

Hijabers: Fashion Trend for Moslem Women in Indonesia

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Abstract: *Trend of wearing hijab is booming in Indonesia nowadays. Many Muslimah women attract to change their conventional way of dressing into the up-to-date one. They can't deny that this trend also motivate them to change their style. Even, some of them still keep the old fashion style but the other eager to follow the trend. This writing is focussed to reveal the trend of Hijabers in Indonesia by showing one community named Hijabers Community (HC) based in Jakarta. The way this community do the positive action really give influences for the women. The writer will show this trend as a part of cultural studies which is fit with the era, globalization and modernity. The young Muslimah prefer wear hijab with modern and new style, follow the trend but still keep wearing hijab as the syariah ask to do. The style that they follow still lead them to be good Muslimah without leaving the Koran and Hadist. Theory of identity and fashion will be used to analyze this article. The method of close reading and library research is applied in this research. Finally, the writer found that Hijabers Community has constructed values according to their own veil. There is a shift in the value of the veil itself. Hijab first and now has a different meaning. If the first to wear the Hijab is a symbol of female obedience to the teachings of their religion, while wearing Hijab has now become a way of life of its own. Muslim fashion is growing rapidly and emerging models are nice, stylish, and fashionable.*

Key words: *fashion trend, hijabers, Indonesia, Moslem women*

1. Introduction

Hijabers Community (HC) was initiated by 30 young hijabers from various backgrounds who happened to meet at muslimah *silaturakhim* in 2010. They made a group and decided to create a community for hijabers. "We'd like to form a community where we can share, learn about hijab and Islam, so hijabers will no longer think that they are 'alone'. As well as to convince other, that being a hijaber is beautiful, and definitely not to constrain someone from their passion," explained Jenahara Nasution, President of HC. ¹

This community really attracts muslimah women to follow their style in choosing the fashion for muslimah. As the positive impact many people might be more familiar with HC on their fashion statement, as that's their means to reach the young and the result is amazing. More and more young muslimah are committing to wear hijab, inspired by HC. If we may add, nowadays, the decision to wear hijab doesn't solely depend on the mental state of readiness or not. The climate and trend of the hijab tend to sway people's decision on whether they're ready to wear hijab, and they make decision-making process easier.

The positive influence from this community can't be deniable. They are very influential where their fashion statement spread rapidly through internet and social media. In one side, HC has helped to eliminate one problem to those who's considering to wear hijab: "What will I wear after I became a hijaber?" This community applies their role for a factual mode of *syiar* since many young muslimah women still have the problem to decide whether they will wear hijab as an obligation or trend only.

The advance of growth expansion of young muslimah to be a part of hijabers also show there is a tendency that they don't want to miss the growth of muslimah trend. They think by following this style is much better than they do not wear hijab. Risti Rahmadi, a spokeswoman for Hijabersmom, an Islamic community dedicated for young and married female muslim also change her lifestyle. In the previous period, she seldom buys any muslim local product but now she uses halal lipstick, and now it's time to pray when an app on her Blackberry emits Koranic verses five time a day. ²

¹ Taken from <http://www.Femaledaily.com/blog/2012/07/25>

² Taken from: Indonesia 'Hijabers' Shun Wests, Buy Into an Islamic Economy by Angela Dewan, May 23, 2013 <http://thejakartaglobe.beritasatu.com/features/indonesian-hijabers>

There are changing of the consumption pattern in Indonesia now. They are proud to buy local and Islamic fashions, and the elite who buy my pieces use them as status symbols. The rise in consumption is driven by the fast expansion of the middle class as Southeast Asia's top economy booms, notching up growth of more than six percent annually in recent years. Annual per capita income has steadily risen in Indonesia from \$890 in 2003 to around \$3,000 in 2011, World Bank figures show — although millions still live in abject poverty.

As people's spending power grows, they are literally "consuming" their muslim faith "in a very tangible way," according to Greg Fealy, an Indonesia expert at Australian National University in Canberra. "A lot of the pious muslims in the middle class want to show to the people around them they're living pious lifestyles — through their clothes, schools, the shopping they do and the books they read," he said. While there was undoubtedly already a desire for products with a muslim flavor, groups such as the 3,000-strong hijabers hope to increase this trend. The nationwide organization, which takes its name from the traditional Islamic headscarf, promotes products such as Islamic jewellery and halal beauty products. They are in the vanguard of the campaign against western consumerism, most visible in the ubiquitous shopping malls and chains such as Starbucks. One of the examples is the hijabers protested against Valentine's Day, which they believe is encouraging muslim couples to be more physically affectionate in public. Inspired by a Pakistani movement to rename it Hijab Day, they handed out pamphlets in several cities instructing women on covering up. Pro and contra always come up with the new idea, community, opinion and lifestyle. We never can be enemy to be the opposite as long as the arise of this community help the people to face a happy life. The trend meets the trend and create a correlation to embody the life style. Should we think this changing style of muslimah fashion a bad idea? Or should we support this trend in order it can attract the other muslimah women to close their aurat. We do really hope this trend will bring good impacts, the creativity of the designer, the passion of muslimah women to close their performance and also to develop the income for the production to make the trending model that can also attract other muslimah women from other countries. Not all the changing style creates bad impacts, it can also give benefits in many aspects.

2. Contradictory of Hijabers: As a New Identity or Fashion Trend only for Muslimah in Indonesia?

The concept of hijabers for muslim women often questionable and raises doubts among muslim women. This relates to the use of fashion models deemed not shar'ie again. There is a shift in the value of the use of the hijab among muslim women. There is an assumption that hijabers is a group that is constructing conventional values of muslim clothing is becoming more trendy regardless syar'i rules. The center of fashion that is used by the hijabers more appropriately viewed as a popular or mass culture as a result of the influence of modernity. Clothes are often considered to be able to communicate our presence in the community. The previous assumption that applied refer to the style of dress that displays Islamic values deemed more appropriate than prioritizing the harmony between models, patterns and wearer's own clothing.

Hijabers seek to deconstruct the negative views that are often addressed to their group. They seek to make changes in the model, color selection to the harmony between the dress with hijab (headscarf) received a positive response from the muslim women in Indonesia. Hijabers considered capable of constructing a conventional fashion style into a modern muslim woman, more graceful, neat, colorful and makes the wearer has high confidence. However hijabers efforts led by the muslim dress design that is a trend today, Dian Pelangi, deemed not touched all classes in society. There is a shift in the value of the hijab is constructed by women in Indonesia today. Hijab is no longer referring to the veil used by muslim women (such as a headscarf), but the hijab is defined to wear the hijab with a modified way. Hijab becomes a new trend for muslim women in Indonesia. Hijabers Community have constructed the veil according to the values of understanding and their own views. First, it conceived headscarf as a symbol of female obedience to the teachings of their religion, while the veil is now interpreted as part of the lifestyle. There is a significant shift in the value of the use of hijab today.

In accordance with the understanding of identity which is understood as social processes determined by the social structure. Identity is then maintained, modified, or even reshaped by social relationships. Identity is one of the keys of subjective reality dialectically connected with the community. In contrast, identities produced by the interaction between organisms, individual awareness, and social structures react to the social structures that have been granted, maintain, modify or reshape them.

According to Stuart Hall (1990), identity essentially divided into three different concepts: 1) The enlightenment subject is the concept of man which is subject to a centralized, unified individual, the subject is human nature to inherit what is said to be a variety of reasons (reason), awareness (consciousness), and action (action) which is the center of everything that concerns the essence of self is called 'identity' of a person. That basically everyone has a desire in him to determine his identity not to accept the resignation of identity because there is a dominating or ruling; 2) The sociological subject is a subject (individual) resulting from the relationships that occur in the social area. The concept of identity in connecting what is called "the inside" as a private area and "the outside" as a social area. Subjects who previously had a stable and unified identity will next be fragmented not only one but several identities which can sometimes lead to a contradiction or identity "unresolved identities". Established the identity of the "interaction" that occurs between themselves and their social environment. Subjects remained basically have something essence within them called "the real me", but it is increasingly formed and modified because there is a process of dialogue that is continuous with the cultural world "the outside" as well as the identity offered to him; 3) The Post-modern subject is the identity of a definition that must be approached through a historical rather than a "science" of biology. Subjects are assumed to have different identities in different times. Identity is not what ignites inside or itself; Cultural mapping is what is called social class, gender, sexuality, ethnicity, race, and nationality has provided fact firmly places for individuals in social life actually differentiated on the basis of everything that is discontinuity, fragmentation, and dislocation. Identity owned by selves and taken from birth to death is actually the construction of ourselves with the construction of a satisfactory understanding of themselves (construct a comforting story) or "narrative of the self" about ourselves.

The veil in Islam is derived from the word meaning "jalaba" means collect or bring (Adlin, 2006). Hijab is a cloth that covers the entire aurat cover a woman's body except the face and hands (Shihab, 2004). In terms of Lisanul Arabic Dictionary Arabic, scarf or hijab means that women wear wide clothing to cover the head, chest and the back of the body (Mandzur, Lisanul Arabic). Closing the genitals itself is a mandatory injunction for women, written in the Qur'an genitalia An-Nur verses 30-31, and confirmed in a letter al-Ahzab verse 59 (Al-Mahalli, 2003). Thus, close the aurat for women is the main thing.

The new identity through hijabers deemed not improve the appearance of the new identity of muslim women on the contrary even obscure the values of moslem syar'i. In the present context, the hijab is not only a symbol of the identity of muslims but the hijab is also a symbol of identity, status and power of someone. In the modern muslim society in Indonesia, the hijab is more often associated with upper-class lifestyle, cannot be applied to all women. The use of hijab also has a tendency not used to cover the head, neck to chest. But the hijab is used now only refers to a modified hijab. The main focus in for the fashionable, mix and match, matching between the hood and all the accessories that are used as bags, brooches, necklaces, bracelets, sunglasses, shoes, belts and so forth. The shift value from the trend in using hijab for muslim women Indonesia is considered very fast, once only meant as a symbol or a religious identity but is now synonymous as part of modernity

2.1. Hijabers: Between The Contradiction And Gaining Profit

Apart from the assumption that the emergence hijabers do not have a positive impact or otherwise, but it is recognized by the proliferation of models and fashion muslim hijab increasingly diverse is useful to present the positive side. Muslim women increasingly have much alternative choice in appearance and dress, but it also stimulates the growth of various types of small and medium enterprises (in Indonesia called UKM) engaged in the apparel industry home in the community. Muslim fashion developments bring a passion for creativity and automatically economy also evolved.

It is undeniable fashion muslim clothing in Indonesia is growing rapidly and emerging fashion models are stylish, nice and fashionable. As a result, each occurrence of a trend would be taken as positive or negative as well as the emergence hijabers which was initially regarded as a momentary trend, but now got tremendous appreciation and durable. Hijabers not appear momentarily kept disappearing in the Muslim fashion map in Indonesia but its presence increasingly exist and can turn many entrepreneurs new Muslim dress well on a small scale, medium to large. Everything is of course closely related to Indonesian women who have a tendency to follow the cultural trend that is popular in a period of time. The values of culture and religion mixed together to form a new identity of Muslim women.

The positive impact of showing this trend is persuading a new class of consumers to buy Islamic more than just shopping habits. This way is to combat a rising tide of western influence that threatens to erode traditional muslim values. They see western consumerism as inextricably linked to a rash of imported social ills, from greater sexual promiscuity to increased alcohol consumption, and believe Islamic consumerism can be a counterweight. The increase of hijabers trend, changing the lifestyle of halal product also develop the growth of economy in Indonesia. Designers are increasingly coming up with clothing and jewellery with an Islamic twist, including pieces that rival high-end, imported goods from the likes of Chanel and Louis Vuitton. In an affluent South Jakarta suburb, jewellery designer and “Hijaber”, Reny Feby displays glittering \$500 (385-euro) brooches that women can pin to their headscarves, and also has more expensive items such as a diamond ring for \$50,000. “Fifteen years ago, no one wanted to buy my jewellery because it was seen as too Muslim, and I used ‘proudly made in Indonesia’ as my tagline,” said the 42-year-old, wearing orange beads and an electric-blue headscarf.

In addition to the positive side that came up with the movement of the economy to a more positive direction, the trend Hijabers also raises other negative effects, namely increasing consumer culture. Muslim women are as if racing to look fashionable and elegant in order to gain recognition among the group without considering the simplicity of the rationale and foothold in Islam.

2.2. Fashion As Communication

We should not forget that fashion is often also could be a means of communication, as expressed by Malcolm Barnard (2009), clothing is used to demonstrate the social value or status, and people often make an assessment of the social value, based on what is used by the other person. Fashion is not only about clothes, but also as a mechanism or ideology that applies to almost every period of the modern world, from the late Middle Ages and the period thereafter. Fashion and clothing is cultural in the sense that both are ways in which a group to construct and communicate its identity.

Both are ways to communicate the values and identity of either group to another group to the members of the group itself. Fashion and clothing is communicative as both a non-verbal way to produce and exchange meanings and values. Therefore, culture and communication is very closely related to, because culture can be called as a communicative phenomenon relating to wider matters and status are introduced and explained in terms of ideology

2.3. Conclusion

The emergence of a new trend basically always raises two opposite opinions. Likewise, the hijabers brings the two sides, positive and negative as the reaction of Indonesian women who like or dislike the presence Hijabers Community. If a muslim woman could still use the hijab based on religion, the Koran and Hadist, and keep trying to look clean, neat and elegant while they also pay attention to the syar’i style and appearance, I guess with the presence or absence of Community Hijabers we will still be able to perform fashionable with what we are. Development trends will always come and go, like it or not, want to follow it or not, the important thing is to stay stylish in accordance with the contents of our income in order not to push ourselves by wasting the money, time and mind

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