

Knowledge and Perception of Tertiary Students on Muslim Women Athletes Sportswear

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ABSTRACT

The usage of sportswear by Muslim women athletes, and the specialty needs facilities for the Muslim athletes including Muslim women athletes and the knowledge of regulations or guidelines that have been set by JAKIM for Muslim women in sports. This study aims to identify the perceptions of UiTM Shah Alam students towards Muslim women sportswear and their participating in sports, to examine the level of knowledge of UiTM Shah Alam Students regarding regulations or guidelines towards Muslim women athletes and their acceptance on the needs of the special facilities for Muslim women athletes. This study adopted a quantitative approach, where data was collected through a survey to 112 respondents of UiTM Shah Alam students which was distributed via online. Descriptive analysis using SPSS Version 27. Findings showed that students demonstrate a strong perception towards Muslim women sportswear and level of knowledge regarding guidelines towards Muslim women athletes and the acceptance of special facilities for Muslim women in sport. In addition, a significant majority acknowledging the importance of the Islamic perspective related to women's participation in sports adherence to religious standards. The study recommends other educational institutions should collaborate with sports organizations and religious scholars to design and implement sports programs specifically tailored for Muslim women and establish campaigns to further enhance awareness regarding the facilities for Muslim women athletes. The rights of women involved in sports should be guaranteed and strengthened through legislation, without any discrimination against women.

INTRODUCTION

Coverage of aurah is applicable for national sports athletes' activities like other Muslim individual's practice in their daily life. Islam as a comprehensive religion conforms to every need of human life and ordained for preservation of purity and dignity of its followers as Muslim identity.

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Islam encompasses all aspects human life from worshipping Allah to cover the aspect related to physical health as well as mental intelligence. For physical health, sports are physical activities urges by Islam to get involved. According to the language board dictionary, sports can be defined as physical activities aimed at fun, competition, excellence and so on including sports for competition. Not only is it intended to compete, but a person can add existing skills or learn something new. For example, shooting archery for leisure activities (Jawad et al., 2011). Allah SWT encourages Muslim followers to have a healthy body and an intelligent mind as mentioned in Prophet Muhamad message:

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف

Translation: Abu Hurairah RA said that Rasulullah says: "A strong believer is better and more loved by **ALLAH** SWT than a weak believer".

Reported by Sahih Muslim no 6774

Islam supports athletics for benefit of their health, for leisure, and readiness for war. These permissibility are given to all Muslims including women (Nural Azhan et al., 2022). The Prophet Muhammad SAW also encourage women participation in sports as Prophet shows the example where he has raced against his wife, and women are depicted engaging in warfare and other military expeditions. Furthermore, a study indicates that some women respondents felt a positive obligation to participate in sports, suggesting that Islam not only permitted but encouraged to participate (Nural Azhan et al., 2022). Sports are entertainment that is encouraged by Islam. To ensure the compliance with syariah Islam has outlined regulations to be adhered to in sports activities includes dress code, separation of place and time for men and women, and subjects to conditions and rules specified by the authorities. In sport activities, knowledge of a sportsman relating Islamic obligation should be increased as people often misunderstand that sports and religious are separable or parallelized matters, whichever is an important element for applied in an active life and belief (Benn et al., 2010).

Aurah according to Islamic law means parts of the body that are forbidden to be seen that must be covered. According to the views of fuqaha', the boundary of aurah for Muslim women is divided into several parts. The aurah of Muslim woman with another Muslim woman is determined between the navel and the knees while the aurah of a Muslim woman with a non-Muslim woman is the whole body except face and palm same like aurah of women with non-mahram man (Irsyad al Fatwa, 2016). However, some scholars of the Shafi'i school exclude the visible parts while working such as the face, head, hands up to the elbows, and legs up to the knees (Irsyad al-Fatwa: 141, 2016).

In addition according to the Syafi'i school, the aurah of a Muslim woman with a mahram man is from the navel to the knees, while the aurah of a Muslim woman with a non-mahram man is the whole body except of the face and palms. According to Shalaby (2001), hands and face is permissible to be expose, if the uncover can lead to defamation or lust then it is considered as aurah and Islam ordered the parts to be covered. Based on Al-Azhar fatwa states that covering face and both hands are just an option and the custom, which is depending on the conditions and custom. Furthermore, Islam also allows women to reveal their aurah during the state of darurah or emergency and it is only permissible for the affected part of the body that needs treatment provided that there is no female nurses or doctors during the treatment. Islam prohibits women from showing their jewelry to men who are not their mahram, it is allowed to be seen by mahram men and either mumayyiz or not yet mumayyiz sons.

Islam encourages Muslim women to dress modestly and does not prohibit women from wearing jewelry if comply with Shariah. Nevertheless, Islam also forbids Muslim women to wear different gender garment and clothes that similar (tasyabbuh) to other religions such as Judaism, Christianity, and Zoroastrianism.

Besides that, Islam also urge Muslim to wear sparse, tight and thin clothes as it may lead to revealing the wearer's skin color and body shape (Muhammad, 2009). The cloth should not be too prominent and bright colors that can attract other attention especially man. Therefore, according to popular opinion, the characteristics of wearing a hijab or scarf that complies with Shariah must be able to cover the head up to below the chest except for the face and palms (Al-Jazeera & Muhammad, 1995). Next, wearing a hijab should cover all hair, ears, neck, and chest, as well as hide the hidden accessories such as necklaces, and earrings and not tie the hair into a high bun like a camel's hump. Based on the above principles of aurah covering, sportswear for gymnasts currently does not fulfil the Shariah compliance. Additionally, these gymnastics sport looks like exposing some parts of the aurah of Muslim women athletes due to the characteristics of gymnastic athlete shirts required.

Most sports events held openly in public. For example, Tokyo 2020 Olympic Games (Mahmad Robbi & Mohd Subri, 2022). Therefore, the boundaries of the aurah that should be covered from public view. Furthermore, according to Mahmad Robbi & Mohd Subri, (2022) the clothes of Muslim women athletes also do not meet the Shariah principles as the cloth should be loose and do not reveals the body shape.

Furthermore, the issue of guidelines regarding sportswear of Muslim women athletes has been taken seriously by several state governments (Mahmad Robbi & Mohd Subri, 2022). For example, the Terengganu state government has issued sports etiquette for women athletes to follow Shariah. In the meantime, several religious authority namely the Department of Islamic Development Malaysia (JAKIM), Selangor Islamic Religious Department (JAIS) and Perak Islamic Religious Department (JAIPK) have provided guidelines of the sports attire to the community that comply with Shariah (Mahmad Robbi & Mohd Subri, 2022). However, there are some Muslim athletes who are still exposed the aurah during performance due to the lack of enforcement of law. Thus, the enforcement by the related agencies should be executed in order to ensure the ethics and dress guidelines of Muslim women athletes is implemented (Mahmad Robbi & Mohd Subri, 2022).

The issue of the aurah of Muslim women athletes should be highly regarded by the community. Cooperation between authorities such as JAKIM in term of enforcement is still not enough to enforce towards athletes that against the Shariah-compliant dress code during the participation in competition which requires Federal Government and the State Governments' support in order the rule is implemented for Muslim women athletes to cover their aurah during competition and events according (Mahmad Robbi & Mohd Subri, 2022). In addition, public views on the aurah of Muslim women athletes also affects the acceptance of the Malaysian community (Berita Harian, 2021).

Furthermore, in Bernama (2021) stated that only 66.1 percent of the Malaysian population is active in sports. Findings of the sports culture index study in 2019 indicated (Secretary General of the Ministry of Youth and Sports, Datuk M Noor Azman Taib) that Malaysian participation in sports is still moderate (Bernama, 2021). Thus, this study aims to assess the perceptions of UiTM Shah Alam students towards Muslim women sportswear, knowledge of guidelines and regulations of the authority bodies towards Muslim women in sport and examines the level acceptance of special facilities for Muslim women in sport and to analyse the knowledge regarding the regulations and guidelines for Muslim women in sports.

LITERATURE REVIEW

Sports in Islam

According to Lokman (2009), Islam strongly encourages Muslims to participate in sports purposely for health leisure activity. However, Islam sets appropriate rules to be complied in generating every movement of its people to be fascinated by the true teachings of Islam. Nural Azhan et al. (2022) stated that according to scientific studies, sports activities can produce strong and healthy people. In fact, sunnah of our prophet Muhammad emphasize on few recommended sports such as archery, horse riding, swimming and throwing.

During the 23 years of dakwah of our prophet SAW several wars occurred which relate to the need for physical strength to defend war battle which the weapon war of the time heavily relied on cavalry, archery and throwing (Nural Azhan et al., 2022). The study of Md. Nasir, (2007) supported that sports activities are also encouraged to make the body healthy and fit. This is purposely for preparing individuals for daily worship as well as physical strength for jihad at the battlefield. Besides, Vasedevan & Arasoo (1988), argues that sport can improve the physical condition or health of the participants. A healthy, functioning body works best with an active brain where sports in Islam can gain physical and mental fitness. As the saying goes, with sports a healthy body is an intelligent brain. The Prophet Muhammad always reminded Muslims to maintain health, be strong and avoid any diseases that may harm oneself life (Nural Azhan et al., 2022). This indicated that Islam love Muslim to stay healthy by participating in sport for good mind and physical health state.

Centers for Disease Control and Prevention (CDC), (2020) stated that regularly playing sports is essential for staying healthy and preventing various chronic diseases. Firstly, it improves cardiovascular health, strengthens muscles, and increases endurance, all of which help lower the risk of conditions like obesity, heart disease, diabetes, and certain cancers. For instance, regular exercise helps manage weight, which is key in avoiding obesity and related health issues. Moreover, sports activities help maintain healthy blood pressure and cholesterol levels, reducing the chances of heart disease. Additionally, physical activity improves how the body handles insulin and controls blood sugar, which is crucial for preventing and managing diabetes. Furthermore, engaging in sports boosts the immune system and helps regulate hormones, potentially lowering the risk of some cancers. In conclusion, staying active through sports is a vital way to support long-term health and prevent chronic illnesses. Hence, in Islam, sports are seen as compatible and in harmony with religious beliefs. Engaging in sports is not just allowed in Islam but is also considered a religious duty, as long as they adhere to the overall principles of Islam known as Shariah. Additionally, Islam only endorses sports that promote mutual affection, admiration, and cooperation, while discouraging sports that breed animosity and grudges. The Prophet Muhammad SAW himself took part in activities such as walking, running, wrestling, swimming, archery, spear throwing, horse riding, and camel racing (Lone & Rameez, 2017).

Women in Sports

Prophet Muhammad SAW strongly encouraged believers to engage in physical activities. Fathayatul Husna (2020) explains that the Prophet SAW recommended that all his followers engage in physical activity to become the best possible Muslim and uphold the spirit of worshipful hospitality. The sports connected to the principles of Islam, as it promotes sportsmanship, discipline, honesty, and spirituality value and applicable to everyone irrespective of gender and age to gain both physical and spiritual health aspects. The physical well-being related to properly engage in worship (Fathayatul Husna, 2020). However, Cox (1998) argued that some sports are not actively involved by women due to unsuitability of the sports to women. They feel ashamed to take part in sports and demonstrated publicly, especially extreme sports activities such as rugby, football, sepak takraw, hockey and othets (Cox, 1998). Furthermore, social barriers prevent them from participating in sport as it may inviting slanderous reflection from audiences (Walseth & Fasting, 2003). Also, interviews with religious authorities (ulama') shows that women athletes can participate in sport if they manage to cover their aurah properly according to shariah compliances and the body movements do not exciting for the men to watch (Abdelrahman, 1992).

Sadeghi et al. (2018), stated that women have not had sufficient opportunities throughout history to demonstrate their abilities and desire to engage in sports, largely due to social and cultural reasons that have restricted their participation and negatively impacted their societal role as women. Due to societal expectations, the woman often found herself torn between embracing her femininity or engaging in sports, as most societies historically reserved sports for men. Although exercise and physical activities are not limited to a particular group, they are considered a divine gift that every human being has the right to enjoy (Ahmadi, 2006). In today's world, while the idea of gender equality in social and human rights is widely

acknowledged, there is a significant gap between its endorsement in public and its actual implementation. Therefore, female students' participations are depending on the factors that encourage and hinder their interest in participating in sports activities. In conclusion, maintaining health is one of the factors that contribute to women's participation in sports. Playing sports is a way for them to spend their free time with friends. For women, spending free time with sports can help them live health and improve their quality of life.

Guidelines and Conditions for Muslim Women in Sports

According to Department of Islamic Development Malaysia (JAKIM), (2015), sports attire must comply with the Shariah dress code such as covering awrah, polite and appropriate for a sport which is played. Examples are as follows:

- a) Men: T-shirt and long pants or pants that go past the knee.
- b) Girls: Long-sleeved T-shirt, long pants and cover hair and neck. His clothes must also be loose and not revealing. In contrast, JAKIM requires that a certain number of criteria be met in order to use the sporting venue such as:
 - a) During sports, mixing between men and women is prohibited.
 - b) The use of sports places between men and women such as playing fields, athletic tracks, gymnasiums, swimming pools and so on must be provided separately and c. If the facilities for the use of sports facilities separately cannot be provided, as an alternative, the use time schedule for men and women should be implemented. (JAKIM, 2015)

Mohd Nor (2018) argued that, to align with the society cultural values in this country, special guidelines for more polite sportswear for female athletes should be designed. The challenges in designing sportswear for women at the international level but in gymnastics it can be said that there is none because many participants from Muslim countries do not participate in the event. Muslim designers need to emphasize on the type of appropriate fabric while not neglecting Shariah compliant clothing. In line with the concept, it is therefore necessary to follow shariah principles. Although there are a few sports that do not emphasize the obligation to cover the aurah for Muslim athletes, these athletes must have clearer guidelines and focus on their role as professional athletes to help them carry out their duties to the country in line with religious demands. According to Mahmad Robbi & Mohd Subri (2020) stated that the involvement of Muslim athletes in the field of professional sports does not separate them from their responsibility as a Muslim who needs to comply with the guidelines of covering the awrah. Al-Qardawi asserted that Islam never prevents individual in sports activities, but it is necessary to be careful not to overdo it to damage the meaning of the sport. It is not considered contrary to Shariah that Muslim athletes are involved in the world sport and choose sports as a career (Mahmad Robbi & Mohd Subri (2020)

In the Quran, surah an-Nur verses 31 has stated that,

Translation: And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they

conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed.

surah al-Nur: 31

Based on the above verse indicates that in Islam, wearing the hijab is mandatory, and while our religion does not provide specific guidelines on how veiling should be done, Islam allow for the cloth to be determine after considering on the climate, local customs, and traditions as long as the cloth may covers the areas of a woman's body and the contours of her body. According to shariah, clothing that reveals the lines of a woman's body is not deemed suitable and does not align with the hijab requirements set by the Shariah.

Shariah Compliant Sportswear for Muslim Athletes

Aurah is a matter of common concern for Muslims women. Among them is the issue of wearing the Malaysian artistic gymnastics athlete, Farah Ann Abdul Hadi. The issue of national artistic gymnast Farah Ann Abdul Hadi, who won the third gold medal in the floor routine category at the 2015 SEA Games in Singapore, began when a local private television station uploaded a photograph on its official Facebook page that was said to be eye catching. This matter gets many responses and criticism from social media users, and feedback from some local figures (Narakna, 2022). Thus, Mahmad Robbi & Mohd Subri (2020) have contended that the involvement of Muslim religious athletes in the field of professional sports does not separate them from their responsibility as a Muslim who needs to comply with the guidelines for covering the awrah set by Shariah. Even so, the reality is different when it is found that some Muslim athletes find it difficult to comply with the guidelines for covering the awrah. This is because the event that is being contested provides a dress code which do not in line with the shariah, whether it is too strict to reveal the shape of the body or the clothes reveal a certain part of their aurah (Mahmad Robbi & Mohd Subri, 2020).

Fathayatul Husna (2020), argued the rise of Shariah athletic attire or hijab sportswear started with the advancement of Islamic dissemination in Indonesia. Also Zainal (2021) stated in her edition of the Tokyo Olympic Games has also seen the spread on social media about non-Muslim gymnasts from Germany wearing "full body suits" as an effort to oppose the sexuality of sports and change the public's perception of sportswear. This is because there are several cases of "sexual and physical abuse" among them. This effort should be acknowledged, and it is also necessary to reinforce awareness not only in Germany but globally. Our country can take steps to dignify Shariah-compliant clothing for Muslim women athletes in line with the rights of Muslim women. Malaysians should also change the perception of 'dirty' who consider Shariah-compliant clothing to be old-fashioned and out of date. We will work together to change the atmosphere in accordance with Islamic Shariah law (Zainal, 2021). Therefore, it is clear here that the clothes of Muslim athletes that comply with Shariah from every aspect do not become an obstacle for Muslim women to remain active and excel in their performance when participating in a competition. There's a lot of examples of writers successfully proving that wearing them isn't an obstacle. (Zainal, 2021) stated in the Olympic Games, there are Muslim athletes who have a chance to win. Allah SWT will make our lives easier if we prioritize the laws of Allah SWT that have been established in the religion. Thus, women face more challenges in the world of sport compared to men when viewed from this perspective. The challenges they face are closely related to their awrah issue where women's awrah is more limited than men's. In addition, some sports provide non-Shariah dress codes for female athletes compared to men who are easy to comply with the dress code because it does not affect their awrah. The quality of a Muslim woman, whether she's more interested in her career or religion, depends on the challenge.

METHODOLOGY

This study adopts a quantitative design using a survey. Quantitative method is an important mechanism in this research to answer the questions raised and to achieve the aims of this study that is to identify the perceptions of UiTM Shah Alam students towards Muslim women sportswear and their participating in sports, to examine the level of knowledge of UiTM Shah Alam Students regarding regulations or guidelines towards Muslim women athletes and their acceptance on the needs of the special facilities for Muslim women athletes. The primary data was collected via a questionnaire survey which was distributed online via WhatsApp in google form to 112 respondents. The questionnaire consists of 4 parts which are the demographic profile of the respondents in Part A, whereas part B comprises of questions about the perceptions of UiTM Shah Alam students on Muslim women sportswear. Part C focusses on the level of knowledge of regulations or guidelines towards Muslim women athletes and part D on the acceptance of the special need facilities to the Muslim women athletes. The 5 Likert scale has been used to measure the opinion of the respondents. The respondent profile comprises gender, educational level, age and involvement in sports. Most participants are female, comprising 90 participants (80.4%), while males constitute of 22 participants (19.6%). As regards respondents age, 93 participants (83%), within the 18-25 years followed by 10 participants (8.9%) aged around 26-30 years. Descriptive analyses were used to analyze the collected data using SPSS Version 27. In addition, secondary data were collected from library resources, including journal articles whether in the form of hardcopy or online from the previous studies, books and online database. The collected data were analyzed thoroughly using content analysis following the theme set in order to achieved the objectives of this study.

RESULTS AND ANALYSIS

This section presents the results and discussion of the study based on the analysis of data collected from halal supervisors in Brunei. The findings are organized according to the study objectives, focusing on the perceptions of UITM students on Muslim women sportswear. The following results and discussions are following:

The Perceptions of UiTM Shah Alam Students on Muslim Women Sportswear.

In this section shows the result of respondents' perceptions toward women sportswear in sports.

Table 1: Perceptions of UiTM Shah Alam students

	N	Minimum	Maximum	Mean	Std. Deviation
Sport attire must be worn during the sport.	112	1.00	5.00	4.4107	.81156
Sport attire must cover the awrah of the Muslim women athletes during the sports.	112	1.00	5.00	4.8214	.50608
Sport attire for Muslim women athletes must followed Shariah-compliance.	112	1.00	5.00	4.7768	.58062
The use of sportswear for Muslim women athletes often leads to sexual harassment.	112	1.00	5.00	3.4732	1.17757

It is important that sportswear for Muslim women athletes incorporates culturally appropriate design elements.	112	1.00	5.00	3.9643	.96729
The provision of modest sportswear options is important for Muslim women athletes to participate comfortably.	112	1.00	5.00	4.4732	.77063
Valid N (listwise)	112				

Based on Table 1 above, the analysis of the perceptions of UiTM Shah Alam students towards Muslim women sportswear and their participating in sports. The findings discuss as below:

Sport attire must be worn during the sport.

Table 2: Sport attire must be worn during the sport

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	.9	.9	.9
	Disagree	3	2.7	2.7	3.6
	Neutral	8	7.1	7.1	10.7
	Agree	37	33.0	33.0	43.8
	Strongly Agree	63	56.3	56.3	100.0
	Total	112	100.0	100.0	

Based on Table 2 above, 63 respondents equal to 56.3% strongly agreed that sport attire must be worn during the game with the number of respondents, followed by 33 participants (33%) agrees. Only eight (8) equal to 7.1% respondents choose to be neutral. Also, there were three (3) participants (2.7%) who disagreed that sport attire must be worn during the sport, but there is also one (1) participant who strongly disagreed with the statement above. This distribution indicates that a strong preference among the students in UiTM Shah Alam that supporting the requirement of proper sports attire especially for Muslim women athletes.

Sport attire for Muslim women athletes must followed Shariah-compliance.

Table 3: Sport attire for Muslim women athletes must followed Shariah-compliance

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	.9	.9	.9
	Neutral	3	2.7	2.7	3.6
	Agree	15	13.4	13.4	17.0
	Strongly Agree	93	83.0	83.0	100.0
	Total	112	100.0	100.0	

Based on Table 3 above shows the level of agreement by respondents that sport attire must cover the awrah of the Muslim women during the sports. The survey findings among 112 university participants indicate a strong consensus regarding the necessity for sport attire to adequately cover the awrah of Muslim women during sports activities. A significant 95 participants (84.8%) of respondents strongly agree with this requirement, emphasizing the importance of modesty in athletic wear. An additional 16 participants (14.3%) express agreement with this viewpoint, demonstrating widespread support within the university community for this aspect of cultural sensitivity and inclusivity. Notably, only one (1) participant (0.9%) of participants disagreed with this notion, highlighting minimal opposition or differing perspectives on the

matter among the surveyed UiTM Shah Alam students. This result shows that majority of the respondents were agreed that sports attire must cover the awrah of the Muslim women athletes during sports. Hence, this perspective has been supported by Ahmad Ahkam Mahmud Robbi & Irwan Mohd Subri (2020) which have contended that the involvement of Muslim women athletes in the field of professional sports does not separate them from their responsibility as a Muslim who needs to comply with the guidelines for covering the awrah set by Shariah

Sport attire must cover the awrah of the Muslim women athletes during the sports.

Table 4: Sport attire must cover the awrah of the Muslim women athletes during the sports

		Frequency	Percent	Valid Percent	Cumulative percent
Valid	Strongly Disagree	1	.9	.9	.9
	Agree	16	14.3	14.3	15.2
	Strongly Agree	95	84.8	84.8	100.0
	Total	112	100.0	100.0	

Based on table 4 there is a strong consensus regarding the adherence of sport attire for Muslim women athletes to Shariah-compliance. A significant majority of 93 participants (83%) of students strongly agree with this requirement, underscoring the importance of aligning sports clothing with Islamic principles. Additionally, 15 participants (13.4%) express agreement with this viewpoint, demonstrating substantial support within the university community for Shariah-compliant sportswear. A small minority, comprising three (3) participants (2.7%) of respondents, remained neutral on the issue, while only 0.9% expressed strong disagreement. These findings highlight a prevailing sentiment among UiTM Shah Alam students towards respecting Shariah guidelines in sportswear or sport attire, aiming to foster inclusivity and cultural sensitivity in sports settings.

The use of sportswear for Muslim women athletes often leads to sexual harassment.

Table 5: The use of sportswear for Muslim women athletes often leads to sexual harassment

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	9	8.0	8.0	8.0
	Disagree	10	8.9	8.9	17.0
	Neutral	38	33.9	33.9	50.9
	Agree	29	25.9	25.9	76.8
	Strongly Agree	26	23.2	23.2	100.0
	Total	112	100.0	100.0	

1.

Based on Table 5, there were 26 participants (23.3%) of students strongly agree and 29 participants (25.9%) agree with this statement, indicating that a notable portion of the community perceives a link between sports attire and harassment, 38 participants (33.9%) remain neutral, reflecting uncertainty or mixed views on the issue. Meanwhile, 10 participants (8.9%) of respondents disagree and nine (9) participants (8%) strongly disagree, suggesting that a smaller segment of the student population does not see a direct connection. These findings highlight the diversity of opinions within the UiTM Shah Alam students regarding the impact of sportswear on the harassment of Muslim women athletes. However, majority of the respondents were only agreed that women sportswear would lead to sexual harassment. This perspective can be supported by the issue of national artistic gymnast Farah Ann Abdul Hadi, who won the third gold medal in the floor routine category at the 2015 SEA Games in Singapore, began when a local private television station uploaded a photograph on its official Facebook page that was said to be eye catching. This issue triggered because of the response and criticism from social media users, and feedback from some local figures was no exception (Zahirul Nukman Narakna, 2022).

It is important that sportswear for Muslim women athletes incorporates culturally appropriate design elements.

Table 6: It is important that sportswear for Muslim women athletes incorporates culturally appropriate design elements

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	2	1.8	1.8	1.8
	Disagree	4	3.6	3.6	5.4
	Neutral	30	26.8	26.8	32.1
	Agree	36	32.1	32.1	64.3
	Strongly Agree	40	35.7	35.7	100.0
	Total	112	100.0	100.0	

Based on Table 6, a majority comprising 40 participants (35.7%), strongly agree with this sentiment, while 36 participants (32.1%) agree, highlighting significant support for culturally sensitive sports attire. Additionally, 30 participants (26.8%) remain neutral, reflecting varied levels of importance placed on this issue. Only a small minority, with four (4) participants (3.6%) disagreeing and two (2) participants (1.8%) strongly disagreeing, expressing opposition. These findings underscore a notable inclination towards cultural consideration in sportswear design within the students at UiTM Shah Alam with 40 participants strongly agreed. This is due to the guidelines that have been set by the JAKIM which is clearly for Muslim women athletes to cover their awrah.

The provision of modest sportswear options is important for Muslim women athletes to participate comfortably.

Table 7: The provision of modest sportswear options is important for Muslim women athletes to participate comfortably

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	.9	.9	.9
	Disagree	1	.9	.9	1.8
	Neutral	10	8.9	8.9	10.7
	Agree	32	28.6	28.6	39.3
	Strongly Agree	68	60.7	60.7	100.0
	Total	112	100.0	100.0	

Based on table 7, a significant majority, with 68 participants (60.7%) strongly agreed and 32 participants (28.6%) agreed, reflects strong support for the availability of modest athletic attire. Meanwhile, 10 participants (8.9%) remain neutral, indicating some variability in opinions. Only one (1) participant (0.9%) disagreed, and one (1) participant (0.9%) strongly disagreed, opposed this notion. These findings highlight a clear consensus within the UiTM Shah Alam students on the necessity of modest sportswear to ensure comfortable participation for Muslim women athletes. This is proven and supported by Cox, R.H., (1998) who stated that Muslim women do not want to engage in sports activities because they do not like others to see them play sports when they are instructed to demonstrate a specific athletic skill, their interest is decreased.

Knowledge of UiTM Shah Alam Students Regarding Regulations or Guidelines Towards Muslim Women Athletes.

In this section aims to observe the level of knowledge of UiTM Students regarding guidelines and regulations that have been set by JAKIM or authority bodies towards Muslim women athletes.

Table 8: Knowledge of UiTM Shah Alam Students Regarding Regulations or Guidelines Towards Muslim Women Athletes

Descriptive Statistics				
	Minimum	Maximum	Mean	Std. Deviation
Individuals involved in sports must comply with Shariah that have been established.	1.00	5.00	4.6250	.65931
Guidelines for Muslim women in sports need to be developed by the responsible parties.	1.00	5.00	4.6071	.68913
It is necessary to have Shariah panel in the aspect of Muslim women in sports as advisor.	1.00	5.00	4.4196	.85570
Shariah-compliant management at UiTM can be used as an example for sports, especially for Muslim women.	1.00	5.00	4.3393	.90597
Do you agree that existing guidelines or regulations hinder the performance of Muslim women athletes?	1.00	5.00	3.1696	1.40711
Are the guidelines or regulations sufficient to protect the dignity and comfort of Muslim women athletes?	1.00	5.00	3.6518	1.17565
Valid N (listwise)				

Based on Table 8 above, aims to examine the level of knowledge of UiTM Students regarding guidelines and regulations towards Muslim women athletes. The findings of the above questions will be explained in detail with the analysis below.

Individuals involved in sports must comply with Shariah that have been established.

Table 9: Individuals involved in sports must comply with Shariah that have been established.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	1	.9	.9	.9
Neutral	5	4.5	4.5	5.4
Agree	28	25.0	25.0	30.4
Strongly Agree	78	69.6	69.6	100.0
Total	112	100.0	100.0	

The survey results from 112 university students indicate a strong consensus regarding compliance with established Shariah in sports participation. A significant majority, with 69.6% strongly agreeing and 25% agreeing, emphasize the importance of adhering to Shariah principles within sporting activities. Meanwhile, 4.5% of participants remain neutral, suggesting varying degrees of familiarity or personal conviction on the matter. Minimal dissent is noted, with only 0.9% strongly disagreeing, reflecting a broad acceptance of Shariah compliance among the university community surveyed. These findings underscore a collective commitment to respecting guidelines in Shariah that have been established by JAKIM in sports involvement. This shows that students at UiTM Shah Alam shared belief in the importance of upholding the Shariah guidelines within sports activities.

Guidelines for Muslim women in sports need to be developed by the responsible parties.

Table 10: Guidelines for Muslim women in sports need to be developed by the responsible parties

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	.9	.9	.9
	Disagree	1	.9	.9	1.8
	Neutral	4	3.6	3.6	5.4
	Agree	29	25.9	25.9	31.3
	Strongly Agree	77	68.8	68.8	100.0
	Total	112	100.0	100.0	

Based on the table 10, shows the responses of the respondents, there is strong support for the development of guidelines specifically tailored for Muslim women in sports by responsible parties. A significant 68.8% of participants strongly agree with this need, indicating a clear majority in favor of creating such guidelines. An additional 25.9% agree, further emphasizing widespread support within the university community for this initiative. Next, 3.6% who are neutral suggest varying levels of awareness or opinion on the matter, while minimal dissent is observed with 0.9% each disagreeing or strongly disagreeing.

These findings highlight a collective call among students in UiTM Shah Alam for thoughtful guidance to better accommodate Muslim women in sports, aiming to promote equity and participation. Mahmad Robbi & Mohd Subri (2022) stated that several authoritative religious bodies, namely the Islamic Development Department of Malaysia (JAKIM), Selangor Islamic Religious Department (JAIS) and Perak Islamic Religious Department (JAIPK) have supported and provided guidelines to the community on the wearing of sports that comply with Islamic Shariah. However, there are some Muslim athletes who are still exposed to awrah when the sport is contested because there is no enforcement of the law (Mahmad Robbi & Mohd Subri, 2022).

It is necessary to have Shariah panel in the aspect of Muslim women in sports as advisor.

Table 11: It is necessary to have Shariah panel in the aspect of Muslim women in sports as advisor

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	.9	.9	.9
	Disagree	3	2.7	2.7	3.6
	Neutral	12	10.7	10.7	14.3
	Agree	28	25.0	25.0	39.3
	Strongly Agree	68	60.7	60.7	100.0
	Total	112	100.0	100.0	

Based on table 11, there is strong support for the necessity of having a Shariah panel to advise on the aspect of Muslim women in sports. A majority of respondent around 68 participants (60.7%) strongly agreed and 28 participants (25%) agreed, which underscores widespread recognition of the importance of such a panel. Meanwhile, 12 participants (10.7%) remain neutral, indicating varied levels of concern or awareness regarding this issue. Only a small minority, with three (3) participants (2.7%) disagreed and one (1) participant (0.9%) strongly disagreed, expressed opposition. These findings highlight a significant consensus among the UiTM Shah Alam students on the need for specialized advisory panels to ensure that the participation or athletes of Muslim women in sports aligns with Shariah principles.

Shariah-compliant management at UiTM can be used as an example for sports, especially for Muslim women.

Table 12: *Shariah-compliant management at UiTM can be used as an example for sports, especially for Muslim women*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	3	2.7	2.7	2.7
	Disagree	1	.9	.9	3.6
	Neutral	12	10.7	10.7	14.3
	Agree	35	31.3	31.3	45.5
	Strongly Agree	61	54.5	54.5	100.0
	Total	112	100.0	100.0	

Based on Table 12, the idea that Shariah-compliant management at UiTM can serve as a model for sports, particularly for Muslim women. The majority of 61 participants (54.5%) strongly agreed and 35 participants (31.3%) agreed, underscoring a broad consensus on the value of this approach. Additionally, 12 participants (10.7%) are neutral, reflecting some uncertainty. Only a small minority, with one (1) participant (0.9%) disagreed and three participants (2.7%) strongly disagreed, oppose the idea. This result shows that most respondents within the UiTM Shah Alam students for adopting Shariah-compliant management practices in sports to better accommodate and support Muslim women athletes.

Do you agree that existing guidelines or regulations hinder the performance of Muslim women athletes?

Table 13: *Do you agree that existing guidelines or regulations hinder the performance of Muslim women athletes*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	18	16.1	16.1	16.1
	Disagree	20	17.9	17.9	33.9
	Neutral	27	24.1	24.1	58.0
	Agree	19	17.0	17.0	75.0
	Strongly Agree	28	25.0	25.0	100.0
	Total	112	100.0	100.0	

Based on Table 13, there are 47 participants (42%) who strongly agree and agree that these regulations pose challenges, suggesting significant concern about their impact. Meanwhile, 27 participants (24.1%) remain neutral, indicating mixed or uncertain views on the issue. Conversely, 38 participants (34%) disagree or strongly disagree, highlighting that a substantial portion of students believe the current guidelines do not impede performance.

This result shows a divided perspective among students at UiTM Shah Alam where there are 24 respondents that remain neutral in this aspect. Thus, there are 28 respondents who strongly agreed that existing guidelines hinder the performance of Muslim women athletes. It has been argued by Ahmad Akram Mahamad Robbi & Irwan Mohd Subri (2020) that it is appropriate for the highest-ranked sports bodies to consider the application of Muslim athletes to obtain their right to complete religious demands in order to improve the performance of Muslim women athletes. Dress comfortably and according to the Shariah. Not only that, but it can also help athletes compete with confidence, along with improve the performance of athletes, especially for Muslim women athletes.

Are the guidelines or regulations sufficient to protect the dignity and comfort of Muslim women athletes?

Table 14: Are the guidelines or regulations sufficient to protect the dignity and comfort of Muslim women athletes?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	4	3.6	3.6	3.6
	Disagree	17	15.2	15.2	18.8
	Neutral	28	25.0	25.0	43.8
	Agree	28	25.0	25.0	68.8
	Strongly Agree	35	31.3	31.3	100.0
	Total	112	100.0	100.0	

Based on Table 14, the survey reveals mixed views on whether existing guidelines or regulations adequately protect the dignity and comfort of Muslim women athletes. A combined 63 participants (56.3%), comprising 31.3% who strongly agree and 25% who agree, express confidence in the sufficiency of these guidelines. However, 17 participants (15.2%) remain neutral, indicating uncertainty or varying levels of awareness on the effectiveness of current regulations. On the other hand, a total of 22 participants (19.7%) disagree or strongly disagree, suggesting a significant portion believes that the guidelines fall short in safeguarding the dignity and comfort of Muslim women athletes. These results highlight majority of the respondents were strongly agreed that the existing guideline and regulations are sufficiently to protect the dignity of Muslim women athletes.

Analysis of the Acceptance of UiTM Shah Alam students on the needs of the special facilities for Muslim women athletes.

Thus, in this section aims to assess the level acceptance of the needs of special facilities for Muslim women athletes.

Table 15: Acceptance of the Special Needs Facilities to the Muslim Women Athletes.

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
The changing rooms for Muslim women athletes and non-Muslim women athletes should be separated.	112	1.00	5.00	3.9911	1.26986
A prayer room should be provided for Muslim women athletes.	112	1.00	5.00	4.8214	.50608
There should be specific training sessions for women only at certain times.	112	1.00	5.00	4.4286	.87728
Ensuring that halal food is available at all sports events and training camps is crucial for the dietary needs of Muslim women athletes.	112	1.00	5.00	4.7857	.54407
The sports facilities provided offer sufficient physical and mental support to Muslim women athletes.	112	1.00	5.00	4.4554	.82624
Conducive sports facilities can help improve the performance of Muslim women athletes.	112	1.00	5.00	4.5714	.68068
The cleanliness and safety of the sports facilities provided must also be ensured.	112	1.00	5.00	4.7411	.56546
Valid N (listwise)	112				

Based on Table 15 above shows the results of the respondents which consist of 112 respondents in terms of showing their awareness of facilities provided to Muslim women athletes. The findings of the above questions will be explained in detail with the analysis below.

The changing rooms for Muslim women athletes and non-Muslim women athletes should be separated.

Table 16: *The changing rooms for Muslim women athletes and non-Muslim women athletes should be separated*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	9	8.0	8.0	8.0
	Disagree	5	4.5	4.5	12.5
	Neutral	21	18.8	18.8	31.3
	Agree	20	17.9	17.9	49.1
	Strongly Agree	57	50.9	50.9	100.0
	Total	112	100.0	100.0	

Based on table 16, show that a significant portion supports the separation of changing rooms for Muslim women athletes and non-Muslim women athletes. A majority of 57 participants (50.9%) strongly agree with this idea, while 20 participants (17.9%) agree, indicating a clear preference for separate facilities. Meanwhile, 21 participants (18.8%) are neutral on the matter, suggesting some ambivalence or lack of strong opinion. However, five (5) participants (4.5%) disagree, and nine (9) participants (8%) strongly disagree, showing that a minority is opposed to the idea. Overall, these findings highlight a substantial level of support for creating separate changing rooms, reflecting a desire for facilities that respect the cultural and religious needs of Muslim women athletes.

A prayer room should be provided for Muslim women athletes.

Table 17: *A prayer room should be provided for Muslim women athletes*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	.9	.9	.9
	Agree	16	14.3	14.3	15.2
	Strongly Agree	95	84.8	84.8	100.0
	Total	112	100.0	100.0	

Based on Table 17, a large majority, with 95 participants (84.8%) strongly agreeing and 16 participants (14.3%) agreeing, show clear consensus on the importance of this facility. No participants were neutral or disagreed, and only one (1) participant (0.9%) strongly disagreed. These findings underscore the strong demand and widespread agreement within the UiTM Shah Alam students for a dedicated prayer room to accommodate the needs of Muslim athletes, particularly for Muslim women athletes.

There should be specific training sessions for women only at certain times.

Table 18: *There should be specific training sessions for women only at certain times*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	2	1.8	1.8	1.8
	Disagree	1	.9	.9	2.7
	Neutral	14	12.5	12.5	15.2
	Agree	25	22.3	22.3	37.5
	Strongly Agree	70	62.5	62.5	100.0
	Total	112	100.0	100.0	

Based on Table 18 shows that a majority of 70 participants (62.5%) strongly agree, and 25 participants (22.3%) agree with the idea. Meanwhile, 14 participants (12.5%) remain neutral, and only a small minority

of one (1) participant (0.9%) disagrees and two (2) participants (1.8%) strongly disagrees. These results suggest that a significant portion of the students at UiTM Shah Alam recognizes the importance of providing dedicated training times for women athletes to ensure a comfortable and supportive training environment.

CONCLUSION

In a nutshell, this study examines students' perceptions towards the participation of Muslim women in sports particularly on sportswear, guidelines, and the special needs of the facilities for Muslim women athletes. The results underscore the position of aligning sports participation with Shariah principles, ensuring that sportswear is both modest and functional, that indicated the critical need for Muslim friendly facilities for specific needs of Muslim women athletes. This study offers valuable insights into the perceptions and needs of Muslim women in sports, offering a pathway for future scholarly endeavors and practical implementations to support and empower Muslim women athletes. The study recommends that designing sports attire that complies with Shariah is crucial for all relevant parties including event organizers and sports apparel manufacturers. Sports attire should not only adhere to the principles of modesty and awrah but also be functional and enhance the performance of athletes. By ensuring that the clothing is modest and suitable for physical activities, Muslim athletes can participate comfortably and confidently without compromising their religious beliefs. It is possible to create sportswear that meets these requirements while also being practical and supportive for athletic performance. The sports community, including coaches, teams, and sponsors, should be educated about sportswear's requirements to foster an inclusive environment that respects the religious needs of Muslim athletes. This includes providing gender-segregated spaces for training and competition, ensuring the availability of halal food, and scheduling events in a way that does not conflict with prayer times. By making these accommodations, the sports community can help Muslim athletes fully engage in sports while staying true to their religious obligations. Overall, these recommendations aim to create a supportive and inclusive environment for Muslim athletes. By being cautious about event participation, advocating for compliant sports attire, and ensuring appropriate facilities and accommodations, Muslim athletes can pursue their passion for sports while upholding their faith and values.

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CONFLICT OF INTEREST STATEMENT

The authors agree that this study was conducted in the absence of any self-benefits, commercial or financial conflicts and declare the absence of conflicting interests with the funders.

AUTHORS' CONTRIBUTIONS

Ummi Sofia carried out the study, conducted the data analysis, and prepared the initial draft of the article. Noorul Huda supervised the study process, provided conceptualised the central study idea, and guided the development of the study. Both authors contributed to the review, revisions, and approved the final version of the manuscript for submission.

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