Study Factors Affecting On Islamic Clothing of Adolescent Girls

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ABSTRACT ─ The main objective of this study was to investigate the factors affecting on Islamic clothing of adolescent girls. The nature and type of this study is descriptive and theoretical. The study population consisted of all books and documents on scientific evidence available at the factors affecting on Islamic clothing of adolescent girls. Sample consisted of all items, including books, articles that the researcher has access to them in regard to position and scientific aspects. Data gathered was taking notes. Based on the obtained results, Islamic clothing includes behaviors such as patience, fear and hope in life, curiosity of divine verses, personal behavior both internal and external, social behavior in communication with Maharem and non- Maharem. Islamic clothing aspects include the Islamic clothing, the religious, the intellectual, moral, physical and psychological dimension as well as economic dimension. Factors underlie the growing Islamic garb strengthen the recognition factors, strengthen self-esteem and selectivity as well as strengthen the practical dimension. Islamic clothing improving strategies at adolescent girls are included appearance change , internal development, sustainability and protection of the act, rectify the situation, responsibility, justice, dignity, wisdom, consideration, the fifth, express or inhibition of kindness.

KEY WORDS: *training- solution - dimension- Islam -Islamic clothing- adolescent*

Introduction

In the contemporary world with accelerating globalization of human movement, the neglect pervades the laws of humanity while simultaneously with the collapse of human values and moral decadence in the West , human would require to return the religious principals more than more (Javadi Najaf Abadi, 2011). An issue that has been raised as an important issue and has drawn the attention of human societies is the concept of Islamic clothing and determine its boundaries. Muslim female clothing represent her inner truth and express her thoughts and inner value system that these values affects the social body (Rostamian, 2011). Women and girls compose half of population in each society and they play important role in human development and improve society .They are responsibility to educate a generation of intelligent and committed believers and also they must do the mission of presence in society .Thus how to do this mission as the most important part of their role will be depend on the Islamic clothing. Islamic clothing is the most advanced liberating laws of Islam and it represents that Islam has considered all aspects of human life (Javadi Najaf Abadi, 2011). In the meantime, based on research results of Jahangiri and Shojaei (2011), Fazl Elahi and Maleki (2011) and Fazl Elahi (2011) on ways to strengthen Islamic hijab in the cases cited to explain the negative effects of bad hijab in society , promote Quranic verses about Islamic behavior, such as schools planning to adopt rules and psychological regulations and removing dry regulations and forcible encounter can be influence the stabilization of Islamic clothing .It must be mentioned that Islamic clothing is derived a thought system of religious texts directly and directly .This composed a recognition to current events and relationship in practical aspect of education and training, desirable forms of it and how to make change (Bagheri, 2011).

Research Methodology

Due to study the desirable procedures of Islamic clothing of girl students, some books, articles, sites and also data collection were used, thus this research in regard to nature and type is descriptive and theoretical study. Statistical society is referred all people or things with one or more common characteristics and they are related to the purpose (Khaki 2008). In descriptive research, the researcher aims to describe objective, consistent and genuine characteristics of a situation or an issue. In other hand, the researcher tries to report "what it is" without any subjective interference and objective results of the report's position can be obtained (Ezatollah Naderi, Maryam Seif Naraqi, 2012). So, this research has sought in Islamic references and written sources of research area and then they were categorized at relevant subgroups.

Results
What is concept of Islamic clothing in adolescent girls?
Concept of Islamic clothing means inner personal behaviors such as patience of patience, motivation and hope in life, curiosity in divine verses, on the other hand, the outer personal behavior including health recreation, avoid unnecessary work, sports, veil in cover, dress and walking as well as humility. Social behavior includes two dimensions: connection with Maharem such as soft speaking and deed, courtesy and respect, and communicate with non- Maharem including modesty in mind, look and speech, as well as participation in political and social activities. In general, the most important goal of Islamic clothing of girls in addition to the self-education of religious beliefs, is to acquaint them with the techniques and ways of life, such as the marriage life, parenting, and behavior to neighborhood and socialize with people. This means that girls learn alongside religious thoughts and Islamic behavior to play a role in various areas of life (Majlesi, 2010). Training Islamic clothing of girls should be done with more care because of their critical role in family responsibilities and its impact on society and there is this fear that girls maybe grow like the boys. When the girl reaches age seven, more or less have to understand her behavior and duties are different with the boys, if it is not practiced or where to go or take her like a son and wear dress up her like boys, she grows same as boys, it looks like a girl with a sense of freedom of clothing cannot be ordered her to veil in older age! In fact, Hijab for this girl is unbearable same as boys cannot bear to cover Hijab. Girls must be loved completely to become happy psychologically with joyful heart, good-hearted, optimistic and confident (Afrooz, 2006). Based on physical and mental differences of male and female, the condition of maturity and time to perform their religious duties are different. Girl reach to time of performing her religious duties sooner than boys and parents should be aware of this subject. But some parents neglect this matter and they be aware when time has passed and their children did not perform some of their religious duties. Girls on the basis of biological and psychological characteristics to be ready sooner for their functions and religious teachings. Islam, according to this feature, seeks to bring girls under tents of religion and Islamic teachings more than boys and taught them Islamic teachings because they do worship and adherence to Islamic religious duties, and it is essential for human reform and education. God addressed to Mary - the mother of Jesus peace be upon him: O Mary! Let humility and forehead to the ground before the Lord and bow with those who bow down (Al-Imran, verse 43). Some interpretations indicated Mary was addressed at 9 years old and then she was worshipping all of times so that she was priority of her contemporary scholars in regard to Spiritual perfection , she wholeheartedly embrace the precepts of God and love to worship him. However, adherence to religious duties, can make this possibility that girls ready to play roles as mothers and homemakers sooner (Bagheri, 2011). Since girls reach to the age of religious duties than boys, special instructions are required. This means that the provisions of the special treatment of women and girls should be before puberty, when they are taught to deal with what happens to them soon, and they are not suffering from mental problems. Many girls because of ignorance of what is happening to girls during puberty, will face to anxiety and psychological distress and suffering the severe consequences of the disease. This can be under control using performing the religious duties with timely training and awareness (Afrooz, 2006).
What is dimension of Islamic clothing in adolescent girls?
Islamic clothing includes Islamic dress dimension, the ritual dimension of pilgrimage, prayer and chanting, the intellectual dimension, social and communication dimension such as the relationship with parents, relationship with co-religionists, peer relationships, respect of human society, and the relationship with the opposite sex.The ritual dimension: The purpose of religious education in the period of adolescence is to grow and strength the spirit of prayer and preparation for "religious duties" and encourage young people to be religious obligations. To achieve this goal, it is based on the regular program, because if a person required to be prepare for religious duties suddenly and without previous preparation, it is natural that it could not be accomplished and perhaps her duty performing rate is low or no motivation and therefore they were done incomplete. It should be noted that providing each concept to each teenager, we must be prepared to develop her cognitive and emotional capacities, to finally lead to practical behavior in adolescents. Some of the ways through which we can encourage the youth worship are:
A) Notice to trainee about divine blessings: remember and mention God's blessings, including ways to create incentives for clean nature of the child's attention and gratitude of her lord is very effective.
B) Quotes a fascinating stories of worship, especially prayer: One of the useful methods in teaching religious education is using stories and examples. That children are much interest to the story, makes so much of religious education, especially rules, actions and conditions and thereby provide them with these concepts.
C) The relationship between children and religious sites: the presence of children in public religious places and programs, especially community prayer, if accompanied by encouraging them to attend prayers in the mosque (some of authors, 2009).
 In Islam, it is very important to see and experience because "the observation, experience, reflection and education are the means which man's judgment. Some may say that with full attention of parents paid to the religious tasks and duties of worship, but in cases in which the children of these families may perform religious duties and ritual, with low consideration. In the first stage of life, just the appearance of worship may be learned by imitation of parents, when they put this period behind them, questions come to mind in this context, questions such as the philosophy and purpose of this exercise and what is worship? Why should I pray? Why should we pray in this way? What is the philosophy of the fasting? And other questions is to answer them. If we fail to respond properly to these questions, children may unwilling to apply the duties and may gradually abandon the principle of action (Bahonar, 2008).
What is critical factors for learning Islamic the clothing of adolescent girls?
Factors for learning Islamic the clothing of adolescent girls are related to strengthen the recognition dimension of the family, the mass media and school, self-esteem and strengthen the selectivity of respect, a spiritual dimension of critical thinking, and strengthening of practical aspects of self-assessment (Calculation of breath), repent of error, sugar blessings, constant communication with God, constantly correcting errors and good behavior. In general, Islam is a cultural religious and considers

the prevention more than care in cultural situation in cultural, propagation issues and guide people in society. At first, people select the deeds, words and behavior with conscious, at second, they will observe values automatically, so below procedures can strength the family foundation (Fazl Elahi and a Maleki Tavana, 2011). On the other hand when the man finds the strength to understand and interact with the social environment, he are willing to modeling and simulation of his favorite subjects. In Islam it is complying with the model and good model is emphasized. Of course there are differences between the model and the model of literary translation, specific examples of words is used as pattern and sample. Sample in the Quran refers to the person in the act, states, conduct and approach to be followed and the purpose of this follow- improve individual and social character and gain self-esteem (Sobhani, 2006).

Analysis

What is Strategies for Education of Islamic clothing to girls?

Islamic clothing education strategies is to change the method of self-hypnosis, self-imposed method of self-imposed, giving insight into the method, the method call to faith, perseverance and protect the practice: theory method, the method of calculation of breath, rectify the situation method of preparation, the positioning method, using examples of responsible methods of dealing with the results of the exercise, stimulation of faith, method development, Adornment: The appearance decoration, decoration of the word, by exaggerating the amnesty (elementary), method of repentance, Fashion evangelism, grace: exaggerating the rewards of justice: The task is so vast, virtual methods are so error-esteem: The expression ability, negligence method, reasoning: methods of cultivation, pedagogical wisdom, The good preaching, remembering method, lessons, the fifth method stage assignments, duties appeals procedure, expressed or forbidden love: the expression of love and anger and overtaking: This task is extremely affordable. Change the appearance and development of conscience and the principle of internal change, if changes occur in the interior appearance of the clothing. This basic principle should insist that internal change occurs, both the appearance and reality must be cleansed of pollution (Shaverdi and Keshavarz, 2012). In order of appearance, everything is evident that the man's head and body and is represented by means of conscience, values that are not visible: such thoughts and intentions. Human nature includes two internal and external layers a (Bagheri, 2011). Specific examples of this principle at this stage, "the imposition of confidence" that to apply, it is required to obtain a significant amount of self-control. The resulting self-imposed practices have been named facing the emergence of inner faith. Educational methods also include self-hypnosis method and means that the promise given by the language change to occur requirements in mind. Imposition of self-esteem as well as action against the opposition as well. In the discussion of self, man, always at risk passions, because it is their breath for worldliness and comfortable. So if people abandon it, gradually, causes the destruction of man's wisdom makes his subdued, therefore, be a man, despite the self-hate, self-imposed state of affairs and thereby to tame the rebellious soul (Mousavi Lari, 2010). The second specification of man is also the effect of appearance on the inner. The characteristics of human nature is what creates the appearance of favorable treatment. If the person does not appear to be aware of the internal situation (ibid). Educational methods are giving insight to be one with a wider perspective to look at human problems and called on world issues, like the universe, the world of human reality, human history, and death and after death (Tabarsi, 2012). Invitation to faith means the belief of the heart, the tongue and action. This is expressed by the above definition (nodes and heart contracts) is opposed because in fact the same faith traditions believe the heart and confess to practice the language and are considered symbols of faith (Bagheri, 2011) . The gradual emergence of the actions configuration (appearance) and the thoughts and intentions (backend) in its continuous power relationships lead to outcomes that gradually comes into the depths and thus, the lower layer is formed in man: It is not, but what they were seeking, make a hard membrane on their hearts. This step required continuous preservation and protection. So the ritual may be performed beyond its limits and a person consider necessary what God do not determine as obligatory (Tabarsi. 2012) Educational methods in regard to the principal of continuity and protection are two following methods : making hypothesis about divine Sharia that some divine orders are necessary to educate human and they called religious duty (Mousavi Lari, 2010). The second method of calculation of self that one of the criteria is to do deeds in regard to piety and incentive-based approach to God. This criterion is considered good practice not plurality. Rectify the situation also states that the root of some of the thoughts - the intentions and actions of man should be found in the environment. In other words, humans are influenced in terms of their appearance and reality. This article suggests that to remove some of the adverse conditions and behaviors as well as to create the desired behaviors and environmental conditions in humans honestly (RAHNAMA, , mohammadi `Elleyyeen, 2007).Due to rectification principal, the educational methods include : making background to select best contex and condition as facilitator to increase the possibility of desired forming (Mousavi Lari, 2010). Families must teach children to think. This will not be achieved, unless the premises is provided (Mousavi Lari, 2010). The purpose of the model is also providing positive and true role models, the model that has been achieved and can be seen outside (Koleini, translated by Kamare'ee, 2000). On the other hand, it indicates that the main responsibility should be individual in terms of increased resistance to comply with internal requirements (Bagheri, 2011). Educational methods principle is related to the following methods: exposure with the results of the exercise: In this method, there is no place dictating to its rulers and it also directly influence the efficiency of power or not prohibited it. The rationale behind this approach is innate love. Accordingly, it should suffice to show the consequences of one's action. Stimulation of faith: because the person at this stage, having faith, to enhance his ability to perform the duties of his faith was the center of attention in his sense of duty and by the way, it can prepare him for increased action and to provide stability for her faith (Tabarsi, 2012). Engagement methods are based on the principle of responsibility and strength characteristics and impact on the human condition. In this way also means that one can consider the principle of movement and the formation of self-serve, despite the pressure and demand conditions (Bagheri, 2011). The adornment also indicate that during the training, must be supplied for all good ideas to be sparked as well. According to the article, the relationship between educator and learner must be adorned with

beautiful situation (Danesh, 2008). Educational methods that include garnishing of appearance, appearance is not necessarily synonymous with nobility secretary, but can also be embroidered with simplicity. Word of decoration method in Quran reveals that the signs and statements are not taken lightly, but for most beautiful form is used (Tabarsi, 2012). In fact, the grace principal is the charm of human kindness that is intended as a basic feature. Grace is a relationship of imbalance, the imbalance beyond of justice. If it is in relation to the balance of justice, and if we take away from this level beyond that, we turned to bounty (Safarpour, 2012).Educational methods include exaggerating the amnesty procedure (primary: first, to forgive that means to pardon their coach, not a pardon apology from the coach. The coach ignores the frequency of errors and mistakes of learner. Repent method: This method requires the trainer goes to the wrong doer who turned him, but trainer approach to him .In the second repentance, trainer must be fast same as God. Annunciation Methods: Annunciation means good news on that gifts will be given individual after he did his duties and a symbol of grace and mercy. The method exaggerated the reward: the grace (mercy) requires that if the learner perform good practice, his trainer compensate it. Grace requires that the first criterion is too high, not too low, and secondly, be ignored the defects (Bagheri, 2011). The principle of justice was called same as "variety of human development". The principle of justice cannot imply that the same educational relationship is considered with different people or the same person at different stages of his life, but must be set balance this relationship (ibid.). Educational methods this principle is: affordable way to appreciate what coach is only allowed to sew and vast audience opinion on the final. Methods punishment as error: Error person, limited to what he has done, but the effects of his mistakes on others is part of his error (Bagheri, 1390).The principle of human dignity also means that it should be holy and beloved, and it provided a source of self-esteem. Dignity of man is the result of the same source. If dignity (the reason) is cultivated, it will preserve of slipping down the error and this immunity is the same virtue. This training method is the method of expression of capabilities, to provide the learner to feel self-esteem in him to not leave the opportunity to develop a sense of shame. In the educational practices of Islam, expressing capability is recommended, but looking at the prayer, not vanity and pride (Hosseinkhani Naini, 2008). Negligence method, is one of the great Islamic education emphasized by the religious leaders. It can be referred with different words such waiver, forgiveness, tolerance, to hush up, ignore and so synonymous words (Kamali, 2007). Quran is the best word that means completely out, the term "page". Forgive and ignore the lapses of others, do you not love Allah to forgive you? And Allah is Forgiving, Merciful. It is also the minutiae of honor, with the difference that in the present method, attention is focused on the weaknesses of the learner. At this time, dignity of trainer must be maintained the ignorance of his error (Safarpour, 2012).The reason is related to the characteristics of human thinking. The reason is thought, but not any rational thinking. Reasoning suggests that man's ideas led to uninterrupted scanning. Inhibitor error between reason and wisdom and guidance to find God and God is in attendance (Danesh, 2008). Educational methods of this principle refers to the following methods: Cultivation Method: in practice, to give in to cravings and desires caused to see the vicarious as good and vice versa. For the flourishing of mind, you must separate the subject of thought and thinker so that interest would not accept the idea of falsehood and hatred, and to reject the idea of right (Kamali, 2007). Pedagogical wisdom: the wisdom of science that can be done with it, even in the realm of thought and action, in fact, it was ranked right. Institutional wisdom will develop with science and hence boasts of putting people in the right way in which to achieve right science, as a way for his intellectual upbringing (Bagheri, 2011). Notice position is high in Islamic thought, so lofty that the only duty of the Prophet (PBUH) was mentioned. The notice principal means to re-say what person knows it again.It is not necessary to say new words always. All of human problem is not result of ignorance and science can't resolve all problems. What was the cause of the fall of Adam was ignorant because he had Sciences (Ahmadi, 2002). This principle refers to this method of training: good preaching technique: occasional listener to sermons, even stubborn resistance of the Koran called to preach the good, so that prevent the vice. Preaching good characteristics can be summarized in 6 stages: 1) a civil word with wisdom, 2) good advice 3) with the best words speak to the audience 4) by action 5) benevolence of preacher is evident in his sermon 6) taking advice outside the presence of others (Ahmadi, 2012). Reminder of the blessings: The blessings of God have numerous and diverse, cannot be counted because God says: and if you want to count God's blessings, you can never counted them. However, God is divided in his infinite blessings to both external and internal the sermon is based on the past of audience. The strength of this method is dealing with themselves. Reminder blessings in life makes sense both individual and collective life (Hosseinkhani Naini, 2008). Of lessons: Preaching in this way forms with respect to other, whether it be of predecessors or companions (Ibrahim, 2012). Return the condo nation principle is the general characteristics of weakness in humans. This feature prevents that human beings endure the difficult assignments. God as a divinity is placed duties on ease and ability to achieve (Kamali, 2007). This principle refers to educational methods, these methods: Method stage assignments: God as education, request some assignments gradually in stages instead of at once and finally the complete assignments are raised. The revision of the assignments method: if learner weakness in assignments practically became apparent, must be easy by trainer (Safarpour, 2012). In precedence principle is referred the greed and hasty in human that has found different forms always in different directions. Precedence principle indicates that the training should lead to call people to be quick. This principle relates to the training method as follows: The task in an extremely affordable: It must notice to people from ordinary area, to the highest extent. When all efforts to be spent, the win also comes on. Of course, there are those who have the capacity to perform such effort, and they are the same leaders (Bagheri, 2011).

Conclusion

Education methods of Islamic clothing to teenage girls, rather than a series of non-standard methods to bring together, the better they are placed in range of different categories and each category under the relevant principle. This way, in addition to providing a more regular way, can flourishing the initiatives in the field of innovation. Each principal is based on educating Islamic cloths of

girls as a general criterion that can be invented sufficient education methods due to the contingency theory of above criteria in new complex conditions.

Suggestions

- Parents, educators and authorities on Islamic Education be informed about variety of methods of educating Islamic clothing, such as self-hypnosis, self-imposed method, giving insight, the call to faith, making theory in the field of education of Islamic clothing
- Other future research methods on ways to foster Islamic clothing can be used for teenage girls in future.
- In future research according to the research methods, other tools such as interviews, questionnaires, etc., can be used in order to explore ways to foster Islamic clothing for teenage girls.
- In future research on ways to foster Islamic clothing for different age groups and both sexes are considered.
- Ways of fostering Islamic clothing from different perspectives and Islamic scholars will be examined.

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