



The Influence of Dress Code on the Quality of Higher Education from a Sharia Critical Perspective: A Case Study of Umma University

History of Author	Abstract
<p>Manswab Mahsen Abdulrahman</p> <p>Umma University, Kenya</p> <p>Corresponding Author: ✉ manswab83@yahoo.com</p>	<p><i>Umma University is Kenya's first Islamic-based university, chartered in 2019, and was founded to improve access towards quality higher education for diverse individuals, cultures and communities. Subsequently, the university received many students from different religions, communities, and cultures, some of whom have violated the dress code initiated by the university. This is the research problem. This study's main objective was to explore the causes of indecent dressing among the students as well as to enhance the culture of proper dressing in higher learning institutions in general and at Umma University in particular. The study will use both quantitative and qualitative research methods. Open-ended questions were used. In addition to that, a questionnaire will be used, involving 103 students as representative respondents. The researcher will review references and study dissertations relating to dress code. The findings show that the most prominent factor of indecent dress is "freedom of choice" (68%), followed by the negative influence by foreign cultures through social media (66%), implementing dress codes doesn't solve genuine problems in the university (57%), peer pressure (57%), and there is no specific penalty in the dress code (51%), among others. Therefore, it is recommended to amend the student dress code in the student information handbook 2020 while creating more awareness of the dress code through the use of announcements on notice boards and other means in strategic locations across the university premises.</i></p> <p>Keyword: Dress Code, Higher Education, Umma University, Sharia law</p>

A. Introduction

The issue of dress has been associated with the existence of the human race since God created Adam and Eve and commanded them to live in Paradise. Allah (SWT) says in the Qur'an: "And we said, 'O Adam! Live with your wife in Paradise and eat as freely as you please, but do not approach this tree, or else you will be wrongdoers.'"¹ Another verse from the Qur'an "Indeed, it is [promised] for you not to be hungry therein or be unclothed".² They fell under the influence of Satan and ate from the tree in violation of the command of God, so they deserved His punishment, and their nakedness was exposed unto them. Finally, they were expelled from Paradise. Allah (SWT) says "So he brought about their fall through deception. And when they tasted the tree, their nakedness was exposed to them, prompting them to cover themselves with leaves from Paradise. Then their Lord called out to them, "Did I not forbid you from that tree and did I not tell you that Satan is your sworn enemy?"³ From a review of what happened to Adam and his enemy Satan, we see that life consists

¹ Al-Baqarah 2:35

² Thaha 20:118

³ Al-A'raf 7: 22

of nudity, something that is based on sensual nature and instinct. Allah (SWT) says: “Then Satan tempted them in order to expose what was hidden of their nakedness”.⁴ All of these verses emphasize the importance of the issue of clothing. Sheikh Islam ibn Taymiyyah clarifies the benefits of dress, he said: «Clothing has two benefits, one of which is adornment by covering up nudes, and the second is protection against harm from heat or cold.»⁵ Ibn Taymiyyah continued to say that the dress was mentioned in Surat Al-A’raf for the benefit of adornment by covering the private parts, which is what is considered in prayer and Hajj, Allah (SWT) says: “O children of Adam! We have provided for you clothing to cover your nakedness and as an adornment”.⁶ And the dress was mentioned in Surat Nahl for the benefit of protections. Allah (SWT) says: “He has also provided you with clothes protecting you from the heat and cold, and as armor shielding you in battle. This is how He perfects his favour upon you, so perhaps you will fully submit to Him”.⁷ Due to the importance of dress and the people’s need for it, Islam did not leave the matter of dress to human whims, despite the fact that the right nature of man requires clothing and covering the private parts. Furthermore, Islam specified the provisions related to dress for men and women so that they do not deviate from them by the actions of the devil and their ugly adornment. In response to the religious implications of the dress code, Umma University⁸ adopted their own guidelines on the mode of dressing, as it was stated clearly in the student information handbook under the sub-title of “Student Dress Code”.⁹ On the other

⁴ Ibid., 7: 22

⁵ Shaykh al-Islam Ibn Taymiyyah, *Majmu’ Al-Fatawa*, Vol. 15, 1st, (Egypt: Dar-Al-Wafa, 2005), p. 217.

⁶ Al-A’raf 7: 26

⁷ An-Nahl 16: 81

⁸ Umma University is Kenya’s first Islamic-based university. It started as Thika College for Sharia and Islamic Studies, which was founded in 1997 to provide certificate and diploma courses in Arabic and English, as well as Sharia and Islamic Studies. In 1998, Thika College for Sharia and Islamic Studies registered its first 37 certificate students. Based on the large number of students in the college, the college was registered by the Ministry of Education in 2001 (Reg. MOEST/PA/1592/2007, Appendix IX) and was authorized to offer the following diploma programs: (a) Diploma in Islamic Shariah; (b) Diploma in Islamic Studies. In 2007, Thika College for Sharia and Islamic Studies applied to the Commission for Higher Education (CHE) for validation of its programmes namely; Bachelors of Arts in Islamic Shariah and Bachelors of Arts in Islamic Studies. The Commission for Higher Education, Kenya, granted the college authorization to provide aforementioned degrees in affiliation with the International University of Africa, Sudan, in 2007. Thika College for Sharia and Islamic Studies has graduated 750 students in certificate programs and 157 students in degree programs since its beginning. The college has gained valuable expertise obtained from the International University of Africa. The sponsor believes that now is the perfect time to establish a university. In 2013 when it was awarded the Letter of Interim Authority that transformed the Thika College of Islamic Sharia Studies to Umma University. Following that, a Board of Trustees was constituted with the unprecedented responsibility of developing the College into Kenya’s first fully-fledged Islamic-based university. The Board embarked on renovating the available learning facilities at the Thika Campus and developing others under the funding of the African Muslim Agency in order to satisfy the criteria set by the Commission for Higher Education. This project resulted in the acquisition of 75 acres of property in Kajiado County, on which an ultra-modern main campus was later built. Along the Kajiado-Namanga Road, the main campus is around 75 kilometers from Nairobi. On October 18, 2019, President Uhuru Kenyatta awarded a charter to Umma University after the institution met the ministry of education’s requirements.

⁹ “(i) Muslim students are expected to dress in a manner considered prospered by the Shariah. (ii) Non-Muslim students may adopt the Islamic dress if they so desire. Otherwise they should dress in accordance with the University Dress Code. Such mode of dress shall also be decent, neat and clean (iii). All non-Muslim female students should wear long dresses or skirt to the ankle level while within the University premises. (iv) any student who is inappropriately attired will be barred altogether from entering all academic and administration buildings and shall be guilty of a disciplinary offence. (v) Avoid putting on unsuitable clothing while attending lectures such as short skirts, see through clothes, low neck line tops, tight clothing, low riding trousers, pedal pushers, sagging clothes, caps or hats, clothing that shows inner wear, jewelers on eyebrow/lids, belly lips, nose and tongue. Clothes that reveal body cleavages are strictly forbidden; (vi) Female students should refrain from wearing men’s clothes such as trousers and T-Shirts and male students should avoid wearing female garments/ shoes/ ornaments such as skirts, blouses, necklaces and earrings. They should as much as possible adhere to the Islamic code of dress; (vii) Avoid keeping dreadlocks/rasta, pank, afro-cut or unkempt hairdos, bright colored and unbecoming hair color such as blue, red, yellow, and white; (viii) Refrain from wearing caps or hats, short miniskirts, scanty dressing, hot pants, cut off tops and slippers in classrooms, offices and at official functions; (ix) Avoid exposed tattoos and/or wordings or writings on clothes with abusive language”.

hand, the constitution of Kenya (2010 Act 32) states that “Every person has the right to freedom of conscience, religion, thought, belief, and opinion.”¹⁰ This paper therefore discusses factors that lead to university students dressing indecently. Based on a pilot survey, many factors contribute to indecent dress. Among them are, freedom of choice (my dress, my choice clarion), peer pressure, freedom of expression, and student awareness of the university’s dress code, among others. It is intended that this research will address some of the important aspects at play at various levels in human life, such as covering the parts of the body that must be covered in public and following the standards of modesty that are innate in all human beings. The purpose of this paper is to examine the causes of indecent dressing among students at Umma University. The findings of this research will help Umma University develop policies to address the issue of indecent dressing. This paper is, therefore, a continuation of the discussion on the dress code at Umma University from an Islamic Shariah perspective. It reviews the Islamic provision of the dress code, the perception of the students toward the dress code, and the causes of indecent dressing in the learning institution.

B. Literature Review:

1. Significance and Types of clothes

According to the Qur’anic verse, wearing clothing is lawful. Allah (SWT) says: Say, “Who has forbidden the adornment of [i.e., from] Allah which He has produced for His servants and the good [lawful] things of provision?”¹¹ Imam Qurtubi commented that Allah has made clear that people are forbidden on their own what is not forbidden to them, and the meaning of adornment in the verse is good clothing.¹² Nevertheless, if we look at the rules associated with dress in general, there are several that influence the nom, as follows: To begin with, the obligatory dress (Libas al-Wajib) is that which covers the private parts from public view.¹³ Allah (SWT) says: “O children of Adam, take your adornment [i.e., wear your clothing] at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess”.¹⁴ Ibn Arab commented that the noble verse indicates that it is obligatory to cover the private parts during prayer. This is the result of the polytheists’ making Tawaf around the Kaaba naked during the day and at night. Then Almighty Allah forbade that and commanded them to take the dress.¹⁵ Also, wearing clothes becomes obligatory if it protects a person against heat, cold, and any harm. Allah (SWT) says: “He has also provided you with clothes protecting you from the heat and cold, and as armor shielding you in battle. This is how He perfects His favour upon you, so perhaps you will fully submit to Him”.¹⁶ The second rule (Libaas Al-Mandub) is to dress in a way that brings adornment and grace to the individual. In this regards the prophet Mohammad (SAW) said: “Allah loves to see the sign of His Bounties on his slave.”¹⁷ The example of Libas Mandub (recommended dress) used at Jumaa prayer, festival days, and when greeting people and visiting the

¹⁰ The Constitution of Kenya, 2010, Published by the National Council for Law Reporting with the Authority of the Attorney-General, Act 32 (i) (ii) Freedom of conscience, religion, belief and opinion, p. 26

¹¹ Al-A’raf 7: 32

¹² Muhammad ibn Ahmad Al-Qurtubi, *Al-Jami’ Li Ahkam Al-Quran*, Vol. 5, 1st (Beirut: Dar al-kotob Al ilmiyah, 1998), p. 125

¹³ Ibn ‘Abidin, *Radd al-Muhtār ‘ala al-Durr al-Mukhtār*, Vol. 6, 1st, (Beirut: Dar al-Fikr, 2000), p. 351

¹⁴ Al-A’raf 7: 31

¹⁵ Isma’il ibn ‘Umar Ibn Kathir, *Tafsir al-Qur’an al-‘azim*, Vol. 3, 2nd, (Riyadh: Dar Taibah, 1999), p. 405

¹⁶ An-Nahl 16: 81

¹⁷ Mohammad bin Abdallah Hakim al-Naysaburi, *Al-Mustadrak ‘ala al-Sahihayn*, Vol. 4, 1st, (Beirut: Dar al-kotob Al Ilmiyah, 1990), p. 150, *Hadīth* No: 7088

neighborhood, among other places. In addition, it is preferable for Muslim scholars to dress well in order to execute their rules and instructions while also honoring the knowledge and rhythm of their prestige in the public's hearts.¹⁸ The third rule (Libaas Al-Makruh) is to dress in a way that brings arrogance and extravagance. This was forbidden in accordance with the following Hadith: «Eat and drink, give charity and wear clothes, as long as that does not involve any extravagance or vanity».¹⁹ The fourth rule (Libas Al-Haram) it is a dress of silk and gold for men. The Prophet Mohammad (SAW) said: “Do not wear silk (clothes). For whoever wears (them) in this life will be deprived of them in the Hereafter.”²⁰ Another type of clothing that is forbidden is that which bears a resemblance to the disbeliever. The prohibition of imitating the disbeliever in clothing is one of the important principles for which there is a lot of evidence. Therefore, it is not permissible for a Muslim, man or woman, to wear a garment that is specifically for non-believers. The Prophet Mohammad (SAW) said: “He who copies any people is one of them.”²¹ Imitating them requires the imitator to feel that they are higher than him, so he admires their actions and is fascinated by their appearances, until that leads him to follow them in beliefs, actions, habits, and conditions. Based on the aforementioned, the university dress code clause (iii) grants non-Muslim females the right to wear long dresses while within the university premises. This will create racial division among students. Furthermore, some of them will take advantage of this by wearing thin or tight long dresses that highlight the figures and describe the shape and size of their body.

Muslim are obligatory to cover their private parts with appropriate clothing, as the Qur'an states, “Children of Adam! We have sent down clothing to you to conceal your private parts.”²² Islam has fixed the conditions associated with clothes. For men, he imposed covering the navel and the knee on men. For women, they must cover their bodies except for their faces and hands. Therefore, short skirts, see through clothes, low neck line tops, tight clothing, low riding trousers, pedal pushers, sagging clothes, caps or hats, clothing that shows inner wear, jewelers on eyebrow/lids, belly lips, nose and tongue. Clothes that reveal body cleavages are strictly forbidden; are not allowed in Umma University.²³ In fact, the Prophet (SAW) warned those people who do not observe modesty in dress, calling them “Women who are naked even though they are wearing clothes, they go astray and make others go astray, and they will not enter the Paradise nor will not find its scent.”²⁴ Another type of clothing that is strictly forbidden in Islam is wearing clothing that imitates the opposite sex. This was captured in the student handbook as follows: “Female students should refrain from wearing men's clothes such as trousers and T-Shirts and male students should avoid wearing female garments/ shoes/ornaments such as skirts, blouses, necklaces and earrings”.²⁵ This guideline was supported by the Hadith of the prophet Mohammad (SAW) as saying: “God has cursed men who imitate women and women who imitate men.”²⁶ Also, Islam prohibited Clothing that is worn with

¹⁸ Ibn Hajar al-Haytamī, *Fatawa al-Kubra al-Fiqhiyyah*, Vol 1, (Beirut: Dar el Fikr, n.d), p. 270

¹⁹ Abu Bakr Ibn Abi Shaybah, *Al-Kitab al-Musannaf fil Ahadith wal Athar*, Vol. 5, 1st, (Riyadh: Maktabah al-Rushdi, , 1409), p. 171, *Hadith No: 24877*

²⁰ Muhammad bin Ismael Al-Bukhary, *Swahih Al-Bukhary*, Vol 6, 1st ed, (Cairo: Darul Shu'ib, 1987), p. 140, *Hadith No: 477*

²¹ Abubakar ibn Abi Sheibah, *Al-Kitab Al-Musanaf fi Al-Ahadith wal Athar*, Vol. 6, 1st, (Riyadh: Maktabah al-Rushdi, , 1409), p. 471, *Hadith No: 333016*

²² *Al-A'raf 7: 26*

²³ Umma University, *Student information handbook*, (Umma University, 2020), Act 5.5 (v) p. 29

²⁴ Ahmad bin Ali bin Muthana, *Musnad abu ya'la*, Vol. 12, 1st, (Damascus: Dar Al-Maamun, 1984), p. 46, *Hadith No: 6690*

²⁵ *Ibid.*, p. 29

²⁶ Ahmad bin Hanbali, *Musnad Imam Ahmad bin Hanbali*, Vol. 1, 1st, (Beirut: Dar Al-Alim Al-Kutub, 1998), p. 339, *Hadith No: 3151*

pride and arrogance: Ibn Umar (RAA) narrated that the Messenger of Allah (SAW) said: “Allah will not look on the Day of Judgment at him who lets his garment drag on the ground out of pride and arrogance.”²⁷ This is known as Libaas ash-Shuhrah (flashy clothing). In fact, this term refers to a type of clothing that attracts the attention of people. The Prophet (SAW) said, “Whoever wears a garment of pride and vanity, Allah will clothe him, on the Day of Resurrection, in a garment of humiliation.”²⁸

2. Conditions of Clothes

Muslims Jurists set some specifications related to dress code for Muslim women to make it acceptable and the most important issue is to cover the private parts, and the following conditions apply: (a) it must cover her entire body, except for her face and hands, and it is forbidden to show her private parts in front of Non-Mahram.²⁹ Allah (SWT) says: “O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments that is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful”.³⁰ As a result, the Muslim woman must cover all of her adornment and not show it except for what is unintentionally visible on her. Allah (SWT) says: “and not expose their adornment except that which [necessarily] appears thereof”.³¹ According to some Muslim scholars, the meaning of “Except that which appears” includes the face and hands. Furthermore, there are different opinions among Muslim jurists regarding the covering of the hands and face, The vast majority of jurists like *Hanafy, Malik, Shaffy, Hanbaly, Dhahiriyah, Zaidiyyah, Imamiyyah, and Ibadhiyyah* have ruled that a woman’s entire body is considered naked except the hands and the face.³² Another statement by *Malik and Hanbaly* said the entire body of a woman is to be covered, even her hands and face, as it is all considered nakedness.³³ Based on the open-ended question, the majority of the respondents describe indecent dress as something that exposes the private parts of the body. This indicates a lack of knowledge of Islamic law. (b) The dress should not be so thin that what is underneath it becomes visible, so that it covers the woman’s private parts and does not expose the color of her skin.³⁴ It will be regarded as worthless if it covers the entire body but still shows skin tone. This is stated in the student handbook in Student Dress Code, Act 5.5 (v) “Clothing that shows inner wear”. And the Prophet Mohammad (SAW) described the women who wore such clothing as being naked, meaning that even if they wear clothes, they are in fact like the naked ones who did not wear clothes. This group has been promised that they will not enter Paradise and will not smell its fragrance. (c) The dress should be wide and loose so that it does not describe the features of the woman’s body. Tight clothes highlight the figures and at the same time describe the shape and size of the body. Usama bin Zaid reported that the Prophet Mohammad (SAW) clothed me with a thick garment that was given to him by Dihiya al-Kalbī. And I gave it to my wife to clothe, so he said: “Command her to put on a veil, because I am afraid that it will describe the size of her bones.”³⁵ (d) The dress does not contain symbols

²⁷ Ahmad bin Hussein Al-Bayhaqi, *Shu’ab Al-Iman*, Vol 8, 1st, (Riyadh: Maktabah al-Rushdi, 2003), p. 8, *Hadith* No: 5710

²⁸ ‘Abd al-Razzaq al-San’ani, *Musannaf Abd al-Razzaq*, Vol. 11, 2nd, (Beirut: Maktab Al-Islamy, 1403), p. 80, *Hadith* No: 19979

²⁹ Mahram: is a member of one’s family with whom marriage would be considered haram

³⁰ Al-Ahzab 33: 59

³¹ An-Nur 24:31

³² Alauddin Abi Bakr Bin Mas’ud Al-Kasani, *Bada’i al-Sana’i fi Tartib al-Shara’I*, Vol 5, 1st, (Egypt: Sharika Matbuat Ilmiyyah, 1327), p. 123.

³³ Abu Malik ibn Abdulwahab, *Ahkamu An-Nisaa*, 1st, (Cairo: Dauli, 2007), p. 207-208

³⁴ Majmuat Al-Mualifin, *Al-Mausu’ah Al-fiqhiyah Al-Kuwaitiyah*, Vol 35, 1st, (Egypt: Dar Al-Safwa, n.d), pp. 193-194

³⁵ Ahmad bin Al-Hussein bin Ali Al-Baihaqi, *Sunanul Al-Kubra*, Vol. 2, 1st ed, (Pakistan: Majlis Dairatul Al-Marif Al-Nidhwamiyah, 1344), p. 234, *Hadith* No: 3388

that are specific to the denomination of Non-Muslims.³⁶ This was warned in the student handbook as follows: “Avoid exposed tattoos and/or wordings or writings on clothes with abusive language.”³⁷ (e) Not to be perfumed because the smell of perfume attracts men to it and causes problems. In this regards the Prophet Mohammad (SAW) said: “Any woman who puts on perfume then passes by people so that they can smell her fragrance then she is an adulteress.”³⁸

3. Theoretical Framework and Theory of Reasoned Action

The current study aims to promote culture of proper dressing to be promoted in Higher education. To achieve the study’s objective, the theory of (Stanley, 1996) Uniforms had a good effect on student behavior. (Gentile & Imberman, 2011). Uniforms speed up the process of getting ready for school, potentially freeing up time for sleeping or studying. At the same time, it has a positive impact on secondary school student attendance. Restrictions (Brunsma and Rockquemore, 1998; Gentile & Imberman, 2011) restrict students’ rights and impose financial hardships. Can assist in reducing the incidence of sexual assaults and the availability of weapons in schools (Granberg-Rademacker, Bumgarner & Johnson, 2007). In 1998, Rockquemore and Brunnsma published the following conclusion: “Our findings indicate that student uniforms have no direct effect on substance use, behavioral problems, or attendance.” A negative effect of uniforms on student academic achievement was found”. Eight years later, Brunnsma (2006) found that uniforms have not been effective in reducing violence and behavioral problems, fostering school unity and improving the learning environment, reducing social pressures and leveling status differentials, increasing student self-esteem and motivation, saving parents money on clothing for their children, improving attendance, and improving academic achievement, according to the findings. On the other hand, Padgett (1998), conducted teacher-based research. Teachers thought that if pupils dressed professionally, they would behave better and perform well in class.

Furthermore, what happens if students make their own choices in dress? In practice, Umma University enforced and decided which type of clothes to wear in the university while Act 32 of the 2010 Constitution of Kenya states “Every person has the right to freedom of conscience, religion, thought, belief and opinion.” Then, different voices in higher learning emerged. As a result, the data collection and analysis processes were guided by the following research question: What influence does the dress code have in the eyes of students?

C. Methodology:

This study uses mixed methods. In this case, qualitative research can be collected in a number of ways, including interviews and documentary evidence.³⁹ At the same time, the researchers relied on a quantitative research design for this study using primary data. In this case, information was gathered from the university students through a survey by using a questionnaire to examine the influence of dress code on the quality of higher education. The research data was from 103 responses from Umma

³⁶ Mohammad Twijirī, *Mausu’ah Al-fiqhiyah Al-Islami*, Vol 4, 1st ed, (Saudia: Bayt Al-Afkar Adawliah, 2009), p. 107

³⁷ Ibid., p. 29

³⁸ Ahmad b. Shueb An-Nasai, *Sunan An-Nasai*, Vol 8, 2nd ed, (Halab: Maktab Al-Mutbuat Al-Islamiyyah, 1986), p. 153, *Hadith* No: 5126

³⁹ Eldabi, Tillal, Zahir Irani, Ray J. Paul, and Peter ED Love. “Quantitative and qualitative decision-making methods in simulation modelling.” *Management Decision* (2002). 40 (1), pp. 64 -73.

University-Kajiado Main Campus. The original questionnaire consists of 17 question itemized into four sections. Section two after the introduction talks about the background information of respondents (4 items), how to promote a culture of proper dressing (2 items), reasons for indecent dressing (10 items). Three experts with relevant backgrounds to the study reviewed the questionnaire's structure, flow, clarity, length, and order. The researcher uses the 3-point Likert scale to indicate "Disagree," "Neutral," "agree," The mean score of the respondents' opinions was calculated for analysis. The research data was collected from 103 responses from Umma University. The research also applied statistical software, namely SPSS version 22.0, which is involved in descriptive analysis. This study took place at Umma University, Kajido Campus. We selected this university because it has an enrolled international range of students coming from various religions, countries, and ethnicities. In addition, as it arranges student exchanges from various nations, this university is doubling down on its efforts to foster diversity. On the other hand, this university is considered the first Islamic university in the Republic of Kenya, hence the university ought to be a role model for others.

D. Summary of the Finding and Discussion

4.1 Demographic Profile of the Respondents

The data for this research paper were gathered from Umma University students on the Kajiado campus using a developed survey questionnaire, and the respondents came from a variety of educational levels, including certificates, diplomas, and degrees. As reported in table (2), out of 103 representative respondents, 59 (57.3%) are male, 40 (38.8%) are female, and 4 (3.9%) prefer not to say, which shows that most of the participants in this study are male. The respondents who are within the age bracket of 16–20 are 54 (52.4%), those between the age brackets of 21–25 are 34 (33%), those between the age brackets of 26–30 are 5 (4.9%), and those above 30 are 10 (9.7%). The majority of the respondents are Muslim 53 (51.5%). Christian's respondents are 47 (45.6%) while others are 3 (2.9%) out of the overall respondents. This indicates that the university enrolled students from different religions. In terms of educational level, the majority of respondents (78.6%) were pursuing a bachelor's degree, followed by a diploma (12.7%) and a certificate (8.7%). This figure indicates that the majority of respondents were well educated and were aware of the university dress code.

Table 1. Demographic

Socio-Demographic Variable		Frequency	Percentage
Gender	Male	59	57.3%
	female	40	38.8%
	other	4	3.9%
	<i>Total</i>	<i>103</i>	<i>100%</i>
Age	16-20	54	52.4%
	21-25	34	33.0%
	26-30	5	4.9%
	30 above	10	9.7%

	<i>Total</i>	103	100%
Religion	Muslim	53	51.5%
	Christian	47	45.6%
	others	4	2.9%
	<i>Total</i>	103	100%
Education	Degree	81	78.6%
	Diploma	9	12.7%
	Certificate	12	8.7%
	<i>Total</i>	103	100%

This study's objective was to explore the causes of indecent dress among the students at Umma University's Kajiado campus. The findings show that "freedom of choice" (my dress, my choice clarion) is the most prominent factor of indecent dress. The major reason behind their justification is that the university has accommodated a diverse range of different communities with dynamic cultures. Hence, the mode of dressing will obviously differ, and this calls for acceptance of each other. Moreover, they support the idea that a university is a learning center which assimilates mature individuals & apparently their fundamental rights are protected by the Kenyan constitution. Though so; this is a misunderstanding & misinterpretation of the constitution. Particularly, Act 32 of 2010 states, "Every person has the right to freedom of conscience, religion, thought, belief, and opinion."⁴⁰ At the same time, the right to life is protected under Act 26 (1), which states that "Everyone has the right to life." This is in line with the purpose of the dress code, which is to safeguard students from improper behavior. Without a dressing code, a student's life would be in danger and susceptible to many ethical and health menaces like contagious disease and physical and emotional abuse. Eventually, they will infringe on their rights to access education and their academic journey will collapse.

There was a difference of opinion between respondents regarding the statement on the causes of indecent dress in Umma University. Table two highlights the causes of indecent dress according to their views. About 68.9% of respondents expressed that the "My dress my choice" is the main factor in indecent dress, and it is considered = (high) point as a cause of indecent dress in the Likert scale (Table 2). Another 66.0% of participants responded that "negative influence of foreign cultures" is another leading cause of indecent dress. Whereas 57.3% of respondents mentioned that peer pressure and implementing dress codes doesn't solve genuine problems in the University is one of the causes of indecent dress and followed by 51.5% of respondents who said that no specific penalty in the dress code is one reason student wear as they want. Mean scores of "person's freedom of expression, students' awareness, were higher than other factors respondents (44.7% and 43.7%, respectively). Also mean score of family background, opposition to my religious values, influence of the university environment and opposition to my family values as the cause of indecent dress is lower than other factors (42.7%, 35.9%, 34.0% and 26.2% respectively).

⁴⁰ Ibid., p. 24

Table 2. Descriptive Statistics

Variable	Disagree (F/P)		Neutral (F/P)		Agree (F/P)		Mean	Std. Deviation
<i>Is due to freedom of choice (My dress my choice)</i>	15	14.6%	17	16.5%	71	68.9%	2.54	.738
<i>negative influence of foreign cultures through social media</i>	25	24.3%	10	9.7%	68	66.0%	2.42	.858
<i>Implementing dress codes doesn't solve genuine problems in the University</i>	31	30.1%	13	12.6%	59	57.3%	2.27	.899
<i>Indecent dressing is due to peer pressure</i>	31	30.1%	13	12.6%	59	57.3%	2.25	.915
<i>There is no specific penalty in the dress code</i>	30	29.1%	20	19.4%	53	51.5%	2.22	.874
<i>Level of students' awareness of the University's Dress Code</i>	42	40.8%	16	15.5%	45	43.7%	2.03	.923
<i>Indecent dressing is due to family background</i>	44	42.7%	15	14.6%	44	42.7%	2.00	.929
<i>Dress code is in opposition to my religious values</i>	53	51.5%	13	12.6%	37	35.9%	1.84	.926
<i>Indecent dressing is due to influence of the university environment</i>	59	57.3%	9	8.7%	35	34.0%	1.77	.931
<i>Dress code is in opposition to my family values</i>	60	58.3%	16	15.5%	27	26.2%	1.68	.866

E. Discussion

Other reasons for the “freedom of choice” in indecent dress may be due to the support of the feminist campaign after a woman was brutally assaulted and stripped naked by a group of young men because she was wearing “indecent” clothing. The perpetrator of the violence was caught on camera and went viral online. These videos went viral under the hashtag #mydressmychoice and sparked the “My Dress, My Choice” movement in Kenya. The Facebook page of “My Dress My Choice Challenge” has about 12,000 likes; the Twitter account has more than 2,300 followers.⁴¹ Indecent dress is not considered freedom of choice. Because of the fundamental freedoms, human rights must be accordance with Islamic law. The Prophet Mohammad (SAW) said: “None of you is a believer till his desire follows what I have brought.”⁴² A person must be modest and not follow his whims, even though the Islamic religion was founded on modesty, so how can a girl wear indecent clothes and then say this is personal freedom?! Dressing in such a manner, all with the aim of looking tantalizing, sexy, and attractive instead of dressing in a responsible way.

The Western form of clothing is gaining popularity and admiration among university students as a result of reading foreign fashion magazines, exposure to television music videos, and unrestricted

⁴¹ <https://blogs.worldbank.org/developmenttalk/mydressmychoice-tackling-gender-discrimination-and-violence-kenya-one-tweet-time>, accessed 10 December 2021.

⁴² Muhammad bin Ismael Al-Bukhary, *Rafu' Al-Yadein fi Swala*, Vol 1, 1st ed, (Kuwait: Darul Al-Arqam, 1983), p. 46, *Hadith* No: 98

access to Western fashion via social media networks. Therefore, some of them wear strapless clothes, bum shorts, short blouses, miniskirts, cleavage shirts, and sagging trousers for boys and even girls. In this regard, the prophet Mohammad (SAW) prohibited imitating non-Muslims, particularly Jews and Christians, and avoiding their clothing. “You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a mastigure, you would follow them.” We said, “O Allah’s Messenger (SAW)! (Do you mean) the Jews and the Christians?” He said, “Whom else?”⁴³ Though the Western form of clothing will be accepted if it complies with Islamic moral values, if it is violated, it will be considered an act of moral decadence from the perspective of sharia.

The finding shows that “implementing dress codes doesn’t solve genuine problems in the university”. There are many problems facing university students such a crowding in dormitories, food prices, health care, guaranteed employment after graduation and quality education. Instead of spending funds on the enforcement of a dress code, that money could be used to build a hostel, improve security, and provide quality education, among other things. According to the perception of the students they don’t prioritize the issue related to dress. On the other hand, those who participated in the question related to “dress code as a form of building good character” The responses indicate that among 103 students, 66 respondents, or 64.1%, chose to agree, 15 respondents, or 14.6%, chose undecided, and 22 respondents, or 21.4%, chose to disagree. Thus, by looking at the data percentages above, we can conclude that most of the students agree that “dress code as a form of building good character” is due to several negative repercussions, including rape, pregnancy, prostitution, HIV/ AID, and other infectious diseases. In this regard, Abu Hurayra reported that the Messenger of Allah (SAW) said, “I was sent to perfect good character.”⁴⁴

The respondents have indicated their perceptions of considering peer pressure as the cause of indecent dress. The responses indicate that among 103 students, 33 students, or 32.0%, chose to disagree, 11 students, or 10.7%, chose undecided, and 59 students, or 57.3%, chose to agree. Thus, by looking at the data percentages above, we can conclude that most of the students agree that Interaction with others and meetings in hostels, lecture halls, and libraries has a clear impact on human thought and behavior. Consequently, some students take advantage of the freedom time to let their hair down, use alcohol, sexual promiscuity, and wear indecent dress because their peers are doing these things. The prophet Mohammad (SAW) forbade interaction with bad pious company. “The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him, but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him.”⁴⁵

Based on the responses received from the participants, about 53 (51.5%) agreed that there is no specific penalty in the dress code. 30 (29.1%) of the participants disagreed with the existence of a penalty, while 20 (19.4%) of the participants were neutral on the existence of penalty questions asked. In accordance with student information handbook 5.5 dress code clause (iv), states that: “Any

⁴³ Ahmad bin Amru bin Abdulkhaliq, *Musnad Al-Bazar*, Vol 15, 1st ed, (Madina: Maktab Al-Ulum wal Hikam, 1988), p. 114, *Hadith* No: 8411

⁴⁴ *Ibid.*, Al-Bayhaqi, Vol 10, p. 191, *Hadith* No: 20571

⁴⁵ Al-Muhalab bin Ahmad, *Al-Mukhtasar Nashih Fi Tahdhib Al-Kitab Al-Jami‘ Swahih*, Vol 3, 1st ed, (Riyadh: Dar-Al-Tawheed, 2009), p. 240, *Hadith* No: 1658

student who is inappropriately attired will be barred altogether from entering all academic and administrative buildings and shall be guilty of a disciplinary offence.”⁴⁶ In the opinion of the students, preventing access to the lecture hall and administrative blocks is not a penalty. Moreover, students are not prevented from attending the lecture hall due to a lack of departmental cooperation, starting from the security of the university premises. The suitable penalty is to suspend the student from the university for a specified period of time.

Based on the above findings, it is strongly believed that the students are not aware of the dress code. 45 (43.7%), while 16 (15.5%) of the participants were neutral on the awareness of the dress code, and 42 (40.8%) of the participants disagreed with the awareness of the dress code. Based on the students’ reports, they were not given a student information handbook on the orientation day. This calls for the immediate attention of the university management and require proper awareness and sensitization programs to be conducted.

Other findings of this study are that family background became one of the greatest causes of indecent dress among the students. On this issue, Mr Jude Obi state that “That is why many ladies dress indecently when they grow up and then it will be difficult for them to change their method of dressing,”⁴⁷ The Prophet Mohammad (SAW) placed the responsibility of caring for children on parents. “All of you are guardians and are responsible for your subjects. The ruler is a guardian and responsible for his subjects; the man is a guardian of his family; the woman is guardian in her husband’s house and responsible for her wards; a servant is guardian of his master’s property and responsible for his ward. So all of you are guardians and are responsible for your subjects”.⁴⁸

Furthermore, 53 (51.5%) of the participants disagreed or strongly disagreed that the dress code is in opposition to their religious values. 37 (35.9%) of the participants agreed or strongly agreed that the dress code is in opposition to their religious values. While 13 (12.6%) of the participants are undecided regarding this question. Similarly, 60 (58.3%) of the participants disagreed that the dress code is in opposition to their family values; 27 (26.2%) of the participants agreed that the dress code is in opposition to their family values; while 16 (15.5%) are undecided regarding this question. This is because African society is most known for its decent culture. Furthermore, revealed religion encourages decent dress. In the Holy Bible, in First Timothy chapter 2 verses 9 to 10 (New King James Version), Paul said: “I also want women to dress modestly, with decency and propriety.”⁴⁹ From this Bible passage, it can be understood that God wants us to dress modestly.

The finding shows that 59 (57.3%) of the participants disagreed that indecent dressing is due to the influence of the university environment; 35 (34.0%) of the participants agreed or strongly agreed that indecent dressing is due to the university environment. While 9 (8.7%) of the participants are undecided regarding this question, it is because the university was established on the basis of Islamic values. Furthermore, some students believe that several activities, such as dancing on culture day and some lecturers’ refusal to wear decent dress, contributed to the nudity reveal.

⁴⁶ Ibid., p. 29

⁴⁷ <https://www.vanguardngr.com/2016/09/indecent-dressing-lawyer-blames-parent>, accessed 7 December 2021

⁴⁸ Ibid., Al-Bukhary, Vol 2, p. 6, *Hadith* No: 893

⁴⁹ Holy Bible, in First Timothy chapter 2 verses 9 to 10 (New King James Version)

F. Conclusion

Based on the finding, the majority of the respondents describe indecent dress as clothing that exposes the private parts of the body. The study examines the causes of indecent dress among students and highlights the conditions, types of clothing, and penalties outlined in the students' information handbook 2020. The research finds that some conditions for women's dress were clearly captured in clauses (v), (vi), and (ix), while others were not reflected in the dress code, such as that clothing must cover the entire body except for the hands and face. (b) The material should not be so thin that it can be seen through. (c) The clothing must hang loose so that the shape or form of the body is not apparent. Clauses (v) and (viii) identify types of clothing that are forbidden which are comply with Islamic law. Some students thought the penalty for being inappropriately attired was pointless for preventing them accessing the lecture hall and administrative blocks. As a result, it is recommended that universities conduct dress code campaigns through announcement on notice boards and other means on campus, provide regular counseling, amend the university dress code, and enlist the cooperation of university stakeholders to enforce the dress code.

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