilbab. That percentage gives quite religious condition in the SMA N 8 Malang.

From the school side, it is impossible to compiles all of female students to wear jilbab, because that school is not Islamic school. SMA N 8 Malang is state school that accept all of student's diversity, starts from ethnic to religion and finally it makes the school becomes Heterogenic School. Religion tolerance must be kept in order to keep the harmony in school. With the effort as maximal as possible, it is expected that student in SMA N 8 Malang can understand about religion value and can implement it in their daily living.

### **C. How are the Perspective of Islamic Education Teacher and Student to the Today's "*Hijab Trend*"**

Nowadays, jilbab trend becomes more frequent. Much kind of material and model offered by producer to consumer, and the target is woman. With the excuse that wearing jilbab but keep stylish, jilbab producers success to make woman factionist to wear jilbab. In a glance, their business looks noble, because it can influence women to wear jilbab, but in another side it is exactly more and more women that make jilbab

as trend fashion that will launch new model every month to be followed. So, how are the perspective of Islamic Education teacher and student in SMA N 8 Malang according to this present jilbab style symptom? Will jilbab style be able to become a reason for female student that still not wearing jilbab to wear jilbab later?

In the 1980s, woman is not allowed to wear jilbab because of political reason, thus for a woman in the past, it needed struggling to wear jilbab. There were many challenges to wear jilbab, because a woman that is wore jilbab in the past would be suspected as terrorist or smuggler. Mr. Mubasyir explained that early when he started teaching, every woman that wore jilbab exactly would have many problems when she would enter in to institution. And if it found a woman that wore jilbab in the past, that would be a struggling, thus woman that wore jilbab in the past truly understood the meaning of jilbab perfectly. A big struggling to wear jilbab made their belief became stronger to not take off their jilbab in any condition.

In recent times, wearing jilbab is quite easy. They are who wear jilbab will no longer getting sarcastic view from current people. Society also very welcome for the existence of woman that wear jilbab, even there are many that offer and invite other to start wearing jilbab such as the existence of present jilbab style. It is kind of the acceptance from society for a woman that wears jilbab.

But, Mr. Mubasyir said that this time jilbab model is various. The model is various and colorful. Now, jilbab style is more liked by woman, but it is not prevailed for female student in SMA N 8 Malang. Female students that wear jilbab in school still in the normal line, not over. Because, according to him, present jilbab style more liked by woman that has been worked or studied in University that absolutely they know



how to make up. For female student in the Senior High School (SMA) level, they still not quite understand about how to make up, because they still adjust their style with their age. Thus, the trend of present jilbab style still not influenced for female student in SMA N 8 Malang.

School and also Islamic Education teacher whenever possible will give the understanding and the aim of wearing jilbab according to Islam Religion in order to make the female student will not go wrong in jilbab definition that they wear. Jilbab is not only fashion that aimed to attract other's attention. But, sac rally jilbab is means to be near to Allah SWT, not to attract the flattery from human that created by Allah SWT.

Female students that are decided to wear jilbab also stated that present jilbab style exactly lose the function of jilbab itself. They are not interest to follow trend of present jilbab style that perceived to be more complicated and too much. They feel more fun to wear practical jilbab and meet the Islamic rule.

Female students in SMA N 8 Malang that wear jilbab assessing that present jilbab style exactly made as someone to be styled and show off. There are many women that finally compete to be beautiful that suitable with trend jilbab model. Recent times, jilbab model more emerge in woman body shape, starts from hair that arranged so high, not covering their chest and too much accessories.

From man's perspective, they even assesses that present jilbab is too much and been shifted the function of jilbab itself. Jilbab that initially functioned to cover woman from man wild view, this time it is exactly distracting all of people attention

to see her. It starts from shape and conspicuous accessories. In fact a woman that wear jilbab will be a center of attention.

According to them, both male and female student in SMA N 8 Malang, present jilbab is not giving too much influence for female student that wear jilbab. Most of female students in SMA N 8 Malang decide to wear jilbab not because that they want to follow trend, but it is pure from their self desire to do as Islamic ruled.

The result shows that present jilbab style exactly giving quite significant influence for woman to wear jilbab, but it is not prevailed for female student in SMA N 8 Malang. Female students in SMA N 8 Malang see that the benefit from wearing jilbab that is commanded by Allah SWT.

This following list is the benefit of wearing jilbab for *muslimah* (Islam woman):

a. As identity for a *muslimah*

Allah gives the duty for moslem woman to wear jilbab in order to make them have characteristic and self identity that make it difference with non-moslem woman.

In a hadith, Rasulullah SAW said:

*“Whoever resembles a group then he or she included into that group“ (HR. Abu Dawud)*

b. Make the higher level for moslem woman

With jilbab that cover all of moslem woman *aurat*, wherever they are then they will be nobler. Because what is covered is precious, not what opened for public.

Allah said in Surah An-Nahl; 97

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۗ<sup>ط</sup>  
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

- c. Preventing the annoyance from the opposite sex or mates

It is easy to be understood, because with all of *aurat* that covered except face and palm, then it will not make man to make something bad. Thus the crime acts such as raping, sex before married, and promiscuity can be avoided. Surah Al-Isra' 32.

وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾

- d. Make stronger social control

Someone that sincerely does the command from Allah SWT and avoid anything that doesn't permitted by Allah SWT, especially in wearing *muslimah* clothes. Insha Allah she will always realize that she always brings her identity as a moslem. Thus if she faced by the crime acts, naturally she will avoid it and will be easier for her to remember to Allah SWT.



## CHAPTER VI

### CONCLUSION

#### A. Conclusion

Knowledge in the Islamic view is believed originally comes from Allah and it is therefore sacred. Syed Hossein Nasr clearly pointed that, “*Islam considers knowledge or science as something sacred because ultimately all knowledge concerns some aspects of God’s theophanies*”.

Hence the purpose of Islamic Education as explained by Al Attas, is nothing more than to create *insan kamil* or perfect human being because he/she not only utilize his/her intellect but also his/her heart or soul.

One way to achieve the goal of Islamic Education, it is needed the role of Islamic Education Teacher in the process of internalization of Islamic teaching and norms, such as motivating students to wear clothes according to Islamic law.

The role of Islamic Education teacher does not only transfer knowledge, but also motivates students to implement Islamic Education lesson in their daily life. Islamic teaching is not only theoretical, but also practical.

One of the Islamic teaching commands a muslim to wear the clothe in accordance with the Islamic law. Muslim is obliged to cover their whole body except their face and hand. In Indonesia the awareness and trend to wear *jilbab* is increasing year by year especially started in 1980s when the banning to wear *jilbab* in public government offices and schools were questioned and fought.

*Jilbab* or veil is assumed as old style for women before and it amazingly forced some groups to produce a new style of *jilbab*. *Jilbab* models nowadays are numerous and some *jilbab* producers believe that it can motivate women to wear *jilbab*.

This study at SMA N 8 Malang found that there are many factors which are able to motivate students in wearing *jilbab*, both internally and externally. The role of the Islamic Education teacher also highly influences the students to wear *jilbab*.

Several efforts that have been done by SMA N 8 Malang and Islamic Education Teacher to motivate the students in wearing *jilbab* as follows:

- a. An obligation for the students of SMA N 8 Malang to wear *jilbab* during an Islamic Education teaching.
- b. Organizing religious event in school and making compulsory female student to wear moslem clothe.
- c. The existence of *Badan Da'wah Islam* (Islamic Propagation Organization) in SMA N 8 Malang that aimed is to propagate Islamic teaching, values and norms for all students.
- d. Personal approach by Islamic Education teacher to female students who are still not wearing *jilbab*.

According to the students of SMA 8 Malang who wear *jilbab*, they have some motivations to wear *jilbab* as follow:

- a. Self desire because they come to understand that it is the time for them to cover *aurat*
- b. Advice from Islamic Education teacher
- c. Covering themselves from unwanted things
- d. Showing the identity and piety as obedient *muslimah* to Allah SWT

While for students who do not wear *jilbab*, they have some reasons even though the school has done many efforts to motivate students such as giving matter about “Ethic of Dressing” in the class, but they still refuse to wear *jilbab*.

Their reasons to refuse in wearing *jilbab* as follow:

- a. Not yet, because they fear if they are forced then they will take off their *jilbab* one day
- b. The heart still can not accept the wisdom and truth behind the *jilbab*
- c. Lack of understanding about the benefit and the aim of wearing *jilbab*
- d. There is no strong encouragement from their parents
- e. Feeling comfortable with their own style who does not wear *jilbab*

The conclusion of this study on the importance of the role of Islamic Education teacher in motivating students to wear *jilbab* has found some of the students in SMA N 8 Malang assumed that *jilbab* trend does not influence them to wear *jilbab*, because most of them recognized that the motivation of wearing *jilbab*

appears from the inside of themselves. This can be called as internal factor. So that we can conclude the role of Islamic Education teacher and trend *jilbab* is not always able to motivate students in wearing *jilbab*, because there are also many factors which are motivate students in wearing *jilbab*.

## **B. Suggestion**

### 1. For SMA N 8 Malang

Over all SMA N 8 Malang has done some efforts maximally in internalizing the value of Islamic Religion, but those efforts will be more meaningful if all of the members of that school give support, both from teachers and students. School needs to add some facilities for organizing the programs in order to increase religiosity of all the school members. Because to build the good character of the students is not only become the role of Islamic Education teacher but also it becomes the role of all party.

### 2. For Islamic Education Teacher

The programs which have implemented aimed to increase religiosity of students, but there are also many challenges that which are faced by Islamic Education teacher in internalizing the values of Islamic teaching. For the suggestion, Islamic Education teacher can interact with student's parents and invite them to cooperate in order to build student's character.

### 3. For students

Students of SMA N 8 Malang are expected to support every program which is held by school, because every program aimed to control the student's



attitude. Not only the regulation in SMA N 8 Malang, but also the Islamic Education lesson aimed to create people with good character.

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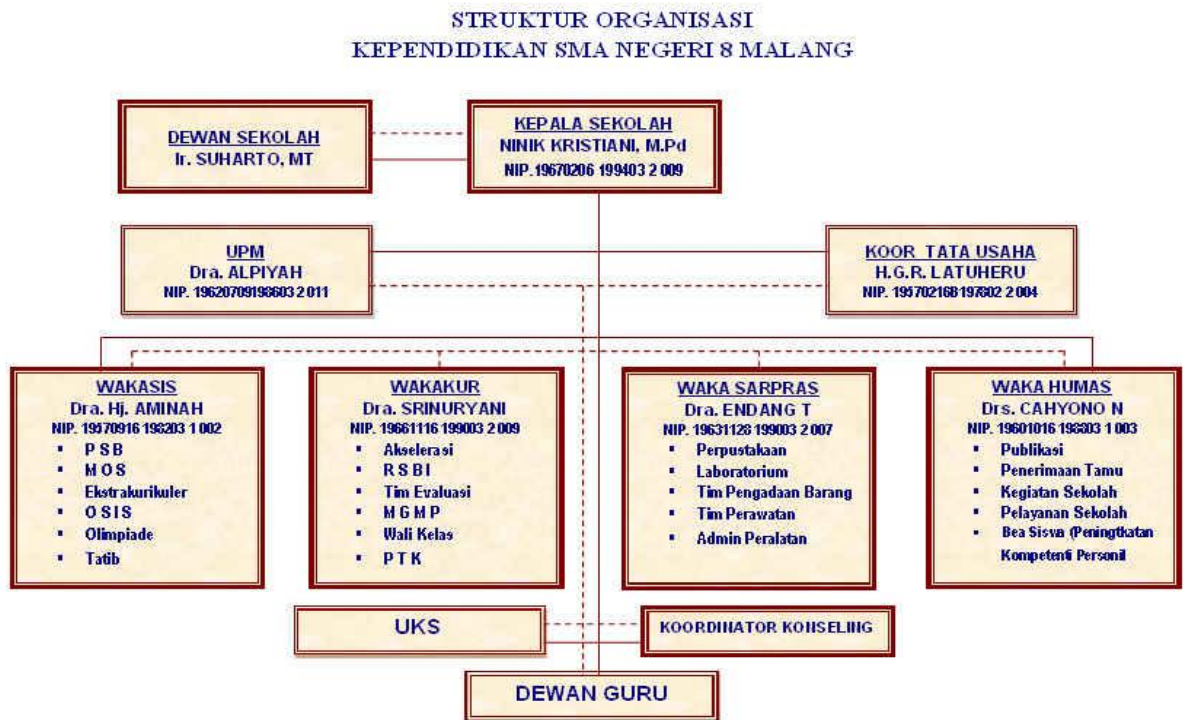
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## Attachment 1

### The Organization Structure of SMA N 8 Malang



## **INTERVIEW GUIDANCE**

Respondents: Islamic Education Teacher

1. Apakah dalam pelajaran Pendidikan Agama Islam terdapat materi yang mengatur siswi untuk berhijab?
2. Apa usaha-usaha yang telah dilakukan oleh guru Pendidikan agama Islam di SMA N 8 Malang untuk memotivasi siswa dalam berbusana sesuai ajaran Islam?
3. Apa usaha yang dilakukan pihak sekolah dalam menciptakan suasana yang religious di lingkungan sekolah?
4. Apakah ada kendala yang dialami seorang guru Pendidikan Agama Islam dalam memotivasi siswi SMA N 8 Malang untuk berhijab?
5. Bagaimana pendapat seorang guru Pendidikan Agama Islam terhadap trend hijab masa kini di kalangan siswi SMA N 8 Malang?

Respondents: Students of SMA N 8 Malang who wear hijab.

1. Sejak kapan anda memakai hijab?
2. Mengapa anda memutuskan untuk berhijab?
3. Siapakah yang memotivasi anda untuk berhijab?
4. Apakah guru Pendidikan Agama Islam di sekolah merupakan salah satu factor yang memotivasi anda untuk berhijab?

5. Bagaimana pendapat anda terhadap peraturan sekolah yang menghimbau siswi SMA N 8 Malang untuk berhijab selama pelajaran Pendidikan Agama Islam?
6. Bagaimana pendapat anda tentang trend hijab masa kini?
7. Apakah trend Hijab masa kini juga menjadi salah satu factor yang memotivasi anda untuk berhijab?
8. Bagaimana dampak memakai hijab dalam kehidupan anda?

Respondents: Students of SMA N 8 Malang who do not wear hijab?

1. Apakah anda tidak memiliki keinginan untuk berhijab seperti teman-teman anda?
2. Apakah alasan anda belum berhijab?
3. Adakah keinginan untuk berhijab?
4. Adakah pihak yang memotivasi anda untuk berhijab?
5. Bagaimana pendapat anda tentang peraturan yang menghimbau siswi untuk berhijab selama pelajaran Pendidikan Agama Islam?
6. Bagaimana pendapat anda tentang trend hijab masa kini?
7. Apakah anda tertarik untuk mengikuti trend hijab masa kini?

Respondents: The chief of Badan Da'wah Islam SMA N 8 Malang

1. Apakah tujuan dari BDI yang ada di SMA N 8 Malang?
2. Bagaiman kriteria seorang siswa untuk bisa menjadi anggota BDI?

3. Bagaimana pendapat anda tentang hijab bagi anggota BDI yang anda pimpin?
4. Apakah ada usaha yang dilakukan BDI untuk membantu memotivasi siswi dalam berhijab?
5. Bagaimana pendapat anda dari pandangan laki-laki terhadap siswi yang belum mengenakan hijab?
6. Bagaimana pendapat anda tentang peraturan yang menghimbau siswi SMA N 8 Malang untuk berhijab selama pelajaran Pendidikan Agama Islam?
7. Bagaimana pendapat anda tentang trend hijab masa kini?
8. Apakah trend hijab masa kini menjadi alasan bagi siswi SMA N 8 Malang untuk berhijab?

### Documentation Data of Interview

Date	Respondents	Substance
February 24, 2014	Mr. Mubasyir as a Islamic Education Teacher of SMA N 8 Malang	<p data-bbox="1002 528 1370 1070">Islamic Education Teacher in SMA N 8 Malang appeals to the students to wear hijab during Islamic Education Lesson as an effort in motivating students to wear hijab.</p> <p data-bbox="1002 1115 1370 1955">The informant stated that advisories are applied in SMA N 8 Malang about wearing hijab for students during Islamic Education lesson is not coercion but rather to habituation. Hope that if students used to the Muslim dress or hijab, then one day the students who had not wear hijab are expected to start wearing</p>



		<p>hijab because their own awareness. Awareness of our selves will last a long time, because by doing that the students have to understand correctly what the essence of hijab itself.</p> <p>According to the informant's opinion, if a student has understood the essence of wearing hijab, then the students will not easily uncover her hijab at any time because of illogical reasons. Students will understand the essence of the wearing of hijab if it is coming from her self. They can either understand the benefits of wearing a hijab and that is to protect her self from the temptation that comes from the outside</p>
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		<p>or opposite sex. They will understand why Allah SWT ordered women to cover their <i>aurat</i>, because the causes are already common in the community when a woman indulgence her <i>aurat</i>. Like sexual harassment, porn etc.</p> <p>Informant statement:</p> <p><i>“Pihak Sekolah yaitu SMA Negeri 8 Malang, khususnya dari guru Pendidikan Agama Islam sebanyak 3 orang, memberikan himbauan kepada siswa perempuan untuk mengenakan hijab pada saat jam pelajaran Pendidikan Agama Islam di kelas. Jadi ada jadwal khusus bagi siswa perempuan untuk mengenakan hijab. Tidak lain tujuan dari himbauan atau program itu adalah sebagai proses pengenalan dan pembiasaan bagi siswa khususnya perempuan dalam berbusana sesuai dengan syariat Islam.”</i></p>
March 25, 2014	Mr. Mubasyir	Mr. Mubasyir admitted that he often did a personal

		<p>approach, not only in the classroom but also outside the classroom. He often asks question such as, "<i>Kapan mau berhijab?</i>" to every student who is he met. However, there are some students who still have reasons for not wearing a hijab. Almost of them answered not ready and waiting for the readiness of the heart.</p> <p>According to him, today's hijab style is more liked by woman who has worked or studied in University that absolutely they know how to make up. For female student in the Senior High School (SMA) level, they still not quite understand about how to</p>
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		<p>make up, because they still adjust their style with their age. Thus, today's hijab trend style is not too influence for female student in SMA N 8 Malang.</p> <p>Informant statement:</p> <p><i>“Saya dan guru-guru yang lain telah berupaya untuk mengajak siswa agar mau berbusana sesuai syariat Islam. Akan tetapi hal seperti itu tidak bisa dipaksakan meskipun kami telah memotivasi mereka. Selain itu, masih ada beberapa guru wanita yang belum mengenakan hijab, jadi mungkin saja itu menjadi factor bahwa tidak semua siswi mau berhijab. karena terkadang siswi melihat perilaku guru juga.”</i></p>
March 25, 2014	Nadya Putri Aulia as student of XI IPA 2 and the member of BDI	<p>The highest motivation in wearing hijab comes from herself.</p> <p>At the first time she just tried to wear hijab, it is because the appeal from Islamic Education Teacher</p>

		<p>that students are obliged to wear hijab during Islamic Education lesson, but finally She decided to wear hijab because she felt comfort by wearing hijab and she has understood the essence of wearing hijab itself.</p> <p>Informant statement:</p> <p><i>“karena kemauan sendiri mbak. Awalnya sih coba-coba, tapi sekarang merasa lebih nyaman pakai kerudung. Setiap jam pelajaran Pendidikan Agama Islam, yang perempuan wajib pakai kerudung, jadi awalnya nggak terbiasa, sekarang jadi terbiasa.”</i></p>
<p>March 25, 2014</p>	<p>Aininah Salsabila, the student of XI IPA 2 SMA N 8 Malang</p>	<p>She has been wearing a hijab since in Elementary School and the biggest reason of wearing hijab comes from their self, not coercion of parents or other parties.</p> <p>Related to the program of</p>

		<p>school that is to wear hijab when the schedule of Islamic Education lesson in class, Aininah commented that program was quite effective for motivating students to wear hijab.</p> <p>She argued that the effect of the current hijab trends is already out of the goal for covering 'aurat of woman. She is more comfortable by wearing the ordinary hijab.</p>
March 25, 2014	Dita, the student of XII grade	<p>She has admitted that she is not interested in the trend of hijab. Hijab with the model as it is judged excessive and impractical. It is not because now the hijab started variety, thus it makes her to wear hijab. She prefers to wait until she is ready to wear hijab without</p>

		having to follow the trend.
March 26, 2014	M. Qatrunnada Ahnad as chief of Badan Da'wah Islam at SMA N 8 Malang	<p>Women who do not wear hijab it because they prefer to reside on a "save zone". Psychologically human has three components, namely the Id, Ego and Superego. Id is the lust, the superego is the knowledge, while the ego is an awareness that lead them to choose where to reside. Basically they understand about the duty of a Muslim to wear hijab, but their superego is not functioned so that they prefer being in "save zone", they do not wear hijab. So the reason of women do not wear hijab is because they choose and it could also because of the influence factor of the</p>

		<p>family and the environment.</p> <p>He tough today's hijab trend most have switched functions. Hijab that its function is to cover <i>aurat</i> of a woman in order to be protected from defamation and sexual abuse in the society, now it is not like that. Many models of hijab now rotated in the head only, do not cover the breasts, so the function hijab has been lost. That's why Ahnaf mentions the trend hijab nowadays has switched the function and meaning of the hijab itself.</p> <p>Informant statement:</p> <p><i>“Hijab pada dasarnya adalah pembatas atau satir ya mbak, pada zaman Rasulullah SAW ketika para sahabatnya datang berkunjung ke rumah, Rasul mengutus istrinya untuk memberi sati atau hijab</i></p>
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		<p><i>agar sahabat tetap menjaga pandangan terhadap istri Rasul sedangkan jilbab itu yang dipakai untuk menutup aurat perempuan, kecuali wajah dan tangan, bagian untuk berkomunikasi. Kalau menurut saya, jilbab yang sekarang ini dikenal sebagai hijab itu merupakan symbol atau lambing bahwa seseorang itu adalah muslimah mbak. Jadi motivasi seseorang berhijab itu yak arena mereka mengetahui bahwa symbol itu merupakan kewajiban yang harus dijalankan oleh setiap muslim.”</i></p>
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Title of Thesis : Islamic Education and Motivation of Wearing *Hijab* at SMA N  
8 Malang

No	Date of Consultation	Consultation Material	Signature
1		Proposal Consultation	
2		Proposal Consultation	
3		Proposal Consultation	
4		Chapter I	
5		Chapter I, II, III	
6		Chapter IV	
7		All Chapter	
8		All Chapter	

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Documentation



SMA N 8 Malang



Interview with students of SMA N 8 Malang who wear



Interview with students of XI IPS at SMA N 8 Malang



Interview with student who does not wear jilbab





The activity of Badan Dakwah Islam at SMA N 8 Malang



Administration room at SMA N 8 Malang



TEACHER OF SMA N 8 MALANG

No	N A M A	L/P	N I P	NUPTK	JABATAN	MENGAJAR
						MAPEL
1	Ninik Kristiani, M.Pd	P	19670206 199403 2 009	1538 7456 4830 0032	K. SEKOLAH	Biologi
2	Hj. R. A. Sri Isminingsih, S.Pd	P	19581119 198403 2 002	3451 7366 3730 0000	Guru	Matematika
3	Drs. I l y a s	L	19531210 198303 1 006	9542 7316 3320 0043	Guru	PPKn
4	Dra. H. Hariyadi	L	19561230 198203 1 005	9562 7346 3620 0003	Guru	Bahasa Indonesia
5	Drs. H. Mubassyir	L	19560904 198303 1 011	4236 7346 3520 0013	Guru	Agama Islam
6	Dra. Hj. Sumarti	P	19540321 197903 2 005	9653 7326 3530 0002	Guru	Biologi
7	Dra. Erna Setijawati	P	19580118 198603 2 005	6450 7366 3730 0002	Guru	Matematika
8	Dra. Endang Nurlaila	P	19611004 198603 2 006	7336 7396 4030 0003	Guru	Ekonomi
9	Dra. Hj. Sri Murtini	P	19590530 198703 2 002	9862 7376 4030 0012	Guru	BP / BK
10	Drs. Cahyono Nugroho, M.Pd	L	19601016 198803 1 003	4348 7386 3920 0003	Guru	Biologi
11	Drs. Adam Muhammad	L	19630223 198803 1 007	4555 7416 4120 0002	Guru	Fisika
12	Dra. Hj. Endah Zulaicha	P	19620921 198711 2 001	3253 7406 4230 0013	Guru	Bahasa Jerman
13	Dra. Alpiyah	P	19620709 198603 2 011	9041 7406 4230 0053	Guru	Sejarah
14	Dra. Yuni Widiharyanti, M.Si	P	19640619 198903 2 006	6951 7426 4330 0012	Guru	Pkn
15	Drs. H. Mas'ud Hasan	L	19540704 197903 1 016	2036 7326 3320 0013	Guru	Bahasa Arab
16	Dra. Dyah Purnamasasi S	P	19571105 198403 2 003	1437 7356 3630 0023	Guru	Geografi
17	Dra. Wisminganti	P	19580717 198703 2 005	9049 7366 3730 0003	Guru	Geografi
18	Hj. Walutyani, S.Pd	P	19531220 197903 2 004	5552 7316 3330 0003	Guru	Bahasa Inggris
19	Hj. Sumiatun, S.Pd	P	19540124 198102 2 001	1456 7326 3130 0002	Guru	BP / BK
20	Bambang Supriyanto, S.Pd	L	19541129 198103 1 006	1461 7326 3420 0013	Guru	Antropologi
21	Dra. Hj. Any Sudaryanti	P	19540214 198403 2 001	9546 7326 3530 0002	Guru	PKn

22	Mamik Sri Mulyani, M.Pd	P	19630626 198703 2 015	0958 7416 4330 0042	Guru	BP / BK
23	Dra. Endang Trinoviawati	P	19631128 199003 2 007	2460 7416 4330 0013	Guru	Matematika
24	Kukuh Retno Wahyu Utami, S.Pd	P	19611210 198303 2 017	1542 7396 4030 0010	Guru	Matematika
25	Dra. Heri Sudjatmi	P	19660922 199003 2 008	6254 7446 4630 0030	Guru	Fisika
26	Drs. Thomas Hari Kartono	P	19650421 199003 1 010	3753 7436 4320 0002	Guru	Fisika
27	Hj. Indiatiningsih, S.Pd	P	19621128 198703 2 008	0460 7406 4230 0023	Guru	Kimia
28	Dra. Wardanisiwi	P	19640912 199503 2 001	1244 7426 4230 0003	Guru	Matematika
29	Kristiono Sabadraharjo, S.Pd	L	19670206 199403 2 009	9350 7406 4120 0003	Guru	Bahasa Inggris
30	Dra. Evi Maria Katarina	P	19630724 199402 2 001	8056 7416 4330 0043	Guru	Bahasa Inggris
31	Kusno Budi Santoso, S.Pd	L	19540309 198603 1 007	2641 7326 3520 0002	Guru	Bahasa Indonesia
32	Dra. Liliek Triani, M.KPd	P	19641214 199403 2 004	0546 7426 4330 0043	Guru	Biologi
33	Dwi Sulistriani, S.Pd	P	19541030 198003 2 005	2362 7326 3430 0023	Guru	IPS
34	Sri Wahyuni Kusumastuti, S.Pd	P	19550824 198003 2 003	4156 7336 3430 0003	Guru	Akutansi
35	Elis Ristyorini, M.Pd	P	19720818 199602 2 001	7150 7506 5130 0003	Guru	Bahasa Jerman
36	Betty Sumiwati, S.Pd	P	19690616 199201 2 002	3948 7476 4930 0092	Guru	Bahasa Inggris
37	Dyah Masita Rini, S.Pd, M.Pd	P	19701223 199403 2 007	5555 7486 4930 0003	Guru	Pend Seni
38	Lilis Indrawati, S.Pd	P	19700714 199702 2 004	5046 7486 5030 0020	Guru	Bahasa Indonesia
39	Drs. M a s r u r	L	19670524 200112 1 002	1856 7456 4820 0022	Guru	Agama Islam
40	Sasongko, S.Pd	L	19721229 199903 1 005	6561 7506 5220 0033	Guru	Penjaskes
41	Slamet Mujiono, S.Pd	L	19780102 200501 1 010	6434 7566 5820 0032	Guru	Bahasa Inggris
42	Iswaning Rahayu, S.Pd	P	19680212 200501 2 011	0544 7466 4830 0022	Guru	Kimia
43	Nurnirin, S.Pd	P	19730113 200501 2 008	6445 7516 5230 0012	Guru	Sejarah
44	Mingribut Kawistoro, S.Pd	L	19680512 200501 1 012	6844 7466 4920 0062	Guru	Penjas
45	Anik Istyowati, S.Pd	P	19830515 200604 2 023	7847 7616 6230 0050	Guru	Fisika



46	Fitri Kusriani, S.Psi	P	19820604 200903 2 004	6936 7606 6130 0142	Guru	BK
47	Elisa Dewi Puspitasari, S.Pd	P	19850711 200903 2 003	4043 7636 6430 0103	Guru	Matematika
48	Endah Trajuningsih, S.Pd	P	19850403 200903 2 006	1735 7636 6430 0122	Guru	Matematika
49	Hesti Maiyanti, S.S	P	19840515 200903 2 006	7847 7626 6330 0192	Guru	Bahasa Jepang
50	Yudhi Christianto, S.Kom	L	19790722 200903 1 004	7054 7576 5920 0013	Guru	Informatika
51	Rina Mariana, S.Pd	P	19841216 200903 2 002	0548 7626 6430 0083	Guru	BP / BK
52	Nanang Wahyudianto, S.Kom	L	19800403 301001 1 021	0735 7586 5911 0042	Guru	Informatika
53	Naning Wahyuni, S.Si	P	19780108 201001 2 012	3440 7566 5621 0012	Guru	Biologi
54	Rida Afrilyasanti, S.Pd	P	19870410 201001 2 026	0742 7656 6821 0012	Guru	Bahasa Inggris
55	Yusuf Khoirudin, S.Sos	L	19750826 199903 1 005	7158 7536 5520 0003	KA. TU	TU

No	N A M A	L/P	Tempat				NUPTK	PENDIDIKAN TERAKHIR	TINGKAT	Guru Mata
			Tgl. Lahir					JURUSAN		Pelajaran
1	Teguh Santosa, M.Pd	L	Nganjuk	29	9	1968	9261 7466 4820 0003	UM / Pend Luar Sekolah	S.2	TIK/PKn
2	Tasrikha Ikawati, S.Pd	P	Pasuruan	14	12	1970	5536 7486 5030 0070	UM/B.Inggris	S.1	English Tourism
3	Imam Sanafi, ST	L	Malang	11	11	1969	7443 7476 5120 0000		S.1	TIK
4	Wiedia Carullina, S.Pd	P	Malang	12	7	1981	4561 7586 6030 0063		S.1	PLH
5	Dwi Sri Wahyuningtyas, S.Pd	P	Malang	29	12	1980	7546 7606 6120 0012		S.1	Bhs.Jepang
6	Aulia Rahman, S.Pd	L	Malang	14	2	1982	9144 7596 6030 0000		S.1	Penjas
7	Maya Maharani, M.B, S.Pd	P	Malang	5	5	1975	-		S.1	Bhs.Inggris
8	M. Ramli, S.Hum, M.Pd	L	Sumenep	12	7	1980	8044 7586 6020 0000		S.2	Bhs.Inggris
9	Theresia Yovita. C.S, S.Ag	P	Pasuruan	5	9	1986	-	STP/Agm Katolik	S.1	Agm.Katolik
10	Kartika Rahayuwati, S.Pd	P	Pacitan	18	3	1978	-		S.1	Pend.Seni
11	Teguh Gunawan, S.Pd	L	Malang	28	11	1971	-	STIPAK/Agm Kristen	S.1	Agama Kristen
12	M. Hari Efendi, S.Pd	L	Malang	16	3	1985	-	UM/ Sejarah	S.1	Sejarah
13	Adirasa Hadi. P, M.Pd	L	Sumenep	26	2	1987	-		S.1	Agama Islam
14	Bunga Paramitha, S.Pd	P	Banyuwangi	12	10	1988	-	UM/Seni	S.1	Kesenian
15	Khoirun Nif'an, S.Pd	L	Lamongan	29	4	1984	-	UM/Pend.Bhs Ind	S.1	Bahasa Indonesia
16	Nuzulia Mega J, S.Pd	P	Situbondo	13	4	1990	-	UM/Sastra	S.1	Bahasa Inggris
17	Rizki Annisa K, S.Pd	P	Malang	22	12	1986	-	UM/ Pend Kimia	S.1	Kimia
18	Gigih Gita P, S.Pd, BA	P	Malang	15	2	1987	-		S.1	Bahasa Jerman
19	Agus Maulana F, S.S, M.Pd	L	Kendal	25	7	1988	-	UIN/Pend. Bhs Arab	S.1	Bahasa Arab
20	Drs. Sugeng Armadi, M.Pd	L					-		S.2	Geografi
21	Iqbal Qolbimina, S.Pd	L	Magetan	22	9	1988	-	UM/Matematika	S.1	Matematika
22	Ambar Sari, S.Pd	P					-	UM/Fisika	S.1	Fisika
23	Malik Yus Setywan, S.Pd	L					-		S.1	Sosiologi
24	Tristan Rohmawan,S.Pd	L					-		S.1	Bahasa Indonesia





**PEMERINTAH KOTA MALANG  
DINAS PENDIDIKAN  
SMA NEGERI 8 MALANG**

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**DATA PRESTASI SISWA SMA NEGERI 8 MALANG  
TAHUN PELAJARAN 2013/2014**

No	Jenis Kompetisi	Prestasi	Tingkat					Waktu	Nama Siswa/ Ekskul yang Berprestasi
			Kota Malang	Malang Raya	Provinsi	Nasional	Inter nasional		
1	Asean Schools Games (Swimming) Hanoi-Vietnam	Best 5					V	Juli 13	Goldilanov Nadya G. XII Bhs
2	Kejuaraan Karate Terbuka Maesa Cup	Juara 2 Kumite Perorangan 63 kg			V			Juli 13	Ariska Dyan X-IS 3

3	Lomba Band Pelajar Malang Musik Carnival	Juara 2	V					Juli 13	RnR Band
4	Audisi Indonesia untuk Kejuaraan Dunia	Juara Harapan 2	V					Juli 13	Nuansa Firgie Paramitha
5	Lomba Paduan Suara Jambore Koperasi Pelajar Jawa Timur 2013	Juara 1			V			Juli 13	Amanda Putri Puteri, Ruri Indriana, Nur Rahmiatiningrum, Yola Fara, Elfira, V, Eres Erfadrin, Afif rais, Adit Nur, Achmad Muizul, Wahyu Adi Santoso
6	Lomba Kontingen Favorit Jambore Koperasi Pelajar Jawa Timur 2013	Juara 1			V			Juli 13	Amanda Putri Puteri, Ruri Indriana, Nur Rahmiatiningrum, Yola Fara, Elfira, V, Eres Erfadrin, Afif rais, Adit Nur, Achmad Muizul, Wahyu Adi Santoso

7	Lomba Kreativitas Seni Jambore Koperasi Pelajar Jawa Timur 2013	Juara Harapan 1			V			Juli 13	Amanda Putri Puteri, Ruri Indriana, Nur Rahmiationingrum, Yola Fara, Elfira, V, Eres Erfadrin, Afif rais, Adit Nur, Achmad Muizul, Wahyu Adi Santoso
8	Lomba Tenda Putri Jambore Koperasi Pelajar Jawa Timur 2013	Juara Harapan 3			V			Juli 13	Amanda Putri Puteri, Ruri Indriana, Nur Rahmiationingrum, Yola Fara, Elfira, V,
9	Siswa Berprestasi Seni Jawa Timur 2013	10 Nominator Terbaik			V			Juli 13	Bayu Suryo Kusumo
10	LKTI Jambore Koperasi Pelajar Jawa Timur 2013	10 Besar			V			Juli 13	V. Eres Erfadrin
11	Kejurda Karate Forki Jawa Timur	Juara 1 Kumite Perorangan pi			V			Ags-13	Ariska Dyan X-IS 3

12	Kejurda Karate Forki Jawa Timur	Best of The Best Junior Putri			V			Ags-13	Ariska Dyan X-IS 3
13	TO Tae Kwondo Junior Kota Malang 2013	Juara 1	V					Sep-13	Chresna Putra Octaviannanda XI IA2
14	STIKI CUP 2013 Futsal Competition	Juara 1			V			Sep-13	Genesis
15	Sepak Bola Liga Pendidikan Indonesia	Juara 2	V					Sep-13	Genesis
16	POPNAS 2013 Cabang Renang 200 m Gaya Ganti Perorangan Jakarta	Juara 1				V		Sep-13	Goldilanov Nadya G. XII Bhs
17	POPNAS 2013 Cabang Renang 4x100 m Estafet Gaya Ganti	Juara 2				V		Sep-13	Goldilanov Nadya G. XII Bhs

	Jakarta								
18	POPNAS 2013 Bola Basket Jakarta	Juara 3				V		Sep- 13	Fahad Salim
19	IBS Invitasi Bola Basket Jawa Timur di Pasuruan	Juara 1				V		Okt- 13	Tim Basket (OBBS)
20	IBS Invitasi Bola Basket Jawa Timur di Pasuruan	Pemain Terbaik				V		Okt- 13	Amirul Mukminin XI IS3
21	Kejurnas Karate Jombang Open 2013	Juara 1 Kumite 54 kg				V		Okt- 13	Ariska Dyan X-IS 3
22	Hitzmaker Wannabe 2013	Hitz Air Personality	V					Okt- 13	M. Iqbal JR
23	Hitzmaker Wannabe 2013	Hitz Listener Choice	V					Okt- 13	Nuansa Firgie Paramitha
24	Hitzmaker Wannabe	Big Five	V					Okt- 13	V. Eres Erfadrin



	2013								
25	Band Competition HMM Polinema	Juara 3		V				Nov- 13	Hour Glass Band

Mengetahui,  
Kepala Sekolah

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Malang, .....  
Waka Kesiswaan

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