Religion, Clothing and Modernity (The Influence of Elzatta and Rabbani on the Development of Indonesian Muslim Fashion)

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Abstract

The development of Muslim fashion trends plays a role that is always in demand by various Indonesian people as a symbol of the identity of a modern lifestyle. Today's fashion trends not only include casual wear but also permeate Muslim fashion styles, especially the hijab. The modernization of the Muslim clothing industry is currently growing rapidly, even Muslim women's clothing has become a separate trend in Indonesian people's clothing. The development of Muslim clothing proves that modernization is inevitable and includes the lifestyle of a country. Clothing as the latest cultural phenomenon is a manifestation of human needs and has artistic-entrepreneurial value, which has respect, beauty, and strength. In addition, there is a selling point in the context of the success of marketing, and advertising that appeals to consumer desires and has a symbol of social recognition. The existence of Elzatta and Rabbani consistently, their contribution and role is quite large, it is proven by always upholding Islam. A profession that requires hijab users to always know the development of Muslim fashion, and must be active and creative in finding out to create hijab trends with attractive clothing. This makes the designers of the two industries an icon that represents hijab fashion in Indonesia. The method used in this research is qualitative research with a case study approach and data collection methods through two primary and secondary data, with interviews, observations to Elzatta and Rabbani, as well as documentation from libraries, journals and others. By using social change theory, modernization theory, and lifestyle theory. The results showed that the existence of modern Muslim clothing as a religious identity in the fulfillment of the Islamic creed but became a fashion trend that only refers to the covering of aurat. As for the identity of the wearer, the clothing creates a new identity for the wearer, which is no longer a religious identity but rather an identity of modernity and popularity, namely wearing the hijab with a modern style in addition to wanting to look more fashionable and following trends. As owners of hijab products, Elzatta and Rabbani have the orientation of the hijab command to develop innovations from the latest creative lifestyle ideas and produce hijab and clothing products that can be accepted by the market.

I. Introduction

The uniqueness of an individual's life must be seen from the part of a religion that places religion in their lives in the general public. Religion is a helper of human existence created by God in carrying out his life. Religion will affect gatherings and ethnic gatherings. The basis for the entry of religion is a direct result of the problem of power,

which is considered higher than the power that exists in him, so that it looks further from where the origin of the forces that exist in nature, such as mountains, oceans, sky and others. Each individual must understand their role in civic affairs, religious beliefs, and how human life should be lived. (Audi, Robert., 2020)

Moreover, what is more, when they cannot focus on it, they are worshiped because they believe in power. Nature has unprecedented power and can sustain thousands, even large numbers of individuals, so religion seems to be a human endeavor. to approach overwhelming power. exist in nature such as mountains, oceans, sky, etc. (Laode Monto Bauto, 2014)

From the perspective of social science, the main concern of religion is its capacity for society. The existence of religion is expected to play an active role in solving various problems that occur among the people. Religion is not just a symbol of obedience, let alone stop at verbal formalities. Hopes for religion can be answered if the understanding of religion uses not only a theological approach but also requires other approaches that are operationally conceptual and can provide answers to problems that arise. The origin of religion is the framework that directs the arrangement of beliefs in the truth and love of God Almighty.   Today's clothing serves as a cover and protective layer of the body and as part of one's personality to appear more different. Elements of society experience very fast and large changes due to the impact of the existence of different media. The media provide data but also shape imitative behavior as a model for media messages. Imitation behavior includes the way of speaking, the way of articulation and speech to the way of dressing (Sinung Utami Hasri Habsaria, 2015). The development of fashion trends is always in demand by various groups of people as a symbol of the identity of a modern lifestyle. Fashion trends now include casual wear and permeating Muslim fashion styles, especially the hijab.

Modernization in sociology refers to a change from a less developed or less created state to something superior with the hope of achieving a more advanced, better, and prosperous life. Modernization does not only concern material aspects but also perspectives that are no less important such as attitudes, behavior, and others (Ellya Rosana, 2015).

Indonesian people dress. The development of Muslim clothing proves that modernization is inevitable and includes the lifestyle of a country. Fashion, as the latest cultural phenomenon, is a manifestation of human needs and has artistic-entrepreneurial value, prestige, beauty, and strength. Besides that, there is a selling value in the context of the success of marketing and advertising that appeals to consumer desires and has a symbol of social recognition (Meinhold, R., 2013).

Like it or not, this life has entered the era of technology, where the era of globalization, openness, competition and world competition demands *"lifestyle"*, especially the younger generation, which plays a large role in this demand. Where the development of the *lifestyle* has become an integral part of modernization. Indeed, modernization needs to be carried out by adjusting to the times without forgetting religious values, traditions, and norms. Because the fashion industry plays an important role, given the future, Muslimah clothing will be included in the creative economy that is suitable for Indonesians. Indeed, it is necessary to build a partner who appears sometimes want a deeper relationship around issues of trade, investment and economic growth in Indonesia (Runde, Daniel F. 2018). Economic growth is still an important goal in a country's economy, especially for developing countries like Indonesia (Magdalena and Suhatman, 2020).

The fashion industry in the future has a very bright future. Currently, hundreds of millions of people worldwide, whether in Indonesia, America, or Asia, are in the process of rising to the middle class, which is full of lifestyles with the term *lifestyle*. Moreover, do not let fashion development, especially in Indonesia, let go of religious values, cultural roots and traditions being crushed. The vast improvement in communication technology has made the world a *"global village,"* allowing all regions of the world to get data from various regions. The globalization of Islam took place through the advancement of TV and extensive communication. Also, a new Muslim feels like an individual from a global community (Brenner, 1996). The reorganization period in Indonesia, which began in 1998, provided different opportunities, including the opportunity to dress for Muslim women and wear the hijab. Hijab is generally not worn by women in certain circles, such as Islamic boarding schools and social institutions. However, it has begun to be worn by all levels of society, from various backgrounds, from bottom to top. Hijab has also begun to enter the design world with various models and styles that are well known in the design world. Various emerging trends in the design world. Extensive communication through the media plays an important role in promoting Muslim trends created through demonstrations by experts, celebrities and government officials. The community also imitates this model from the mass media, which reflects the wide display of communication, making the hijab a part of the well-known culture.A clear perspective when it comes to wearing the hijab should be seen as an essentially moderate and moderate choice from the start. A clear perspective on the presence of the hijab can also be seen in various discretionary dialogical choices in particular and subjectivity to the science of jurisprudence. These two clear perspectives are needed to deal with market demand for clothing with character. Clothing will reflect the personality. What is meant is clothing that has a certain religious subjectivity. A clear depiction of subjectivity will provide a broad assessment of society.The hijab faces a belief when combined with trends that occur in a particular society, and there is also a clear perspective in dialogue with the relevant one. Then again, the hijab suffers from a lack of belief when there is something that is not by certain people's judgments in addition to a moderate dogmatic perspective, causing a conflict of different judgments, which are then translated through hijab products from Elzatta and Rabbani companies. The assessment of the two hijab products is a reason to see the quality of a clear perspective and modernization demographics in shaping the beliefs and performance of each individual.

Hijab is a way of dressing that Muslim women must wear. So that the impression of the hijab makes a Muslim woman carry out her religious observance with good Islamic qualities based on the Qur'an (Nurzihan Hassim, 2014). This depends on the main motivation to protect sensitive body parts (aurat) as stated in "QS. 24:31, 7:26, and 33:59". (Chandra Suparno, 2016) Normative dress in Islamic personality must be seen from several expressions such as hijab, headscarf, and niqāb. The sincerity of the hijab in a multicultural society faces fluctuating conditions. Hijab Elzatta and Rabbani as the human reality that reacts to the primordial spirit of modernity. Protection of women's rights to wear the hijab (QS. 33:59), physical and mental protection (QS. 24:31), how to use the hijab (QS. 33:53), knowledge of self-restraint (QS. 33:33), and restrictions clothes according to age QS. (24:60) is Islamic normativity in the characteristics of the ethical tradition. Elzatta's normativity responded to this in her vision: "To become the largest Muslim fashion brand and a trusted center of excellence in the trade of veils and accessories in Indonesia". The inclusion of the editor of Muslim clothing is Elzatta's consistency in responding to the normativity of the hijab in Islam. One evidence of Elzatta's enthusiastic response to some of the verses mentioned above is evidenced by the

high interest of the people who visited Elzatta, reaching 206,838 visitors in June 2016. (PT. Bersama Zatta Jaya data in 2017)

Hijab Rabbani responds to the normativity of the five verses with evidence from research Sukendro and friends stated that the nuances of *sharRabbaniat* hijab had a dominant value of 55.7%. (Gatot Sukendro, 2016) This proves that religious normativity through the five verses is translated into Rabbani hijab products and applying-designing the *shar*ing. Another thing that has become a humanitarian response from the Rabbani company to the five verses mentioned above is the use of the editors, Rabbani, Amry Gunawan and Nia Kurnia, as the founders of the Rabbani company deliberately using the editorial taken from QS. 3:79 in the hope that it can be a source of income and livelihood. For the family.Qur'an.

Problem Formulation

A several problem identifications were considered when deciding the direction of this research. This can be addressed by determining the problem formulation category in the form of the problem of how the modernity of the Muslim fashion industry makes the hijab *fashion style* initiated by Elzatta and Rabbani a product brand that can accept various ages and social statuses?

II. Research Method

The methodology used in this paper is a special effort in noting the purpose of writing previously described to gain or discover new knowledge. The study in this paper is classified in more than one way, which is presented systematically because the context is researching to solve problems in carrying out research, such as the type of data organization, approaches and writing techniques in a systematic way.

Judging from the purpose of this paper, there is an exploration carried out by studies carried out in field research, more precisely with field studies, to obtain the important information so that it can be proven true *(* Carol A. Bailey, 2006). This writing starts from the facts that exist and is known by many groups, who will later be accounted for (Nurhasanah, 2013). This research stems from existing clues and is already known to many people, which will produce a new theory later.

The method used in this research is qualitative research with a case study approach and data collection methods through two primary and secondary data, with interviews with employees, hijab users, observations of Elzatta and Rabbani, and documentation from journals, theses, literature and research. This qualitative method prioritizes data in general and others by using social change theory, modernization theory, and lifestyle theory. The results showed that the existence of modern Muslim clothing as a religious identity in the fulfillment of the Islamic creed became a fashion trend that only refers to the closed genitalia.

The paradigm of qualitative research is carried out through an inductive process, namely departing from specific to general concepts, conceptualization, categorization and descriptions are developed based on problems that occur in the field (Conny R. 2010). Descriptives can play a key role in highlighting the existence and level of problems that can stimulate intervention and actions that lead to policy change. The descriptive qualitative approach is based on evidence of experience and knowledge. The method used in reasoning or thinking based on something specific leads to the general. This makes inductive a generalization method. The forms of the formulation of the research problem were developed based on research according to the level of exploration (Sugiyono, 2010).

The field research in question has been planned for quite a long time. First, knowing the location of the branches of the Rabbani and Elzatta companies in Tangerang district and South Tangerang City. Second, knowing the interaction of hijab sales. Third, look at the views of the public in general and the consumers of Rabbani and Elzatta hijab in particular regarding the qualifications of the two products in question. Fourth, look at the respondents' religious views on existence.

The library research in question is a variety of information that is important in determining the level of clarity based on the perspective on the existence of the hijab. The use of *library research* here is also intended to see religious views on the progress of modernity in Muslim women's clothing in the hijab sector so that the existence of the hijab as a *fashion style* has become the current national style of the products of the Rabbani and Elzatta hijab companies so far. Personal exploration in question is based on field information and library information through deductive thinking.

III. Results and Discussion

In the modern era like now, all the developments of the times, from technology to fashion developments, are growing rapidly due to the increasingly advanced globalization process. Etymologically, modernization is something new, like some other words, derived from Western languages that have been used and entered into Indonesian. Initially, in the West, this modernization was a movement that emerged between 1650 and 1800 AD. A period is known in European history as *The Age Of Reason or Enlightenment*, namely the worship of reason (Khaeruddin, 2002). Fashion style means rational progress in all fields and improving people's living standards as a whole and evenly (Harun Nasution, 2000). This modernization theory is intensively in developing and developed countries to catch up they are in the face of globalization (Globalisasi, 1990), including Indonesia. Based on the identification of problems, modernization enters to change the paradigm of society for a better socioeconomic life. Modernization is not substantial to be opposed if it still refers to the teachings of Islam. Because Islam is a universal religion that will not shackle people to be advanced but must be guided by Islam. Therefore, modernization is a must for Muslims for its practical use and because Islam contains modern values.

What is called modern values nowadays, all contained in Islamic teachings that Islam does not accept, are to identify something modern as something western with all kinds of implications. Besides that, Islam also rejects negative and pathological access to the misguided life of modern industrial society in the name of true modernity. Values such as hard work, high respect for time, an attitude of expertise (appreciating) the importance of technical skills and expertise), education, democracy, fashion trends that follow trends, and others are included in the values of modern life. Unconsciously, many follow the times. Not only modern clothing, which follows the times starting from the model, selection of fabrics and others that make Muslim women interested in wearing them. Muslim clothing can be seen as a part of religion and culture. According to Bungin, religion is a social system created by its adherents. At the same time, the notion of culture is the overall pattern of outward behavior, namely a way of acting that is imitated repeatedly and inwardly, namely a way of thinking that allows social relations between members of a society (Burhan Bungin, 2006). It is a complex pattern of outer and inner behavior adhered to by its adherents.

The influence of the media plays an important role in this modernization era, whether it is print media, electronic media, or the latest media, namely online media. Media is a strategic means to spread modern culture. Thus, Muslim women's identity began to erode

and be replaced with modern culture. Muslim women who cover their genitals in modern times are a way to cover their genitals without leaving the "modern" element in it. Consciously or not, such a fashion style is not taught in Islam. There is a sense of wanting to cover aurat but wanting to look slang in the eyes of the public.

Clothing is used as a statement about a person. Even if it is a person who does not care about clothes, people in a certain environment will interpret that someone who wants to show a message from their clothes. The way a person dresses certainly characterizes his physical appearance. Religious values, habits, environmental demands, and comfort values all of which affect the way of dressing (Deddy Mulyana, 2008)

Islam then orders Muslim women to wear Muslim clothing that distinguishes Muslims from non-Muslims. Islam provides clear provisions in the Qur'an as a guide for all Muslim women in dressing. About the hijab being part of Muslim dress, it turns out to foster prejudice against Muslims, thereby encouraging continued discrimination against Muslims in all social fields and negatively affecting efforts to integrate Muslims in this perspective, the hijab becomes a real and symbolic act of resistance to the demonization of the West and Muslim domination (Peter O'Brien, 2016) Hijab is seen as a social phenomenon that is rich in meaning and full of nuances. The hijab functions as a language that conveys social and cultural messages in the socio-religious realm. At the beginning of its appearance, the hijab was an affirmation and formation of one's religious identity. For example, the hijab has become a fundamental symbol with ideological meaning for Christians. For Catholics, the hijab is part of a symbol of womanhood and piety. In the Islamic movement, the hijab has an important position as a symbol of Muslim obedience, identity and resistance. If you look at the development of the hijab among Indonesian Muslim women today, it seems as if the hijab only belongs to Islam. Hijab is considered an identity for Muslim women despite the controversy (Fadwal el-Guindi, 2006). Hijab is still debated as a symbol of Islamic women's clothing (Ratna Wijayanti, 2017). They are all influenced by Western styles of dress, not only current trend clothing but also Muslim fashion, clothing and hijab models. Indeed, Islam never dictates, let alone forces its people to wear what kind of clothing model should be worn for her. However, as a Muslim woman, she must obey the rules and teachings of Islam that have been determined, namely by covering her aurat.

The understanding and practice of Islam further believe in the historicity of Islam, i.e., Islam, as it was practiced at the time of the Prophet, reflects the eternal truth as well as the historical circumstances which correspond to that time but are no longer valid. The primacy of conscience of individuals and Muslim communities based on social responsibility, equality, and freedom is easy and is compatible with modern democratic norms of change, even very large changes, reflecting changes, social conditions, and historical circumstances. (Cheryl Benard, 2003) Important for stability and to reduce political violence, countries where women are empowered are much safer (Rahat Raja); apart from that, they can elevate the status and dignity of women in the eyes of Allah SWT and society. In several hadiths, it is forbidden to boast about worn things. Allah SWT hates arrogant people who can be thought about and studied deeply. Allah alone, the owner of the universe, is never arrogant to his creatures (Abdul Aziz Marzuq Ath-Tharifi, 2017).

The use of Muslim clothing is indeed an identity for a Muslim woman. However, people's views on Muslim clothing are divided into two groups. The first group is the majority group. They are a group of Islamic women who always follow the development of fashion regardless of the provisions of the Shari'a in covering the genitals. They think that Muslim clothing is ancient, outdated and so on. The second group is women who wear

Muslim clothing rigidly without regard to the importance of fashion because, so far, the term model has the connotation of ignorance.

In addition to these two groups, there is a collection of Muslim women who feel called to dress Muslim according to the demands of the Shari'a. However, they are not ready to distance themselves from the growing fashion of women wearing Muslim clothing. According to Islamic law, wearing an attitude of da'wah bil hall (with attitude) is one of the efforts to shape a person towards moral perfection. Moreover, now the use of Muslim clothing has become a trend among the public.

In the past, it may have been more common to see people wearing Muslim clothing only on major religious holidays such as Eid al-Fitr or Eid al-Adha. However, nowadays, we often see people wearing Muslim clothes. Fashion and various colors make Muslim clothing now in demand by many people. According to the Marxist method, the reproduction of the dominant ideology and its neoclassical budding took place mainly by the de-historicalization of social science either by emphasizing discontinuity, everything is the same as it is now, or by emphasizing formal or unrealistic, continuity: human beings who like to consume insatiably throughout history (Ali Kadri, 2016)   Along with the increasing public appreciation of Muslim clothing. Rabbani and Elzatta are here to bring the concept of Muslim clothing with various styles that are more modern and *fashionable*. Starting from the style of dress to the use of hijab that looks unique and beautiful to look at but still by the Shari'a. The existence of clothing is a synonym of the word clothing. According to the dictionary, clothing or jewelry is also interpreted as protection from hot and cold weather. As for what is meant by clothing, it can be defined as everything we wear from head to toe. In this case, it means:

a. All objects that are attached to the body, such as clothes, sarongs, trousers and long cloth, are all objects that complement the clothes we wear. Useful for the wearer, such as scarves, hats, gloves and belts.
b. All objects and their use add beauty to the wearer, such as hair ornaments, necklaces, brooches, bracelets, and rings which are commonly known as accessories (Abu Zahra, 2008)

Likewise (different meanings of hijab) also happen to Muslim women who like to use other media to inform the latest Muslim fashion trends. The need to understand the meaning of fashion hijab so that hijab users have a good understanding of hijab from a religious point of view so as not to be misguided in displaying fashion hijab by religious sharia. Companies that are engaged in the hijab fashion industry, both Elzatta and Rabbani, can be used as a hijab fashion industry that inspires readers in the mass media and adapts their production to the needs of the Indonesian people from various circles.

The use of Muslim clothing today with its fashion characteristics is better known as the hijab. Syi'ar or da'wah is the basis for hijab fashion to make publications as a medium of communication by displaying hijab fashion that is always interesting. His profession related to the hijab industry, such as models, Muslim fashion designers, Muslim magazine article writers, and also public relations for Muslim fashion users, were also the initial reasons for deciding to use the fashion hijab. A profession that requires hijab users always to know the development of Muslim fashion, making the hijab fashion industry, such as Elzatta and Rabbani, be active and creative in finding and creating hijab trends with interesting fashion. This makes the two industries' designers icons representing hijab fashion in Indonesia. In developing various motives of existence, namely in the use of her fashion hijab, she wants to show her uniqueness in the mix and match of Muslim clothing with a blend of world fashion trends and her wearing hijab.

IV. Conclusion

Hijab seems to have become a trend among women, especially in Indonesia. Alternatively, at this time, it can be said that the hijab trend has become a new culture in Indonesia because more and more media are raising about the hijab trend. From these descriptions and explanations, it can be concluded that this research was conducted based on the prevalence of Muslim clothing which experienced a significant process of acceptance as a fashion trend among Indonesian people, including urban communities. Modern Muslim clothing is a religious identity in the fulfillment of the Islamic creed but a fashion trend that only refers to the covering of aurat. As for the wearer's identity, the clothing creates a new identity for the wearer, which is no longer a religious identity but rather an identity of modernity and popularity. There are other identity factors, namely market recognition of the fashion brands used by Elzatta and Rabbani on the identity of the wearer, economic factors and globalization's impact. Elzatta of South Tangerang City and Rabbani of Tangerang Regency's consistent contribution and role is quite large, as evidenced by always upholding Islam. As owners of *branded* hijabs, they have goals and da'wah orientation in using the hijab. When they are obsessed with da'wah in the command to wear the hijab, they are increasingly thinking about developing innovations from creative ideas and producing hijab products that the market can accept to cover their genitals accordingly with the commands of Allah and the guidance of the Qur'an and Hadith. The results of these innovations created hijab fashion with modern hijab models that all groups can accept according to their interests, both young people, namely school students, college students, productive age as employees and parents, apart from the various positive things that have been obtained due to the development of the fashion hijab. It turns out that it is also inseparable from the skeptical view of Muslim women who use Muslim clothing that is slowly disappearing. Now a separate social class and fashion hijab have become part of the lifestyle of Muslim women in this modern era. There is an element of da'wah conveyed regarding Islamic religious knowledge in addition to the use and development of good communication media in conveying culture and certain phenomena. This study also seeks to reveal the motives of fashion hijab users in using publications as a medium of communication. Building and developing the hijab fashion industry can be used as a *lifestyle* and is an integral part of modernization. However, modernization must be carried out without forgetting the religious values, traditions, and norms that exist in Indonesia. Understanding of hijab fashion as a positive development from the use of hijab which is considered old-fashioned and unattractive, become an attractive Muslim fashion clothing and makes Indonesia an *icon* of Muslim fashion in the world which has a wide variety of models, styles, color combinations that make Muslim clothing in Indonesia has its peculiarities. Elzatta and Rabbani continue to establish consistency in religious practice by remaining committed to honestly conveying the advantages of their products, not lying and deceiving, and being wise in conveying promos to consumers with sentences that have weight with their da'wah values and struggle through the new hijab fashion models. Based on Islamic law. Moreover, provide opportunities for the community to grow into a strong and independent business, opening up new economic jobs for the surrounding area.

Suggestion

In the findings of this study, there are still many shortcomings due to the author's limitations in conducting this study, so the results obtained do not represent the theory as a whole. For this reason, the author suggests that further research related to this research can further develop the findings and compare the data obtained in the field so that further

research can better describe the success of Islamic da'wah related to religion, clothing, and hijab modernity which is already accepted by the public. most people and has become a fashion trend, because it is time, but it must be understood that in the coming year and in the following years the hijab trend will continue to experience developments depending on the understanding adopted by women. If the hijab is understood as a fashion trend, then by itself everything will change according to the upcoming hijab fashion trend. So this hijab is understood as the obligation of a Muslim woman to her Creator, it has become a necessity even though the years have changed and the hijab fashion trend has changed, every Muslim woman will not remove the hijab from her body. And the fashion hijab in Indonesia also seems to have an unfavorable impact and is considered to eliminate the sacred value of Muslim women's obligations to cover their genitals, which makes the fashion hijab as if it only shows the worldly and materialistic side of the modern Muslim lifestyle.

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