

# PROCEEDINGS

# ISHC



# 2<sup>ND</sup> INTERNATIONAL ISLAMIC HERITAGE

2nd International Islamic  
Heritage Conference 2017

# CONFERENCE 2017

المؤتمر الدولي الثاني للتراث الاسلامي

*"STRENGTHENING KNOWLEDGE, EMPOWERING ACHIEVEMENT"*

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RAWI NORDIN  
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DZIAUDDIN SHARIF

**PROCEEDING OF 2ND INTERNATIONAL  
ISLAMIC HERITAGE CONFERENCE  
(ISHEC 2017)**



2nd International Islamic  
Heritage Conference 2017



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# PROCEEDING OF 2ND INTERNATIONAL ISLAMIC HERITAGE CONFERENCE (ISHEC 2017)

*Editors*

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# Foreword

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Bismillahirrahmanirrahim.* All praise to Allah SWT. Blessing and Prayers be upon Prophet Muhammad SAW, and also to his family members, kindred's, companions and his followers who adhere faithfully to his teaching.

I would like to express my gratitude for this invitation to write a few words in conjunction of this proceeding. Heartiest congratulations go to the organizers of the 2<sup>nd</sup> International Islamic Heritage Conference 2017 (2<sup>nd</sup> IsHeC2017) that was held on 14<sup>th</sup> – 15<sup>th</sup> November 2017. Congratulations also to the editors for their efforts in publishing the articles presented at the 2<sup>nd</sup> IsHeC2017.

*Proceeding of 2nd International Islamic Heritage Conference 2017* is a very noble effort as it adds to the corpus of literature on Islamic based research in various disciplines of knowledge. I hope that this proceeding can be a catalyst for the germination and strengthening of Islamic knowledge.

Finally, I wish to extend my sincere appreciation to all parties involved in the publication of this proceeding especially Academy of Contemporary Islamic Studies (ACIS) UiTM Melaka, Center for Islamic Philanthropy and Social Finance (CIPSF), Pusat Jaringan Industri, Komuniti dan Alumni (PJI & A) UiTM Melaka and the authors for their contribution.

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ISHHC



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# Preface

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In the name of Allah, the Most Beneficent, the Most Merciful. All praise is due to Allah SWT, the Almighty. We all praise Him, seek His Help, and ask for His Forgiveness. We seek refuge with Him from the evil of our souls, and from our sinful deeds. He whom Allah SWT guides, no one can misguide him, and whoever Allah SWT misguides, no one can guide him. Blessings and prayers upon His Messenger Prophet Muhammad SAW. We would like to express our thorough and sincere gratefulness to Allah the Almighty, who has given us the opportunity to write, edit and complete the *Proceeding of 2nd International Islamic Heritage Conference 2017*.

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Hopefully, the *Proceeding of 2nd International Islamic Heritage Conference 2017* will give a clearer view of various contemporary issues in Islamic-based research in this country and the Muslim world as a whole. Finally, we hope that this proceeding may inspire and motivate its readers in initiating attempts and contributions for the sake of Muslim ummah.

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# CONTEMPORARY TELEKUNG IN MALAYSIA IT'S CHALLENGES AND REALITIES

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## ABSTRACT

Fashion and trends offers an unlimited choice of how to dress to the society. This happens also in the contemporary telekung in Malaysia. Beauty is one of the elements which cannot be separated by Muslims women. The teaching in Islam about dressing among women and the understanding of the concept of aurah has positively growing up and open up the horizon in creativity in the Islamic attire. At present, fashion designers now compete among themselves to create new contemporary telekung with variety choice of colors and motif. They have created some very interesting fashion and trends in the contemporary telekung until the function and the main purpose of wearing telekung for worship to Allah turn to center of attention. This paper discusses the present situation of the contemporary telekung in Malaysia. Examples of current contemporary telekung in local market will be used as a case study.

## INTRODUCTION

As caliphs of Allah on earth, it has been responsibility to abide by the Islamic law as being outlined long before. According to Yedida Kalfon Stillman (2000), stated that:

*Clothing constitutes a cultural statement. It is a manifestation of cultural, no less than art, architecture, literature, and music. Like all cultural phenomena, it communicates a great deal of information both on the physical and symbolic level about the society in which it is found. In Islamic Society, clothing has historically been intimately connected with nations of purity and impurity, ritual, behavior and the differentiation of the believer from the unbeliever, as well as the separation of the genders.*

Apart from preserving the “aurah”, people already know, the function of clothing is to cover the body from heat and cold. Through clothing also, a person’s identity can be identified. Fashion for clothing had evolved in concurrent with time. The artistic value in clothing can be seen through the usage of colors, the fabrics used and its design or motif. Its provide variety choice of living style. However, Islam has outlined certain guidelines to be followed by every Muslim woman’s after them hitting puberty. As stated in the Al-Quran and most of ulama agreed that “aurah” for adult Muslim women is its whole body except for the face and palms. So they have to cover the “aurah” from being seen by other “ajnabi” males (non-mahrams). As mentioned in Quran:

*And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear there of (An-Nur, 31).*

The abundance and improvement of modern designed Islamic wear in Malaysia are becoming more recognizable and had derive to be the choice of many for daily fashion include office wear, formal dresses and clothing as well as informal, casual and others. This situation give in profit to open up business ventures to many designers those who it seem like, more interested especially in producing contemporary telekung for Muslims women. The desire in producing contemporary telekung in the local markets now day grows in concurrent with over whelming demands. There are many types of contemporary telekung in the local market, from basic original telekung to the glamorous and most fashionable telekung. Many creative designers nowadays emerge to fulfill the fashion needs of women of all ages by producing contemporary telekung is becoming more realistic. The eagerness and willingness for Muslim women to look and wear beautiful clothing is also affecting the contemporary telekung. Designers compete in planning and producing contemporary telekung until the actual function of the telekung has changed. Presented with an array types of telekung to choose, the function of telekung have changed, from worship to Allah to the center of attention. Regarding to Dr. Fariza Md Sham (2006), state that:

*Clothes not for personal ornament. Its mean do not extreme and look luxurious. If veiled let look moderate because worried run away from concept close aurah. Islamic really emphasize net and smart appearance. Al-Quran does not state certain clothes as long as does not violate religious law.*

## **ISLAMIC WEAR**

Islamic wear is referring to clothes or garments that manifest the concept of aurah to the wearer or person. It is a must for each of Muslim women to wear clothing that cover their aurah. As stated in the Quran:

*O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness, that is the best. Such are among the Signs of Allah, that they may receive admonition (Al-A'raf, 26).*

Refer to the surah, Allah has stated that there are 3 major types of clothing in Islam which are called clothes that cover the aurah, clothes for ornaments and piety cloths.

*O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful (Al-Ahzab, 59).*



In Kitab Fikah Mazhab Syafie, Dr Mustofa Al-Khin, Dr. Mustofa Al-Bugho and Ali Asy-Syarbaji (2009) mentioned clothing and adornments. According to them, the original rule for clothing and adornments whether on the body or clothes and houses are halal and approved except for some based on specific conditions; men are not allowed to wear gold and silk and women are prohibited from extravagance. It is part of Allah SWT ni'mah to humans and this matter is explained in Surah Al-A'raf, ayah 26 and 32. Dr Muhammad Ali Hasyimi (2010), writes about various aspects of women's lives in "Keperibadian Seorang Muslimah dari Al-Quran dan Al-Sunnah". He discusses wearing decent clothes, being modest in clothing and putting up an appearance that is not against the limitation of modesty as found in the Al-Quran. The holy book explains that moderation is one of the characteristics of His worshippers among both men and women as found in Surah Al-Furqan, ayah 67 and the Prophet SAW saying which means:

*Ada seseorang yang berjalan dengan sombong kerana jubahnya yang indah dan kerana dia bangga pada dirinya sendiri. Allah membenamkannya ke dalam bumi, dan dia akan terus terbenam dalam bumi sehingga hari kiamat.*

*Translation: Someone walked around proudly because of his beautiful jubah (dress) and he was proud of himself. Allah buried him deep inside the earth and he remained there until the end of day.*

Dr Abu Syari Muhammad Abdul Hadi (2012) also referred to the Al-Quran and Al-Sunnah as guidance. He explored the problems related to clothing and the rules of ornamentations according to the teachings of Islam. The author stated that Islam has underlined the need to cover the aurah for both men and women. Muslim men must cover their aurah from the navel to the knee and for Muslim women, they have to cover the whole body except for their face and two palms. According to him, wearing clothes that are thin and tight-fitting which expose the outline of the body is haram for both men and women. Mohd Izhar Ariff Mohd Kassim (2012) indicated that Allah adores beauty and beauty in fashion is defined by conditions such as the clothes must completely cover the aurah and suitable to the character of a Muslim man or woman. According to him, Imam al-Syirbini, a renowned ulama of the Syafie sect emphasized that aurah is considered as covered when the shape, outline and skin color are not visible.

The term of "Islamic wear" is to distinguish the clothing between Muslim and non-Muslim. By covering the entire body following the concept of aurah is to manifest the degree of one's iman before Allah SWT. These writings about Islamic clothing mainly focusing on the contemporary telekung while reaping the righteousness in life now and the hereafter.

## CONTEMPORARY FASHION

The word contemporary means at the same time, or current with regards to someone or something. Another word it refers to recent and up to date. Wirda Adnan in Asiah Mion (2007) stated that fashion is a trend and style that often change according to time. Fashion is like the expression of personality. Fashion is an expression of person in expressing one life style. It is part and power of our existent in maintaining the meaning of good lifestyle. Fashion also is a rhythm of culture in any great civilization.

### Telekung

Telekung is a veil to cover the body of a woman while praying. The word of telekung is originally use in Malay society and already known as special clothing for Muslim women for prayers.

### Islamic Dress Code

Refer to the Islamic wear clothing principle; it is clearly shows that all the Muslim code regarding women clothing is based from the major sources called Al-Quran, Al-Sunnah and Al-Hadith. Even though there some different opinions regarding the way to cover the aurah from different mazhab called: Hanafi, Maliki, Syafie, Hambali and Zhahiri but there are still used the major sources as reference and had agreed that women are aurah as Prophet Muhammad SAW said, translated as: "Women are aurah"

Islam does not strictly prescribe the form, color or type of clothes that must be worn by women prior out from their house or meeting with outside people who has no direct relationship with them. Islam is a universal religion and calling all of their followers to dress properly covered their aurah, polite, clean, and humble and avoids conversation slander and adultery. This is part of the beauty that is allowed by Allah to all His servants. Allah says:

*O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters. Say: Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance? Say: They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment. Thus do We explain the signs in detail for those who understand. (Al-A'raf, 31-32)*

There are some guidelines that can be elaborated precisely on the rules of covering aurah for Muslims women. This rules was based on what Allah and Prophet Muhammad had says from the major sources, so that Muslims women may evaluate the right and proper dress to wear.

1. The clothes worn must cover the entire body except for the face and both hands. Allah has mentioned this in Surah Al-A'raf and An-Nur:

*O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness, that is the best. Such are among the Signs of Allah, that they may receive admonition! (Al-A'raf, 26).*

*And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss (An-Nur, 31).*

As narrated by Bukhari and Muslim, Prophet Muhammad SAW said translated as:

*O daughter Fatimah! As for the women who will be suspended until their brain will be boiled in hell is the one who did not covered their hairs from being seen by other men.*

2. Even though the whole body is fully covered but the headscarf worn still must be anchored close to cover the chest area. The evidence can be found in Surah An-Nur, ayah 31 and Surah Al-Azhab, ayah 59 that has been described previously. The headscarfs are commended to cover not only the hair but also the chest is to protecting the dignity of women and to avoid the case of defamation from what has been by eyes.

3. Does not have any bumps behind the headscarf. Prophet Muhammad SAW said:

*There are two kinds of hell that I had never (the Prophet Muhammad SAW) seen it, namely the men who held the whip like cow tails that they use to beat others, and the women who dressed, but they are (really) naked (clothing not cover your shame, head and body as ordered by the religious), the running impress shaking shoulders, their heads tilted like hump camel. They neither could enter the heaven, nor sniffing its scent even if it is possible to be inhaled from distance (Narrated from Hadith Muslim).*

The way headscarf be worn showing the bumpy head is strictly prohibited in Islam because of similar style as unbelievers who want to show off their appearances in front of the crowd and it seems to be even the form of animal whose values are lower than the human mind.

4. Clothing worn though covering the whole body must be loose, not tight and not narrow. It aims as preventing the form of a seductive female body seen by the man. The act of showing the shape of the garment though still covering the entire body is prohibited. This is stated in the Surah An-Nur, ayah 31 and Surah Al-Azhab, ayah 59 as stated before.

5. The clothes must not be too thin as it shows the physical body or see through. Stated in Surah An-Nur, ayah 31. This also can be found from Prophet Muhammad SAW said (refer at above number 3). The act of wearing garments as per skin tone is same with looks naked. It is vain for those who dress like this because though it is fully covered it is still not fulfill the requirement of the right clothes. Besides that every eye that looked at them is on the basis of attractions and only increased the sin.

6. Clothes worn must not be spread with perfumes and odor until it can enhance the sexual desire of other man. Women wearing perfume when out of the house is characterized by Prophet Muhammad SAW, as a prostitute. As narrated by At-Tabaraniyy, al-Baihaqi dan al-Hakim, that according to the Prophet SAW:

*Any woman who puts on perfumes, and then she walks out in front of a group of men (ajnabi) so that they could the fragrance, then she is an adulterous woman (zina) and each pair of eyes (that watches) leans toward adultery (zina).*

Women are allowed to wear perfume only when she is at home alone with her husband. Nevertheless women are allowed to wear perfume when entertaining a guest in her house to avoid the dissatisfaction and to comforting herself during reception.

7. Clothing worn by women must be different than men's. Allah has set that women and men have a different set of character and has their own roles to play in this life. Ibnu Abbas (r.a.) said:

*Prophetcursed men wholike women and women who resemble men* (Hadith by Bukhari. This also has been explained by Abu Hurairah in Hadith by Abu Daud).

Hadith clearly stated that Allah forbids any imitation male or female in terms of behavior, character, speech, including how to dress. Through clothing is also the main element which distinguishes between men and women to know things.

8. Clothes worn must not resembles or similar with the identity of non-Muslim women in order to avoid things that is prohibited in Islam and corrupting a Muslim. Allah says:

*And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless (Al-Azhab, 33).*

The behavior which does not resemble the way of life of non-Muslims covers all aspects. These include how to dress, how to live, how to work and so forth. Anything resembling or imitating the non-Muslims lifestyle will not be accepted by Allah as good practice.

9. Clothing color must be inconspicuous in order to avoid things that is prohibited from Islam and corrupting a Muslim. Narrated by Abdullah ibn Amr ibn al-'As, which means:

*We came down with the Apostle of Allah (peace be upon Him) from a turning of a valley. He turned his attention to me and I was wearing a garment dyed with a reddish yellow dye. He asked: What is this garment over you? I recognised what he disliked. I then came to my family who were burning their oven. I threw it (the garment) in it and came to him the next day. He asked: Abdullah, what have you done with the garment? I informed him about it. He said: Why did you not give it to one of your family to wear, for there is no harm in it for women (Sunan Abu Dawud).*

Narrated by Abdullah ibn Abbas, which means:

*The Prophet said: Wear your white garments, for they are among your best garments, and shroud your dead in them. Among the best types of collyrium you use is antimony (ithmid) for it clears the vision and makes the hair sprout (Sunan Abu Dawud).*

Narrated by Zaynab, which means:

*Hurayth ibn al-Abajj as-Sulayhi said: that a woman of Banu Asad: One day I was with Zaynab, the wife of the Apostle of Allah, and we were dyeing her clothes with red ochre. In the meantime the Apostle of Allah peeped us. When he saw the red ochre, he returned. When Zaynab saw this, she realised that the Apostle of Allah disapproved of what she had done. She then took and washed her clothes and concealed all redness (Sunan Abu Dawud).*

The Apostle of Allah then returned and peeped, and when he did not see anything, he entered. The hadith mentioned above does not mean that Islam forbid to wearing clothes of bright colors. This prohibition is actually aimed at individuals who wear them to get the center of attention just like non-Muslims do. One can wear bright color clothes as long as it is on the light basis, soft and does not attract

attention. Dressed in bright colors is not prohibited but makrooh and Islam encourages its followers to stay away from things, that is makrooh.

10. Clothing must not in any way intend to boast, over-decorative and show extravagance, which may attract attention. It aims to avoid a sense of arrogance and sense of beauty to show off other than her husband and seclusion. One must be humble as it is part of nature of the believing servants.

*Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes) (Al-Furqan, 67).*

Prophet Muhammad SAW says, translated as: *Anyone who wears arrogance on earth, Allah will adorned him with disgrace in the hereafter* (Hadith narrated by Ahmad and Abu Daud).

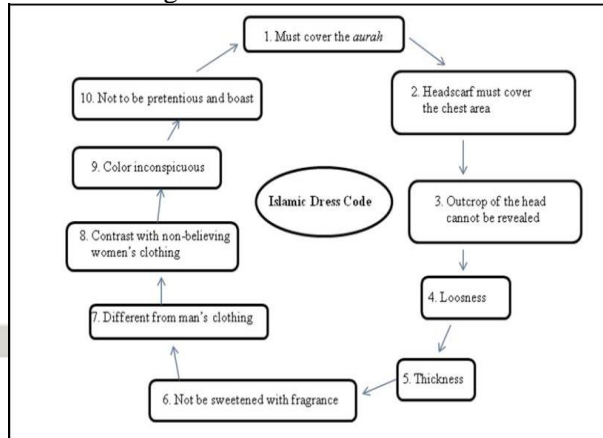
As mentioned by Az-Zahabi in Kitab al Kabair, which means:

*Diantara perbuatan terkutuk yang sering dilakukan oleh para wanita ialah menampakkan perhiasan emas, permata dan sebagainya yang dipakai di bawah (di dalam) pakaian mereka: memakai bau-bauan ketika keluar rumah; memakai pakaian berwarna warni dan berbunga-bunga; memakai baju luar yang licin dan panjang yang berlebihan (seperti pakaian kebesaran wanita bangsawan jahiliah). Semuanya itu termasuk pakaian yang dibenci Allah di dunia dan di akhirat.*

*One of the disgraceful acts of women is to parade their jewellery such as gold, gems and others which are worn underneath (inside) their clothes; to wear perfumes to go out of the house; to wear colourful and flowery clothes; to wear an outer garment which is smooth and long (that resembles the clothes of the noble women in the dark ages). All these are the clothes that are detested by Allah on earth and the hereafter.*

To sure up, clothes that can attract the attention should never be worn by Muslim women. Clothes that revealed the shape of the body, of thin fabric of colors that are too bright and with beautiful jewelry on the garment, may cause someone to feel beautiful when wearing it. Consequently, Islam has instructed the followers to be moderate in dress and be hygienic.

Figure 1: Islamic Dress Code



### CONTEMPORARY TELEKUNG IN MALAYSIA

Many contemporary telekung designs produced now days do not totally according to Islamic value especially when its use for prayers to Allah. This situation among the most challenges faced by Muslim's women nowadays. Served with many fashionable items of contemporary telekung that suit people's view but does it comply when looked through Islamic point of view. Below are seven example of contemporary telekung in Malaysia market.

Plate 1: Telekung with Flower Printed



Plate 2: Telekung Tie and Dye



Plate 3: Telekung spandex



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Plate 4: Telekung Lycra Denim Lace

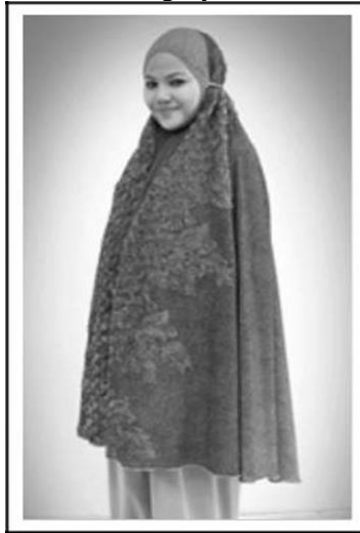


Plate 5: Telekung Satin Bersulam



Plate 6: Telekung Lycra with Lace Embroidery



Plate 7: Telekung with bright color, flower embroidery and border lace



Refer to the sample of contemporary telekung in Malaysia market above clearly shows, most are full of bright color with too many design and motif such as bold embellishment that it seemed to be boastful and showing-off. This is clearly prohibited in Islam. The challenges are for Muslims women who always want to look beautiful and love to see beautiful and the realities is most of Muslim women already have their own collection for contemporary telekung and used it for pray at the mosque and surau. Allah has never prohibits its followers to look beautiful but women cannot wear excessive ornamentation or embellishment in their clothing. This is to avoid the emergence of a sense of arrogance when wearing clothes that full of embellishment. The things that can make a person becoming ripples are via showing off their body, clothes, speech and behavior. Ripple is made of a nature to attract the interesting views and concerns from others. It is expressed through good deeds are done to get a respons such as praise, promotion and position. Ujub is the nature of ripple-like taste and pride. Ujub nature will be present when one is amazed at the advantages and privileges that they owned. The advantages are such as beauty, wealth, wisdom and honor. Consequently, Islam has set his followers to be moderates in dress and ornamentation. Wearing any excessive ornamentation or embellishment in their clothing also can make the person be called wearing Syuhrah clothes. Syuhrah's clothes refer to clothes worn to be known by others, which are to showing off self with others. The purpose is to feel proud (boastful) in the presence of others expressively wonder and proud or to show off by realizing proud and nifak (pretend).

The material such lycra use is one of the point why contemporary telekung doesn't totally comply to the Islamic dress code especially when it use for prayers. The material can showing off the person body even though without any body movement especially at the chest area. As stated in the Islamic dress code above even though the whole body is fully covered but the headscarf worn still must be anchored close to cover the chest area and clothing worn though covering the whole body must be loose, not tight and not narrow. Refer to the

plate no. 6 to view the sample that using lycra material. The use of lycra material from light colors as well as white, soft pink, soft baby blue, soft green and any other soft colors can reveal a person's body because it is rare or thin. If women wear telekung of this material in soft color without any other clothes inside to cover their bodies, of course, their prayers are not legitimate because they show the body even if the telekung is covering the entire body. This is a very important thing to keep in mind by Muslims women to perform prayers although in the house. As mention by Prophet Muhammad SAW said:

*There are two kinds of hell that I had never (the Prophet Muhammad SAW) seen it, namely the men who held the whip like cow tails that they use to beat others, and the women who dressed, but they are (really) naked (clothing not cover your shame, head and body as ordered by the religious), the running impress shaking shoulders, their heads tilted like hump camel. They neither could enter the heaven, nor sniffing its scent even if it is possible to be inhaled from distance (Narrated from Hadith Muslim).*

Women who wear thin clothing that still reveal the skin or the shadow of their bodies is only dress up but naked in reality. Islam does not fix any particular color for women wears, similarly goes to men wear. However Muslims women should not too wear brilliant or bright colors until attracting men attention or have any rich accessories at clothing which could arouse enthusiastic or steal male view to him (Al-Albisah wa Az-Zinah). Refer to the situations, Islam mostly like Muslims women to wear dark or any color inconspicuous because it not attracting attention compared to bright or colorful color. Even though wearing telekung in so many bright or colorful color to the mosque but it still can create people attraction especially ajnabi or non-mahrams (men) it still not deserve to wearing by any Muslims women except in the house. As mentioned in the Islamic dress code, dressed in bright colors is not prohibited but makrooh and Islam encourages its followers to stay away from things that are makrooh. White is the best color to wear for prayer as Narrated by Abdullah ibn Abbas, which means:

*The Prophet said: Wear your white garments, for they are among your best garments (Sunan Abu Dawud).*

Referring to the 7 plate sample of contemporary telekung in Malaysia market, most of the designs created are not in conformity with the Islamic Dress code requirements numbered 2,5,8,9 and 10. The designs are more to the intention of showing off and can be the center of people attraction especially for non-mahrams (male) in the mosque. Contemporary telekung created mostly excess with bold motif, embellishment, and bright colors can raise conceited feeling, boastful and show off to the wearer. As narrated by Ibnu Mas'ud, Prophet Muhammad SAW said:

*Do not enter the paradise of a man who has an arrogant character in his heart even as big as a mustard seed (Ahmad Adnan Fadzil, 2009).*

In short, the overall sample of contemporary telekung does not meet the requirement of Islamic dress code for women in Islam and contrary to the teaching of Islam especially for prayers. Here is one of sample for telekung which are recommended for Muslim women to wear at the mosque especially to avoid proud and pretentious feeling and to avoid from be attraction but still look beautiful, clean, moderate, covering completely whole body, simple embellishment, white color which is the best color to wear, cotton materials that not thin and comfortable which is suitable for worship to Allah with honestly and humble.

Plate 8: White Telekung with Basic Motif at Bottom



## **CONCLUSION**

Finally, it is in proper to call the contemporary telekung shows above do not comply with the Islamic Dress Code. The purpose of clothing is to cover the body, to avoid embarrassment and does not for showing off and this purpose are including for telekung itself. The information stated in the Islamic Dress Code can be useful to Muslim women as their guide line in choosing the best garment especially telekung for worship to Allah. There are various opinions that are different when talk about this issue. Wearing telekung with variety of colors, motif, embellishment and not suitable fabrics does not encourage for prayers. There is also an opinion which say is not wrong if the design created would encourage more Muslims women to perform the prayers.

However, if there is a sense of ripple in the heart, it would be better not to use it for public viewing in the surau or mosque. Directly or indirectly this matter is not taken seriously for the majority of Muslims women due to the lack of

awareness on how to dress according to Islamic teachings. Islam is a universal religion which has no compulsion for his ummah to make a choice as long as it does not violate the sharia compliance. Choose the best telekung can give comfortable feeling during prayers. Many things contribute to make comfort during prayer. One of them is to choose a comfortable prayer dress. Comfort in prayer is one of the elements that should be emphasized by Muslims. Comfort will help the wearer to be devout in prayers because there is no disruption of external elements such as heat, sweating and unpleasant odors. As human with the sense of intelligent there is a lot of contemporary telekung in the market can be choose as long as it still follow the Islamic dress code. The aurah in Islam provide the solution. Wallahu`alam.

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