

Conference Paper

Muslim Fashion Trends: Analysis and Perspective

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Abstract

Indonesia has the largest country with the Muslim population in the world, where many Muslimah (women Muslim) wear the hijab. At the present time, Muslimah are attracted to change their conventional style into the modern way of dressing hijab. It caused the Muslim fashion to grow fast and the designs to grow fashionable. The aim of this study is to analyze the Muslim fashion trend in Indonesia, and how to make Indonesia as a center of Muslim fashion in the world. To express the phenomenon of the Muslim fashion trend in Indonesia, an analysis was performed through a qualitative approach. Data were collected through interview, observation, and literature study that is related to the Muslim fashion trends. The informants of this research are the fashion designers focused on Muslim outfits. Muslimah dress or hijab became a cultural identity and communication, which means not only to carry out their religious orders but also to make them look fashionable.

Keywords: Muslim fashion trend, cultural identity, communication, hijab

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1. Introduction

The development of Muslim fashion as of late has increased. This can be seen from the data that is published by the industrial government who states that until mid-September 2016, from 750 thousand small to medium industries in Indonesia, there are as many as 225 thousand which produces Muslim fashion (1)(2). Sandy also states that Indonesia, even though it is only 20% from the total industry that are exported, but this places Indonesia as the “top five” in the Muslim country organization of the world in exporting Muslim fashion, after Bangladesh, Turkey, Morocco, and Pakistan.

One of the party that has many influences in this field is the General Directorate of Medium and Small Enterprise or otherwise known as MSE. Industrial government that has supported this field are technique technical guidance programs, assistance from experts, as well as machine and equipment assistance. General Directorate of MSE in their display also stated that the five main challenges in developing the fashion

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industry in Indonesia today are raw materials, technology, human resource capabilities, marketing and capital (1).

Other than the government, vocational education in university level, especially in fashion design, also contributes to the success to reach the target which is to make Indonesia as the standards for Muslim fashion in 2020. It is hoped that there are seeds of young designers who are competent to create the latest Muslim fashion trends from the new graduates of this fashion field. As a result, Indonesia will be the trendsetter for Muslim fashion that will be followed by other countries. If every party that are involved in the Muslim fashion world work together, then the chance for Indonesia to be the criterion of Muslim fashion word will be wide open.

According to the theories of fashion costume and fashion history (3), for centuries every individual or society has worn clothes or other body ornaments as a means of non-verbal communication that shows profession, gender, household status, social class, or level of wealth.

Mode is a form of freedom in expressing thoughts, contents of the heart and also a sign language and symbols that non-verbally communicate about an individual or group. Also, mode is one of the things that distinguishes one individual from another, because clothes, accessories and other body ornaments are very easy to be known by others in an instant.

Islam encourages Muslim women to wear Muslim fashion the differentiates them with the non- Muslims. Islam gives us a clear provisions in the Qur'an as a guide for all Muslims in dressing. But In reality, today there are many types of Muslim fashion that are not in accordance to what Islam depicted in Al-Quran. Muslim fashions, apart from being a means of maintaining the views of lust, also gives influence in the social perception and behavior of a person to keep trying to be in the Islamic rules.

Scarves for women in Islam serves as a coverage for the body when mingling with men, not showing beauty, and not wearing jewelry except to certain parties.

2. Methods

This research was conducted using qualitative method. It can be viewed as a solution which integrated with a set of practice and arranged clearly to solve the problems in real situations (4). It also produced and processed descriptive data, such as; interview transcripts, field notes, pictures, and video recording (5). There are three Indonesian designer as informant. The interview focused with their perception about trend Muslim fashion and how to make Indonesia as a center of Muslim fashion in the world at 2020.

3. Results

The foundation of Muslim fashion only used as a necessity in terms of religion. But since many prominent artist such as Ida Royani and Ana Rufaidah started wearing Muslim fashion as a style and a trend, Muslim fashion has taken a popularity increase. In wearing a Muslim fashion, there are religious rules which must be fulfilled such as covering the whole body except face and palms and not showing curves. This is also the emphasis of the informants that the main Muslim dress is to fulfill religious principles, as DM said:

"The majority of Indonesians are Muslim, so in dressing they must follow the rules in religion".

A similar statement was also delivered by RM:

"Muslim clothing must refer to the rules of our religion and culture, such as hijab must be long or robe-shaped".

In fact, this instance are also a positive matter because the style of Muslim fashion are already diverse, from the syar'i and there's also contemporary, modest, and many more. Muslim clothes are close to life style but also automatically builds in terms of religion and builds awareness using Muslim clothes, and to follow the concept of religion. Although there are still some contradictions, and assume that in religion the clothes worn should not be too attractive.

The real problem that arises when Muslim clothing does not include any religious value, it will be easily accepted by the public, and probably worldwide. But it cannot be said to be Muslim clothing, but rather modest fashion, because if the modest coverage is wider and anyone can use it. With Muslim clothing, there are limitations in religion that must be obeyed. Actually, this matter is still a pro-contra, Muslim clothing, will be brought to religion or more into a life style. DM said:

"Actually clothing itself should not be" religious "; if it is associated with culture, and the identity of a fashion, clothing should be neutral or impartial".

Desire, wish, and the level of affinity of the public towards fashion push designers to continue creating and producing in big quantities and fast pace. This is also the case with a young fashion designer named RM, the public are quick at following the development of Islamic fashion and are also enthusiastic. Unfortunately, with the rapid advancement, Islamic fashion still has a sporadic impression according to IM. IM states that Islamic fashion is still following the trend and not focusing on the artistic values, this

shows that the models of the clothing are still similar between producers/designers. If a trend is made, a lot of Islamic fashion designer follow them, as the influence of trend decrease so does the designers as they do not have their own uniqueness. There should be a mapping or a dividing of peculiarity between designers.

Living in the globalization era facilitate the merge of western and local culture, added with social media as a platform that connects people from all over the world. With this, modernization in Indonesia causes the widening of Islamic fashion.

This is also connected with a statement that Indonesia is to be made one of the centers of Islamic fashion in the world. However, has Islamic fashion from Indonesia fulfill the criteria of clothing at an international level? According to designer IM, if a foreigner takes an interest to Islamic fashion in Indonesia, that is one of the standards fulfilled, but the criteria is not as simple as that.

Muslim fashion may be understood as a more explicit ideological phenomenon. This may be seen from the long hijab, hijab scarf with special motifs, dresses or long robes and various elements of extreme Muslim fashion with a closed design, which is an ideological message to the aesthetic values of the dominant class. The development of Muslim fashion which is currently dominant with the content of local wisdom adds to the variation in the growth of Muslim fashion. However, this is the subject of research on the background of Indonesian designers in using local content in their collections.

Application of local content in collections of Muslim fashion designers is currently varied. As shown at the International Islamic fair, the 2016 International Fashion Showcase, the Moslem Festival, Indonesia Fashion Week 2017 and other designers' personal shows. These designers display their collections with a blend of traditional original fabrics, one of which the designer Jenahara revealed that it is not easy to process ulus because traditional fabrics have high artistic value so that processing cannot be arbitrary, cutting the cloth must also be careful. So how do designers pour in their collections without losing the meaning of the fabric itself? According to DM, one of the members of the Indonesian Ethnic Designer Community said there were some designers who used original traditional fabrics, there were also only traditional motifs that were modified and then used printing techniques. There are several reasons, for example, the price of original fabrics is expensive, and the process is long, similar to what was said by the RM Designer who raised the songket Sumatran motif as one of his inspirations as a motif in his clothing collection which was modified with abstract motifs with printing techniques. RM said that the role of trying to make the collection using traditional techniques with craftsmen, but because the old process and not in

accordance with the needs of the market is finally done by printing techniques but still does not eliminate its peculiarities.

4. Discussion

Indonesian Muslim fashion tends to be too extreme when taken into religious terms and will be wronged. If not brought into terms of Muslim fashion religion will be more free, because fashion itself is broad. Or if the goal is to be used as a fashion product, and to do business in Muslim fashion, or bring Muslim clothing in accordance with religious rules. There are two different things, if for lifestyle, do not carry the elements of religion. It should focus more on life style, business, and as an industry whose purpose is to prosper others.

Associated with current technological developments, where now everyone can easily influence the thoughts associated with Muslim clothing themselves. Likewise, the role of young people is also influential. So that there is a change, many young people are wearing Muslim fashion because others can judge and think that Muslim clothes are cool, and fun. Finally, the assumption that wearing a hijab will look cool, which ultimately diminishes their religious values because of their different intentions. This can also be said to be a positive thing, namely strengthening religious values or even negative, namely to undermine religious values.

The role of social media is also a matter that influences the idea of fashion trends that are the center of attention of consumers. The designers can find ideas from modes that are the topic of the trend. Why does social media need to be considered? From the results of the analysis conducted by Muhammad R Nisma (Prapanca Research) in newspaper article by Triananda K.(6), said there was no specific data on the number of women wearing the hijab but in his presentation, it was stated that every day there were 5447 conversations about Muslim clothing on social media. Besides that, when viewed from the survey results on the google search engine about Muslim clothing, 77% came from Indonesia, 16% from Malaysia and 2% from England and India. Thus, it can be said that the market share in Indonesia for Muslim clothing is large enough that it is very possible for other countries to follow the development of clothing in Indonesia.

Today's society is aware of fashion needs that are more than just dressing, but also stylish and trendy. Clothing is one of the communication machines or means of communication in society, consciously or unconsciously we can judge someone's personality from what they use. Like Muslim clothing, the need to fulfill the obligation as

a Muslim is also followed by the desire to be able to appear according to the personality they have.

5. Conclusion

From the findings and discussion above it can be concluded that in following the fashion trends in general and Muslim clothing, designers must keep abreast of religious rules, norms and rules in dress. Living in the age of globalization facilitates foreign cultural mix with local culture, coupled with the existence of the internet as a media that directly connects people with life out there. Thus, the process of modernization in Indonesia led to the presence of Muslim culture as a new lifestyle, a lifestyle that was initially adopted by some young people, then developed to this day and at the same time shows that globalization plays a major role in the spread of Muslim culture throughout the world, though not at the same time.

In addition to making or creating Muslim clothing, designers should be compact not to just make clothes. The point is that there is uniformity in terms of models, motives or colors and has a more advanced and creative vision so as to create a trend that is characteristic of Indonesia. Existing cultural diversity can also be used as an idea in creating fashion trends without leaving the main rules of dress in religion.

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