

THE ROLE OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN INCREASING AWARENESS OF HIJAB AT SMA NEGERI 3 PURWAKARTA

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Abstract

The background of the problem is that there are still many female students who do not wear the hijab. Due to economic factors the price of a hijab uniform is different from a non-hijab uniform, awareness of wearing the hijab has not arisen yet, they do not understand the obligations of mature women about wearing the hijab. Obligation to wear hijab for baligh women. The aim of the study was to find out the role of the PAI teacher in raising the awareness of SMA Negeri 3 Purwakarta students about the obligation to wear the hijab. Views of female students wearing hijab at school and outside school. Factors that influence female students to choose to wear the hijab or not to wear the hijab. The methodology used is qualitative. research results are presented in narrative form without using statistics. Data obtained through interviews, observation and documentation. Test the data through consultation with the lecturer/expert team. to the head of SMAN 3 Purwakarta and the PAI teacher. Perseverance is carried out while in the field. when in the field and discussions with colleagues. The results of the research on the role of the PAI teacher in increasing the awareness of female students wearing the hijab through PAI lessons, IRMA recitations. OSIS and Liko studies/additional study. Study verses of the Koran and Hadith while wearing a hijab. The opinion of the students that the role of the PAI teacher is very important. there are still students who open the hijab when they come home from school or outside of school, still like fashion, follow friends' dress styles, and are not consistent yet. motivation to istiqomah wearing hijab at school and outside of school. Raise awareness of wearing hijab because of Allah, from the conscience of female students. aware of the obligation because of the commands of Allah and the Prophet

Keywords: Islamic Education; Awareness Of Wearing The Hijab

A. Introduction

Islam has rules in dress. Clothing describes the personality within us, it can be said that clothing can give a message about ourselves. The rule of clothing in Islam is to cover the genitals, both men and women. However, what is still a lot of discussion today is about women's nakedness. Discussing the genitalia of women, Jumhur scholars agree that it is obligatory to cover the limbs except for the face and palms when performing prayers. Meanwhile outside of prayer, when dealing with the muhrim, Al-Asy Syafi'iyah is of the opinion that a woman's private parts in front of her muhrim are the navel to the knees. The opinions of other scholars agree that a woman's genitals in front of her muhrim are the head (including hair and neck), palms and feet. And if dealing with non-muhrim,

scholars agree that a woman's private parts are all members of the body apart from the face and palms.

Islam views women as the best jewelery and Islam guards against irresponsible views by using the hijab. Not a few who consider the hijab as a sign of piety or one's religious level are even called hard-line adherents of Islam. Hijab is an identity for Muslim women with different styles and models. In this situation, hijab is ordered according to the problems that occur in society, this brings a different meaning to hijab. Now the hijab is not only a religious symbol but also a culture and the hijab style is postmodern and is able to attract the attention of the world community. Hijab fashion has become a world trend, especially among Muslims. The process of changing styles that never stops has a point for Muslim women to be more confident in wearing the hijab, both among teenagers, adults and even the elderly. However, the emphasis here is on teenagers or the age of the children of SMAN 3 Purwakarta who are susceptible to being affected.

The role of PAI teachers in raising awareness of wearing the headscarf is that the learning process has a very important role. Islamic Religious Education (PAI) is a field of study or subjects studied at all levels or levels of education, Islamic Religious Education has a very important role in forming a human being who believes and fears Allah SWT, who is able to understand and be able to practice all religious teachings in daily life, as well as showing an honest and fair attitude, enhancing character, and strengthening personality. A teacher has an important role in determining the quantity and quality of teaching he does. Therefore, the role of the PAI teacher must think about and make a careful planning plan in increasing student awareness to wear the hijab and improve the quality of teaching. This requires changes in class organization using teaching methods and strategies, as well as attitudes and teacher characteristics in managing PAI lessons.

The teacher's role is to teach. A teacher has a very complex role in the teaching and learning process, namely the teacher as a teacher, class leader, mentor, regulator of the learning environment, lesson planner, supervisor, motivator, facilitator, mediator, and evaluator. A teacher must be able to guide students in awareness of using hibab so that they become quality human resources and help develop their own potential and abilities obtained from learning outcomes. Thus the role of a teacher is expected to be able to improve Islamic education learning outcomes in awareness of using the hijab for female students. Based on the research, it can be concluded: a) Students wear the hijab because of their parents' orders, b) Girls who wear the hijab just follow the school rules, c) Female students only wear the hijab in the school area and take off their headscarves outside the school and d) Female students wear the hijab to follow trends.

Based on the observations that have been made, it is known that SMAN 3 Purwakarta is a public school with Muslim, Protestant, Catholic and Hindu students.

Table 1. Student Religious Recapitulation Academic 2022/2023

No.	Religion Class	Agama					Total
		Islam	Protestant	Catholic	Hindu	Buddhist	
1.	X	410	9	2	-	-	421
2.	XI	344	5	4	1	-	354
3.	XII	323	3	2	-	-	338
	Jumlah	1.077	27	8	1	-	1.113

Source of Data SMAN 3 Purwakarta

It is clear from the table above that the majority of students at SMA Negeri 3 Purwakarta are Muslims. Even though the majority of the students are Muslim, there are still problems regarding the hijab for some Muslim students, such as removing the headscarf which actually occurs in the school area, for example students taking off the hijab during sports lessons or performing arts activities. Not only that, there were also students who wore the hijab only for use (hanged without using pins). Things like this cause discomfort for some teachers who are then seen as a problem in the field of education, especially in the field of religion. The case above is proof that awareness of the obligation to wear the hijab is still minimal so that it will affect their perspective on the hijab. In education, this requires school action to help provide direction and awareness to female students through Islamic religious education teachers who are more appropriate in conveying hijab in shaping female students' personalities.

B. Method

The research methodology used is qualitative, facilitating research, researchers make research designs that are adapted to the approaches and methods used. As (Moleong, 2019) describes the stages: Pre research. research and analysis of research data results. The research location is at SMA Negeri 3 Purwakarta which is located at Jl. Lt. Col. Abdul Kadir no. 15 Kel. Negeri Kaler Kec. Purwakarta Kab. Purwakarta 41115 West Java Province. 1 April 2023 to 31 July 2023. Data collection techniques According to (Sugiyono, 2012). Data collection techniques are the most strategic steps in research, because the main purpose of research is to obtain data. Researcher Role of Teachers in Islamic Religious Education Increasing the hijab awareness in Purwakarta 3 High School students "into instruments in research, because in the collection and analysis of data. Without knowing the data collection techniques, the researcher will not get data that meets the set data standards. (Sugiyono, 2012) that the interview is a question and answer process in a study that takes place orally between two or more people with face-to-face listening directly to information or information, so that it is constructed a meaning in a particular topic. : 64) adds that through observation, researchers learn about the behavior and meaning of the behavior and documentation. According to (Sugiyono, 2012) the document is a record of events that have been in force. Documents can be in the form of writing, pictures, or monumental works from someone.

Data analysis techniqueis (Moleong, 2002) the process of setting data sequences, organizing them into a pattern, category, and basic description unit. This process includes

the activities of searching and compiling data obtained from the results of interviews, field notes, and systematic documentation, (Sugiyono, 2012) argues that the activities in qualitative data analysis are carried out interactively and takes place continuously to completion, so that the data is saturated . Activities in data reduction analysis (data reduction), data display (data presentation), and drawing conclusion/verification (drawing conclusions).

C. Finding and Discussion

1. Finding

According to the dictionary (Poerwadarminta, 2006) the role is something that becomes a part or holding leadership primarily (in the occurrence of something or event). The role comes from the word role, which according to the Big Indonesian Dictionary is interpreted as a player. The role is what becomes or does something typical, or the device of behavior that is expected to be owned by people who are in the community. The role (role) has a dynamic aspect in one's position (status). The role of more one function, adjustment and as a process. According to Anton Moelyono (2023), the role is an esuatu that can be interpreted as having a positive meaning that is expected to influence something else. relating to the progress of changes in the behavior of the development of students who are their goals. (Yulianto et al., 2020) (2006: 5) The role of the researcher The purpose of the role/participation of Islamic religious education teachers in fostering the morals and behavior of students to be better. The teacher's role means the whole behavior that must be done by the teacher in carrying out his duties as a teacher. Dauly Haidar Putra, (2014: 103) The teacher is the person who gives knowledge to students, as well as guiding their souls as well as directing behavior to the good. As described earlier there are a number of terminology in Islam that are popular with teachers, namely Muallim, Murabbi, Muaddib, and also Mudarris. As well as guiding their souls as well as directing behavior to the good. As described earlier there are a number of terminology in Islam that are popular with teachers, namely Muallim, Murabbi, Muaddib, and also Mudarris. The teacher's assignment is three things. First transfer knowledge, giving knowledge to students in the form of processes teaching. Secondly instills good values, in this case the value of value (value), herein lies the formation of morals of karimah, forming character. Third training them to have good charity and charity skills. This teacher can function and carry out their duties in formal and non -formal education.

Islamic Religious Education According to (John, 1916) Education is basically a process of transformation of knowledge towards improvement, strengthening and improvement of all human potential. John Dewey argues that education is that thus a fostering, a nurturing, a cultivating, process. All of these words mean that Implies attention to the condition of growth. Education is a process of development, care and planting. From some of these words it means that education shows the attention of the condition of growth (students) (Majid & Andayani, n.d.). The subject matter is teaching material that is within the scope of the curriculum content. Teaching materials are all forms of material used to help teachers/tutors in carrying out teaching and learning

activities. The material in question can be in the form of written material or written material that allows students to learn and master a competence. A teaching material at least includes, among others: a. Learning Guidelines (Instructions for Teachers/Children Scales), B. Competencies to be achieved, c. Supporting information, d. Exercise, E. Working (Abdul, 2005).

In the delivery of material, the thing that is no less important is the curriculum. According to (Ahmad Tafsir, 1992), the curriculum is a learning experience. It turns out that learning experiences that have a lot of influence in maturity, not only studying subjects, but also include social interaction in the school environment, cooperation in groups, interactions with the physical environment, etc. 2003 concerning the National Education System is a set of plans and arrangements regarding goals, learning materials as well as ways used as a guideline for the Holding Learning Activities to Achieve Certain Educational Objectives. The scope of PAI includes harmony, harmony and balance between the following things: a. Human relations with God. B. Human Relationship with Fellow Humans, C. Human Relationship with Himself. Human Relationship with other creatures and environment. Muntholi'ah, (2002: 20) The scope of PAI learning material covers seven main elements, namely: a) Faith, B) Worship, c) Al-Qur'an, d) Morals. e) Muamalah, f) Shari'ah, and g) Date/history.

Islamic religious education material in elementary schools, the Ministry of National Education Directorate General of Basic Development, First and Secondary Continued, Special Guidelines for Development of Middle School Competency-Based Syllabus, (2004: 18 Continued First and Continued Levels are integrals of teaching programs for each level of education. In accordance with The purpose of national education, Islamic religious education is directed to form its Indonesian people. As for the subject matter of Islamic religious education, it can be classified into five aspects of study, namely:

- a. Spek Al-Qur'an and Hadith In this aspect explains several verses in the Qur'an and at the same time also explains some of the reading laws related to the science of recitation and also explains some of the hadiths of the Prophet Muhammad.
- b. Faith and Aqeedah Islamic Aspects
- c. In this aspect explains various concepts of faith which includes six pillars of faith in Islam.
- d. Moral aspects
- e. In this aspect it explains the various traits of commendable (morals of karimah) that must be followed and the despicable traits that must be undertaken.
- f. d. Islamic law aspects or Islamic sharia
- g. In this aspect explains various religious concepts related to the issue of worship and mu'amalah.
- h. Aspects of Islamic Benches

In this aspect explains the history of the development or Islamic civilization that can be taken advantages to be applied in the present for Muslim women is a form of obedience to the rules of the sharia set by God. He is a glory clothing that will elevate the dignity and dignity of women. Based on the development of science and the existence of community

culture so as to influence one's thoughts and understanding of the Qur'an and Hadith. "O Adam's children and grandchildren! In fact we have provided clothes to cover your genitals and for jewelry for you. But piety, that's what is better. Thus some signs of God's power, hopefully they remember." (Surah Al-A ' RAF 7: verse 26)

Ar-Razi scholars explained that a Muslim woman could show his body parts, namely the face and also the palm of his hand. The fatwa sees from the usual activities such as doing homework and things that need hands in the process. And for a Muslim is not allowed to see a woman's face with excessive desires, enough as needed and does not misuse. views that can trigger crime and unexpected things (Jalil & Widodo, 2020). The Role of PAI Teachers in Increasing Awareness of Purwakarta 3 Purwakarta High School Students on the Obligation of Using Hijab.

Hijab or hijab is not the rest of the traditional heritage or the habit of Arab women, so that non-Arab women do not need to imitate them. But the hijab is a firm and certain law that all Muslim women are required by God to wear it. Violating or not acknowledging it means synpting one of the essential Islamic laws. (Teacher PAI Interview Results July 25 2023). Husein, Hijab according to the Qur'an and As-Sunnah, 18-19. The hijab in Islam instills a universal and fundamental tradition to revoke the roots of moral and moral and closing the door of promiscuity. In accordance with the literal meaning is the separator in the association of men and women. Without this separator, it will be difficult to control lust which is a very strong and dominant instinct.

This is also what underlies the wishes of the PAI lesson teacher at SMAN 3 Purwakarta, to make their students a Muslim woman who understands and obedient to her religious orders. Look at the fact that SMAN 3 Purwakarta students are students in the teenage growth phase where they are in the process of the phase begins to recognize the opposite sex. Herein lies the first point of instilling the values of Islamic religious education as a shield over the Social Child Source of things from things that are not permitted by Islam.

Although with an extraordinary effort and effort, step by step that is traveled and also obstacles that are misunderstanding, on the basis of Lillahi Ta'ala upholding the law of Allah the idea for the use of the hijab in schools get permission. From this effort as a PAI lesson teacher, he has shown that the characteristics of PAI lessons in SMAN 3 Purwakarta are able to shape the sacredness of the hijab of students in dressing, science and technology and aspects of life contained in the school mission "Realizing the implementation of religious learning according to teachings and beliefs adopted students " (Anggeraini et al., 2019) (and in accordance with the characteristics of PAI according to the book Internalization of PAI Values in Schools, including:

- a. PAI tries to maintain the creed of students to remain firm in any situation and conditions
- b. PAI tries to maintain and maintain the teachings and values contained and contained in the Qur'an and al-Sunnah/ al-Hadits and the authenticity of the two as the main sources of Islamic teachings
- c. Pai accentuates the unity of faith, science and charity in daily life

- d. PAI tries to shape and develop individual piety and social piety at the same time
- e. PAI becomes a moral and ethical foundation in developing science and technology and other aspects of life
- f. PAI substance contains rational and rational entities
- g. PAI tries to explore, develop and take Ibrah from the history and culture (civilization) of Islam
- h. In some cases, PAI contains diverse understanding and interpretation, so that it requires an open and tolerant attitude or spirit of ukhuwah Islamiyah.

Fathin Ibrahim (2008) PAI learning at SMAN 3 Purwakarta covers many scope. The use of this hijab according to the researcher's analysis is included in one of the scope of PAI learning, namely in the scope of the moral teaching or character of students because the purpose of using this hijab is none other than so that students are embedded in their hearts to comply with the rules in their religion Things are neat and polite and close aurot. It is hoped that after Mentup Aurot students will build their polite attitude in attracting and acting horns. This is a proof of theory that reveals that when viewed in terms of discussion PAI taught in schools includes many things, one of which is a form of moral teaching, namely a form of practice that leads to the formation of the soul, how to behave, individuals in their lives with the aim of achieving moral morals (Putra et al., 2020).

Various shapes, materials and colors of the hijab are currently rife in the midst of veiled trends. After the observations made by researchers, the researcher found that the hijab used at SMAN 3 Purwakarta was a hijab that had been immersed with the hijab criteria which of course was legitimate according to Islam and also adjusted to the needs of students in wearing the hijab. Namely the wide rectangular hijab with non -dreaming material, with the Border of the Purwakarta SMAN 3 logo image. Used without using a veil decoration in the form of brooches or other accessories that are eyeing the eye. The hijab was used to adjust to the uniform color used on that day, such as the white hijab for the student council and batik of SMAN 3 Purwakarta while chocolate for scout uniforms. As for the hijab when sports subjects adjust to the day where the students exercise. After observing the criteria of the hijab worn at SMAN 3 Purwakarta in accordance with the theory in the book Women's Women Vs.

Women Pengest Women's Prohibition Ibrahim bin Fathin There are several mandatory requirements that must be met so that the clothes used can be said as a hijab according to Islam, namely covering the entire body including the face and two palms, made of fabric Thick and not thin dreamy, does not become a decoration with a variety of striking colors that make the eyes glance, loose, not tight, do not show curves, do not accentuate genitals, and do not show parts of the body that provoke slander/sexual charm, not sprayed Perfume that can arouse male passion. Not like a man, not an oversized clothing, does not resemble a pagan woman. (Fathin Ibrahim 2008: 32) The use of the hijab at SMAN 3 Purwakarta is not necessarily accepted by both students and their educators. According to the results of interviews and observations conducted by researchers, it was found that the beginning of the appeal to the use of the hijab requires an intense and in -depth approach both individuals and groups so that the appeal of the

use of the hijab can be accepted by all parties without coercion. Various approaches carried out by the PAI teacher adjust to the situation and condition of the individuals who are targeted by the approach. As in the information stated by him, the researcher concluded that many approaches were used including using an example approach. In addition to this approach to be more effective he also uses other approaches such as the experience approach, which teaches children to feel firsthand how the effects of veiled when going to school.

Faridi, (2011: 5) Then the habituation approach, this approach is carried out to students who have wears the hijab, the approach is carried out by giving motivation to advice or reprimands in the veiled so that students are embedded with the hijab obligation at any time and every time. The above has been written in the book *Internalization of PAI Values in Schools*, including the experience approach, in this approach students are delivered to religious experiences until if it imprints on their lives, both the small/small and large/large/many influences on their daily behavior. Then the habituation approach, in this approach students must be "forced" to get used to actualizing religious experiences in the form of Islamic morals. Even if necessary, it is also used as material for graduation evaluation for them.

From the data that researchers obtained from school data and the results of interviews stating that the successful implementation of the use of JIBAB from year to year is increasingly developing the higher the interest of SMAN 3 Purwakarta students to wear the hijab at school. But unfortunate that the development data does not yet exist, so researchers are only able to make data on the process of hijab user students.

Table 2. Percentage of Hijab User Students in SMAN 3 Purwakarta

School year	The total number of students	Performance of students Hijab user
X	410	80 %
XI	344	80 %
XII	323	90%

Source of Data SMAN 3 Purwakarta

Data Document of SMAN 3 Purwakarta (2023) from observation data and interviews on the role of Islamic religious education teachers in increasing hijab awareness at SMAN 3 Purwakarta that researchers do can be concluded that the use of the hijab can be said to be successful by looking at the current reality that the majority of students of SMAN 3 Purwakarta have been Wearing a hijab while attending school. With the provisions of the hijab that has been set by the school, the student of "SMAN 3 Purwakarta without realizing it" has led to the Sadly Hijab of Islamic Religious Education, namely in aqeedah dressing for Muslim women and applying behavior that is accompanied by the development of character and other good habits. This reflects that the businesses and approaches that are fought for by the main educators are synchronous with the objectives of the school as stipulated in the school mission with the point "Realizing the implementation of amaliah activities through zakat, infaq, shodaqoh or offerings for school residents in accordance with religion in accordance with religion and their own

beliefs "As for the problem of using the hijab outside the school environment or outside the home is still a shared responsibility not only educators at school but also parents at home. The need for synergy and cooperation between educators and parents at home in shaping and planting morality in students to be embedded in self-awareness to obey religious rules wherever they are.

The View of Purwakarta 3 High School Students Related To The Obligation To Use The Hijab At School And Outside Of School

The views of students related to using the hijab in school and outside of school are good if the students are consistent and istiqomah uses the hijab according to the arbitrarily of the Koran and the hadith. not transparent, thin. Then stick to the chest. Do not use tight/ narrow clothes. Then close all limbs besides the face and palms. At school using the hijab in accordance with the provisions of the uniform from SMAN 3 Purwakarta. Hijab at home adjusts to the provisions of the Koran and Hadith. Students' awareness using the hijab is the role of the PAI teacher. Habituation. And the awareness of students does not feel forced or burdened because of their own awareness using the hijab is a Muslim obligation that has been baligh.

Analysis of Factors Affecting Purwakarta 3 Purwakarta High School Students To Choose Hijab Or Not Veiled

Supporters are in fact the role of Islamic religious education teachers in the use of raising hijab awareness is still experiencing obstacles. From the observation data and interviews researchers found the problem of wearing the hijab which was still half and half and inconsistent. The point is that the hijab used in schools alone, the use of the hijab is not accompanied by a good attitude and the use of the hijab that is not according to shar'i. According to the school friends who have found a student of SMAN 3 Purwakarta wearing a hijab only at school and outside the school environment and home sometimes releasing their hijab. Various reasons revealed for their behavior but their nature Stay the same, that is, do not have the stability of the heart and faith to wear the hijab. Researchers analyzed this case occurred to students whose motivation for veiled is not yet good. Like just wanting to, join in friends or because of interesting hijab fashion. Jam constraints which are an inhibiting factor in the role of educational teachers increase hijab awareness, from data that researchers obtain other inhibiting factors include the following:

- a. Limitations of insight/knowledge about Islam The lack of insight into this knowledge is not only fixated on students of SMAN 3 Purwakarta but also factors from parents. Because parents are the first teacher of a child before the child studies at school. Not a few parents or close families of SMAN 3 Purwakarta students who pay less attention to religious education for their children. For various reasons whether busy working or not knowing the association and development of their children. The limitations of Islam are lulled as well as being stunned about insight in the hijab obligation but also about the basic knowledge of reading the Qur'an. For students who have minimal knowledge will surely feel inferior or lack of confidence when asked to read the Qur'an. Likewise

typing the time of prayer he will feel lazy to do because of the limited ability in reciting the verses of the Qur'an.

b. Economic limitations

In the past when the initial year of the appeal to the use of the hijab was held at SMAN 3 Purwakarta, the thing that made a small number of students chose not to wear the hijab was because of economic limitations. The intended economic limitations are the ability of completing school uniforms with each hijab. And of course with a uniform that turns into a long all -round that requires funding is greater than the uniform without including the hijab. The intention of the student's heart actually wants to get the same thing as other friends who wear the hijab but because of the situation that forced to choose different things. The reason is not necessarily left. Over time and reasons revealed, the Bantun solution came from the PAI lesson teacher, the case that lasted shortly, but was once an inhibiting factor in the beginning of the appeal to the use of the veil. For now this factor has been minimized and has even been gone because there are many solutions offers such as uniform payment relief at the beginning of the year of entering SMAN 3 Purwakarta.

c. The school rules/ policy have not been held regarding the use of the hijab

The use of JIBAB at SMAN 3 Purwakarta is not a school program or rules that are carried out. Even though the appeal to the use of this hijab will be strong if it becomes a written work. This was conveyed based on an interview with the Head of SMAN 3 Purwakarta who stated that the use of the hijab at SMAN 3 Purwakarta is basically a way to train students in the ethics of pacifiers according to Islam that is not imposing. This causes a new problem, namely misappropriation of headscarves such as the use of free hijab or not in accordance with the provisions of the school that has an alma mater image logo behind it, or the use of the hijab that is too backward that makes it visible hair from the front of SMAN 3 Purwakarta. As a warning for the misappropriation of students who violated only given reprimands and guidance by educators. According to the researcher's analysis it would be better if the use of the hijab was used as a written policy so that the enforcement of the veiled or the role of Islamic religious education could run more effectively because students would be accustomed to the real veil rules. And also children can understand that veil is not only limited to school rules but is a religious command. The implementation of the appeal of the use of the hijab is in accordance with the expectations of the school, because Muslim students are tired of showing good behavior. Muslim students wear the hijab in accordance with the provisions of the school, although there are some who still take off the hijab. The most important target in terms of implementing the appeal of the use of the hijab is to guide children to have noble morals and devoted to Allah SWT.

E. Conclusion

The role of teachers in increasing awareness of wearing the hijab through school programs, namely making a Decree (SK) allowing students of SMAN 3 Purwakarta to wear the hijab, provides special uniforms for students. The main aim is to motivate female

students who wear the hijab/istiqomah to consistently wear the hijab, not because they are forced to or because the majority of schools are hijab. However, the sadness of faith and Islam comes from the consciousness of santri" that wearing the hijab for santri who have reached adulthood and are willing to wear the hijab is due to awareness of the obligation to wear the hijab because of Allah SWT and awareness as beings who are grateful to Allah SWT. The views of SMA 3 Purwakarta students regarding the obligation to wear the hijab at school and outside school. Factors that Influence High School 3 Purwakarta Students to Choose to Wear a Hijab or Not to Wear a Hijab. The first factor that influences female students to wear the hijab is the awareness of the female student's heart. The second is to realize the obligations of puberty women, namely the obligation to cover their private parts and maintain their honor. Maintain a syar'i-compliant way of dressing. do not wear clothes that can be transparent. see through. Another factor is not wearing the hijab because the prices for long and short uniforms are different. However, SMAN 3 Purwakarta can help students who want to wear a hijab but cannot afford to buy one. Another factor that always evaluates and motivates female students to wear the hijab.

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