

Research Article

The Halal Fashion Concept: Islamization or Commercial Activity?

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ORCIDYeni Susanti: <https://orcid.org/0000-0001-5094-1624>**Abstract.**

The consumption of halal fashion in Indonesia increases yearly. In 2021, the consumption of halal fashion by Indonesian Muslims was recorded at 20 billion USD. The study aims to determine whether the purpose of the halal fashion concept is a part of Islamization or a commercial activity to make a profit. This library research was done by collecting data and information through research results, journals, books, and materials related to the research problem. Findings show that the halal fashion concept applies Islamic values to fashion which then becomes a commercial activity and make profit since business in halal fashion is promising.

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1. Introduction

12,7 percent of the worldwide population is in Indonesia(1). This huge population makes the growth of the Islamic economy in this country increase rapidly. This growth is supported by the high interest of Moslem designers to design Moslem fashion and also the existence of some events like Indonesia Islamic Fashion Consortium (IIFC), Indonesia Islamic Fashion Fair (IIFF), Modest Fashion Project (MOFF), and Moslem Fashion Festival. These events show the creation of a Moslem designer. Based on the data from (2), the biggest segment of the halal industry market is food, 43%; then followed by fashion, 23%, and media/entertainment, 23% as it can be seen in the following table:

From the economic side, the fashion halal industry has become the biggest contributor to Indonesia's creative economic growth. From 2012 – 2016, the halal fashion industry was one of the 10 main export commodities in the country. While in 2019, Indonesia recorded 8,3 billion USD for halal fashion exports. In the country itself, the consumption of halal fashion in Indonesia increases yearly. That is why in 2021, the consumption of halal fashion by Indonesian Muslims was recorded at 20 billion USD.

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TABLE 1: Percentage of Halal Industry Segmentation.

No	Segment of Halal Industry	Percentage
1	Food	43%
2	Clothing	23%
3	Media and Entertainment	23%
4	Tourism	8%
5	Pharmacy	7%

Source: KNEKS, 2022

Different from halal tourism which got rejected by the society in some provinces, halal fashion gets a special place. If in the past wearing hijab or halal fashion was considered ancient or out of date, currently young people, well-educated Moslem women make halal fashion modern and attractive. Even non-Moslem customers have started to wear halal fashion as their option for outfits. A shift in the use of modern Moslem show in some countries like Turkey and Bangladesh is revealed in research by (3).

Regarding the explanation above, we can conclude that halal fashion has become one of the halal industry segments in supporting the economy of Indonesia. This paper tries to analyze how the halal fashion concept in Indonesia; does it aim to make a profit as a commercial activity, or to be a medium of the Islamization process that unconsciously cannot be felt by the public?

2. Literature Review

2.1. Halal Fashion Concept

Islam is a comprehensive religion managing its people's lives from the simplest part to the most complex thing including fashion. Halal fashion can be interpreted as fashion style suiting Islamic principles such as a. Prohibition for men wearing gold or silk; b. Not wearing an outfit transparent and showing the body curve; c. Do not resemble men's clothing for women and vice versa; d. Do not resemble the clothing of pagans; e. Clothing is not in the form of *Syuhrah*.

Halal fashion has to cover the proportions of pleasure, superiority, and equality in place of a portion of their identity enlargement plan, and make a good benefit for their trade (4). Halal fashion products should meet the principles in dressing as mentioned earlier. This turns into one of the halal ways of life like some aspects in beauty, jewelry and luxury goods, automotive, interior, art, and cultural products (5). In determining halal

fashion product, the raw resources taken must be halal, the manufacture and loading method are not assorted with prohibited or unhygienic resources, and the circulation route must be based on the advantage of the people and the principle of justice. The steps of manufacturing halal fashion process, from upstream to downstream, guarantees the consumers everything is accordance with standards of certification in this country, Indonesia, regulated by DSN MUI/LPOM MUI.

2.2. Islamization Process

History of Islam in Indonesia is initiated by the islamization process. Debate on the issue of when, where and who firstly spreads Islam in Indonesia still continues until now. This process has objective for every man to embrace Islam as a guidance of life in the world and hereafter. The process of islamization in Indonesia covers 6 ways through trade (trade path: Muslim merchants joint trade from the West, Southeast, and East of the Asian cape because of the busy trading activity in the 7th century), marriage (marriage between Muslim traders and noble kids or the king's offspring is considered profitable), education (formal and non-formal educational channels carry out Islamization run by *kiai*, *ulama* or teacher), *sufism* (hindus local people are taught Islam which is comparable to their previous religion to make Islam itself understood and accepted easily), arts (Islamization is conducted by performing wayang, Sunan Kalijaga is famous for this arts), and politics (Kings having political influence also participated spreading Islam in his area).

2.3. Commercial Activity

Halal fashion industry no longer will be the same with mainstream fashion industry in presentation and style of clothing. Based on halal fashion business, it should be underlined that this activity spreads a new paradigm to the government where making maximum profit is not the only goal of this business but making sure spiritual achievement is applied. As a business organization, a company based on the Sharia principle is expected to be able to instill Islamic values in its operational activity. There are two reasons for someone to choose halal fashion, religious and cultural reasons. Some programs like Modest Fashion Project (MFPOP), and Modest Fashion Founders Fund (MFFF) encourage halal fashion businesses in Indonesia to fulfill the needs of a fast-growing halal fashion in the world. This business is also supported by designers such as Dian Pelangi, Vivi Zubedi, Ria Miranda, Zaskia Sungkar, and many other local brand

designers. This business is promising since the customers are not only in Indonesia but also abroad.

3. Methods

Library research methods were conducted in this research. Two sources of information, primary and secondary, are collected to get information. Primary data is taken from article collection in the media discussing statements of stakeholders. Secondary data is from journals, articles, books, and news about halal fashion. The approach used by the author in this research is qualitative as the findings were not got and processed by statistical techniques nor using quantification.

Building an abstraction according to the components collected is the aim of collecting data. Data analysis is applied in this research by carefully interpreting and collating data found (6). After collecting data from the government in regulations regarding halal fashion, describing and interpreting data became part of the analysis.

4. Results and Discussion

4.1. Halal Fashion

In a narrow perspective, the production of halal products is usually associated with food and industry processes. With the development of knowledge and need, halal products appear in various fields like cosmetics, pharmaceuticals, health products, hygiene products, logistics, packaging, and others (7). Fashion products become one of the concerns of the halal industry in this country. Halal Fashion must meet the sharia criteria in dressing as follows:

Prohibition for men wearing gold and silk. According to hadith, some Moslem scholars agreed that wearing gold and silk for men is haram, but it is halal for women.

The material of fashion is not transparent and shapes the body. The objective of fashion is to cover aurat (intimate parts) and avoid slander for women. Halal fashion must be loose and not slim fit size (8)

Woman does not resemble man's fashion and vice versa. Prophet Muhammad (PBUH) curses man resemble women and women resemble man in their way of speaking, behaving, walking, dressing, etc.

Do not resemble infidel's fashion. The aim of this prohibition is worried it will give a negative impact on creed, faith, and morals (9)

Fashion is not in the form of Syuhrah (sensation). Syuhrah is used to get attention from others and show he/she is superior (arrogant)

Halal fashion trend nowadays is not only in veils or cloth but also in accessories, shoes, and bag that support the performance of Muslims. Some religious leaders in Tahfidziya PBNU of East Java worry about the development of halal fashion regarding the material, whether it already adjusted the sharia or not, despite the halal fashion concept is not as difficult as food and cosmetics.

4.2. Islamization

Islam comes and accepted in Indonesia through six paths. These six paths are trade, marriage, sufism, education, arts, and politics. Through halal fashion, unconsciously customers especially non-moslem accept the halal fashion concept by wearing it as their lifestyle eventhough they are still with their faith. Halal fashion does islamization through trade and arts. It can be said trade since halal fashion is a product that must be bought first to get and there is a transaction in it between customer and seller. While through arts, halal fashion is designed by local and famous designer, through their arts talent, creative imagination and hands, beautiful fashion is made and able to amaze and attract customer moslem or non-moslem. Non-moslem customers ignore that the fashion conspet is made for moslem. The talent of designer in designing the fashion is able to impress all the customers, reglress of their religion

4.3. Commercial Activity

Halal indicators of a product have been ruled by the MUI as a halal certification institution in Indonesia. When a product applies for halal certification and fulfills the halal indicators set by MUI, halal certification can be issued. This certificate convinces and protects customer from haram ingredients and process. Halal product certification in the business climate is able to give customers confidence in using the products. However, some designers in designing the fashion still do not follow sharia criteria in dressing like using the transparant material, shaping the body. This is still done by some designers with some reasons: First, some designers are minimum knowledge of Islam, so when they design they do not follow the sharia criteria in dressing. Second, some designers are quite good of knowledge in Islam, they design fashion out of sharia criteria to expand the market of customers, not only moslems but also non-moslems. If the market of customers is more expanded, the more money will be earned.

5. Conclusion

Halal fashion is part of economic development. It becomes promising and prospective business that continuously grows as the market segmentation is not only for Moslem. Halal fashion also shows how Islam rules the aspect of dressing when it is designed and followed the sharia criteria consistently.

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