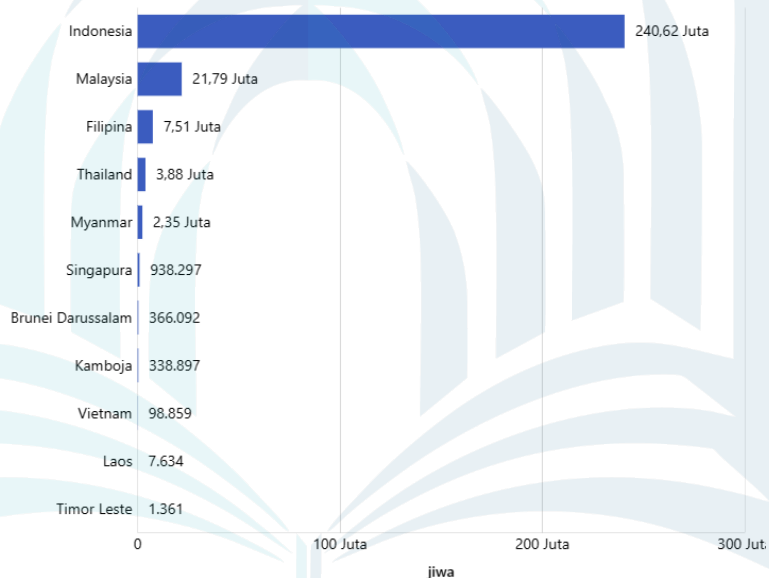


CHAPTER I

INTRODUCTION

1.1. Background of Study

The halal fashion industry has become a major concern in recent years, especially with consumers' awareness of the need for clothing that can be adapted to religious principles and moral values.¹ This is in line with the global trend towards awareness of healthy, sustainable and religiously-compliant lifestyles.²



(Source: The Royal Islamic Strategic Centre (RISSC))

Figure 1: Total population of Muslims in Southeast Asia (2023)

The graph above shows that Indonesia is the country with the largest Muslim population in Southeast Asia, even on a global scale. In The Royal Islamic

¹ Agus Suaidi Hasan and Baitul Hamdi, "Perkembangan Dan Tantangan Halal Fashion Indonesia Dalam Menjadi Produsen Utama Industri Halal Global," *Al-Azhar Journal of Islamic Economics* 4, no. 2 (2022): 71–83, <https://doi.org/10.37146/ajie.v4i2.134>.

² Muhammad Choirin and Ahmad Helwani, "Inovasi Dakwah Untuk Penguatan Kesadaran Keagamaan: Studi Pada Komunitas Muslim Kelas Menengah" 7, no. 2 (2024): 28–41.

Strategic Studies Center (RISSC) report entitled *The Muslim 500: The World's 500 Most Influential Muslims 2024*.³

Muslim fashion plays an important role as an integral part of the halal fashion industry.⁴ This transformation of Muslim fashion is a process of change from efforts to ensure that Muslim fashion not only meets the standards of modesty and halalness but is also aesthetically⁵ appealing as well as a process that takes place gradually in accordance with global model trends. As in research by Viola Thimm (2021), explaining that transformation refers to the change in abaya design from a simple and sharia-compliant traditional form in the Arabian Peninsula to a more colorful and decorated fashion in Malaysia.⁶

Indonesia has made it into the top three in the 2023 Global Islamic Economic Indicator (GIEI), up from fourth place in 2022, behind Malaysia and Saudi Arabia. This achievement, released by Dinar Standard in Dubai on December 26, 2023, shows the positive results of the government's efforts in strengthening the Halal Product Guarantee (JPH) ecosystem. In addition, the Halal Product Guarantee Agency (BPJPH) is improving certification services with AI and blockchain technology, and strengthening the quality of halal human resources. The SGIE 2023 report also notes Indonesia's great potential in the global halal product market which reached USD 359 billion in 2022 and is projected to grow to USD 492 billion by 2027.⁷ The data shows that Indonesia has the opportunity to become

³ Cindy Mutia Annur, "Populasi Muslim Indonesia Terbanyak Di Asia Tenggara, Berapa Jumlahnya?" *Databoks*, 2023, <https://databoks.katadata.co.id/datapublish/2023/10/19/populasi-muslim-indonesia-terbanyak-di-asia-tenggara-berapa-jumlahnya>.

⁴ Lokot Zein Nasution, "Penguatan Industri Halal Bagi Daya Saing Wilayah: Tantangan Dan Agenda Kebijakan," *Journal of Regional Economics Indonesia* 1, no. 2 (2020): 33–57, <https://doi.org/10.26905/jrei.v1i2.5437>.

⁵ Vina Zahratul Hayat, "Persepsi Glamor Dan Elegan Bagi Para Pencinta Fashion Halaman Pengesahan Skripsi Persepsi Glamour Dan Elegan Bagi Para Pencinta Fashion," 2018.

⁶ Viola Thimm, "Muslim Fashion: Challenging Transregional Connectivities between Malaysia and the Arabian Peninsula," *TRaNS: Trans-Regional and -National Studies of Southeast Asia* 9, no. 2 (2021): 117–28, <https://doi.org/10.1017/trn.2021.1>.

⁷ Badan Penyelenggara Jaminan Produk Halal, "Indonesia Masuk Tiga Besar SGIE Report 2023, BPJPH: Penguatan Ekosistem Halal Makin Menunjukkan Hasil Positif," *Kementrian Agama*, 2023, <https://bpjph.halal.go.id/detail/indonesia-masuk-tiga-besar-sgie-report-2023-bpjph-penguatan-ekosistem-halal-makin-menunjukkan-hasil-positif>.

the center of the global Islamic economy. Indonesia's success in SGIE 2023 is a momentum to continue to strengthen the halal ecosystem in the form of food, fashion, pharmaceuticals, cosmetics and so on, and encourage sustainable Islamic economic growth.

In the halal fashion industry, Indonesia has a strong textile industry, including in producing Muslim fashion.⁸ The transformation of Muslim fashion in Indonesia involves companies creating designs that are more modern and in line with the development of global fashion trends.⁹ With the increasing awareness of fashion, product quality, and increasing purchasing power, Indonesians are increasingly acting as a potential market for Muslim fashion products.¹⁰ The transformation of Muslim fashion in Indonesia is the result of a dynamic interaction between producers and consumers.¹¹ Producers strive to meet consumers' needs and tastes by providing innovative and quality products, while consumers provide feedback that guides the development of the industry.¹²

Overall, the evaluation of Muslim fashion transformation shows two tendencies that are considered opposite, namely as a positive progress that brings a modern impression and improves the quality of life, such as research by Vera Utami, Ernita Maulidia, Esty Nurbaeti and Cholilawati (2019).¹³ However, not all transformations have a positive connotation. Although initially considered as a symbol of adherence to religious teachings and fulfillment of sharia, some people

⁸ Regina Putri Listyadewi, "Pengembangan Industri Halal Fashion Melalui Konsep Ekonomi Sirkular" 3, no. 1 (2023): 38–46.

⁹ U H Dini, "Diplomasi Budaya Indonesia Melalui Fashion Muslim Di Amerika Serikat Periode 2015-2020," *Repository.Uinjkt.ac.Id*, 2022, [https://repository.uinjkt.ac.id/dspace/handle/123456789/62983/1/Ulfa Hayyan Dini.HI.pdf](https://repository.uinjkt.ac.id/dspace/handle/123456789/62983/1/Ulfa%20Hayyan%20Dini.HI.pdf).

¹⁰ Anne Charina and Dinna Charisma, "Mimbar Agribisnis: The Effectiveness Of The Implementation Of The Halal Value Chain (HVC) Ecosystem" 9, no. 2 (2023): 1858–78.

¹¹ Sri Wigati and Prilaku Konsumen, "Perilaku Konsumen Dalam Perspektif Ekonomi Islam Oleh: Sri Wigati (Dosen Fakultas Syariah IAIN Sunan Ampel Surabaya)" 01, no. 01 (2011): 22–39.

¹² Melly Sitorus and Ani Faujiah, "Peluang Industri Kreatif Fashion Halal di Indonesia," *Proceedings of International Conference On Islam Education Management and Sharia Economics* 4 (2023).

¹³ Vera Utami et al., "Muslim Fashion Trends: Analysis and Perspective," *KnE Social Sciences* 3, no. 12 (2019): 596, <https://doi.org/10.18502/kss.v3i12.4130>.

observe that the use of Muslim fashion has undergone changes to become more diverse and fashionable,¹⁴ and sometimes the standards of size models, materials produced and clothing designs to meet the demands of model trends that sometimes often violate sharia principles.¹⁵ As in the research by Lini Yuliza (2021) which has shown the results that habits in the social environment have unconsciously influenced the popularity of wearing Muslim fashion among teenagers and changed its original function to cover the awrah.¹⁶

The transformation of Muslim fashion from a more shar'i style to one that is less and less in line with sharia principles is a phenomenon that reflects the complex dynamics of the modern fashion industry.¹⁷ In the beginning, Muslim fashion was designed with the main purpose of covering the awrah in accordance with Islamic teachings. The design tends to be loose, covering the whole body, not using transparent and tight materials. However, along with the times and the influence of globalization, the style of Muslim fashion has undergone a significant transformation. The development of Muslim fashion trends, models or designs that only follow trends, fashion, and prioritize beauty, however, are not in accordance with the provisions of Islamic law.¹⁸ This causes a lack of conformity with sharia principles. One of them is the pressure from the market and fashion trends that often encourage producers to create designs that are attractive and in accordance with

¹⁴ Fatimah. Az Zahra, "Fenomena Hijab Modis Dan Hijab Syar'i (Studi Fenomenologi Di Kalangan Mahasiswi Universitas Muslim Indonesia Makassar)," *Repositori*, 2018, 145, <http://repositori.uin-alauddin.ac.id/id/eprint/12360>.

¹⁵ Niken Amalina Setiyani Risma Cahya Nariti, "Evaluasi Penggunaan Hijab Pada Muslimah Yang Tidak Sesuai Dengan Syariat Islam," *Angewandte Chemie International Edition*, 6(11), 951–952. 4, no. 1 (1967): 5–24.

¹⁶ Lini Yuliza, "Trend Berpakaian Masa Kini Mengubah Fungsi Busana Muslimah Di Kalangan Wanita Muslim," *Jurnal Pendidikan Profesi Guru Agama Islam* 1, no. 1 (2021): 1–12.

¹⁷ Lukman Hakim, "Dinamika Hijrah Di Indonesia: Dari Transformasi Spiritual Menuju Gerakan Sosial," *Jurnal Sosiologi Agama Indonesia (JSAI)* 5, no. 1 (2024): 13–33, <https://doi.org/10.22373/jsai.v5i1.3993>.

¹⁸ Herma Santika, "Nilai-Nilai Pendidikan Dalam Etika Berpakaian Wanita Muslimah (Perspektif Al-quran Surat An-Nur Ayat 31)," *Rabit : Jurnal Teknologi Dan Sistem Informasi Univrab* 1, no. 1 (2019): 2019.

consumer desires, but sometimes many violate sharia restrictions related to awrah.¹⁹

Research by Lini Yuliza (2021) found that many Muslim fashion products on the market do not meet the standards of modesty and halalness set by sharia. This research shows that the habits that exist in the social environment have unconsciously influenced the popularity of wearing Muslim fashion among teenagers and changed its original function to cover the awrah.²⁰ Meanwhile, researchers by Daniel Tumpal H Aruan and Iin Wirdana (2020) showed that there is great potential in the global Muslim fashion market, with significant growth every year, and concluded that Muslim fashion is an attractive market for fashion marketers and designers, with religiosity being an important factor in influencing consumer attitudes and purchase intentions.²¹

In addition, there are also challenges in understanding and applying *satr al-awrah* where sometimes there are differences in interpretation between stakeholders in the Muslim fashion industry.²² This can cause the transformation of Muslim fashion to be unclear in determining the appropriate boundaries in fashion design. The influence of outside cultures and trends into the Muslim fashion industry can also lead to conflicts between the need for fashionable appearance and Shariah compliance.²³ Therefore, it is also important to ensure an approach that

¹⁹ Lisa Nurani and Hendri Hermawan Adinugraha, "Consumer Preferences in the Selection of Muslim Fashion Products in Indonesia" 2, no. 2 (2022): 104–13.

²⁰ Yuliza, "Trend Berpakaian Masa Kini Mengubah Fungsi Busana Muslimah Di Kalangan Wanita Muslim."

²¹ Daniel Tumpal H Aruan and Iin Wirdania, "You Are What You Wear : Examining the Multidimensionality of Religiosity and Its Influence on Attitudes and Intention to Buy Muslim Fashion Clothing," no. April (2020), <https://doi.org/10.1108/JFMM-04-2019-0069>.

²² Muhammad Zaenal Abidin Dhika Amalia Kurniawan, *Pengantar Pemasaran Islam (Konsep, Etika, Strategi Dan Implementasi)*, 2018.

²³ E S Rahmawati and M Aprilyanti, "Metodologi Fatwa Kongres Ulama Perempuan Indonesia (KUPI)," *Kupipedia.Id*, 2022, 1–12, https://kupipedia.id/images/b/b5/Metodologi_Fatwa_Kongres_Ulama_Perempuan_Indonesia_%28KUPI%29.pdf.

combines market, cultural and religious aspects to create fashion designs that remain attractive while still adhering to sharia principles.

Consumers have a significant role in determining model trends, as consumers are the ones who ultimately choose and purchase products.²⁴ Consumers take inspiration from celebrities, influencers and other model trends to determine clothing styles. So, although the producer industry provides goods according to consumers' interests, the transformation of Muslim fashion cannot be separated from the influence and interaction between producers, celebrities, influencers, and Muslim consumers.²⁵ All these parties interact with each other and contribute in the form of more evolving model trends.

Thamrin city or Thamrin City Mall is commonly referred to as the largest Muslim fashion shopping center in Jakarta, precisely located in central Jakarta, which is located \pm 150 meters from the Indonesian hotel roundabout and \pm 300 meters from the Tanah Abang market which is located on the street. Thamrin boulevard. Thamrin City is a shopping center located in the heart of downtown Jakarta which is surrounded by apartments, residences, hotels, and business centers. Most of the Muslim fashion MSMEs are located on floors D1, D, 3A and 5 of Thamrin City Mall. The number of active MSME stalls in Thamrin City is \pm 5000 while the number of Muslim fashion MSMEs there is \pm 3500 stalls.

Previous research on the transformation of Muslim fashion has explored various aspects of this change. For example, Viola Thimm (2021) emphasized the change of abaya from a traditional form to a more modern and aesthetic fashion, reflecting cultural dynamics and trends in various countries such as Malaysia. Research by Vera Utami et al. (2019) shows that the modernization of Muslim fashion has brought positive impacts in improving the quality of life, while Lini Yuliza (2021) reveals that these changes are not always in line with sharia

²⁴ M.M. Ela Elliyana S.E. et al., "Perilaku Konsumen," no. March 2024 (2022).

²⁵ Christophorus Indra Wahyu Putra and M Fadhli Nursal, *Perilaku Konsumen* (Rena Cipta Mandiri, 2022).

principles, especially in the context of fashion trends that are more fashionable but less in accordance with the rules of covering the awrah.

However, there is a significant research gap in understanding the interaction between variables such as the principle of *satr al-awrah*, the development of Muslim fashion, and the influence of market culture and religion. While previous studies have discussed the transformation of Muslim fashion in general, few have specifically explored the interaction between producers, consumers, and influencers in relation to the fulfillment of sharia standards in modern retail markets. Therefore, this study seeks to fill the gap by focusing on how these variables interact with each other in the context of halal lifestyle trends, as well as how the interaction between market culture and religion in shaping sharia standards.

This research has a close relationship with Muslim fashion products in the context of halal lifestyle. Because, halal lifestyle does not only include food, but also the way a person dresses and lifestyle in general such as the high demand for Muslim fashion in accordance with the latest trends, innovation in clothing design, and the influence of social media.²⁶ While the relationship with the *satr al-awrah* perspective is also very close. Because, in Islam, the concept of *satr al-awrah* is a fundamental principle in dressing to fulfill the Islamic principle of dressing modestly and covering the awrah.²⁷ So that researchers give the title in this study is **Transformation of Muslim Fashion as Halal LifeStyle in the Perspective of *Satr Al-Awrah*: Study on Products Sold in Thamrin City Mall Jakarta.**

1.2. Problem Formulation

Based on the description above, the research problem will be formulated as follows:

²⁶ Hendri Hermawan Adinugraha and Mila Sartika, “Halal Lifestyle Di Indonesia,” no. April 2019 (2023), <https://doi.org/10.21274/an.2019.6.1.57-81>.

²⁷ Wanda Anisa et al., “Analisis Pengetahuan Aurat Tubuh Menurut Islam Pada Anak Tunanetra” 2, no. 1 (2023): 862–69.

1. How is the transformation of Muslim fashion in halal fashion products at Thamrin City Mall Jakarta?
2. How to analyze the concept of satr al-awrah on the transformation of Muslim fashion as part of halal lifestyle at Mall Thamrin City Jakarta?

1.3. Research Objective

In accordance with the formulation of the problems that researchers take, the problem objectives of this study can be seen as follows:

1. To find out the transformation of Muslim fashion in managing product sales as a halal lifestyle at Thamrin City Mall.
2. To find out the application of satr al-awrah concept in Muslim fashion transformation as part of halal lifestyle at Thamrin City Mall.

1.4. Research Benefits

Through this research is expected to provide benefits, among others:

1. Theoretical benefits

Could you please provide insights on the transformation of Muslim fashion as Halal Lifestyle on Product Sale in Thamrin City Mall in the perspective of satr al-awrah.

2. Practical benefits

- a. For MSMEs, this research is expected to help MSMEs at thamrin city mall in understanding the best way to process the business they have and can support the halal fashion industry and increase their sales, this can result in increased income for MSMEs at thamrin city mall in helping to compete in an increasingly competitive market.

- b. For researchers, it is hoped that it can be an input in adding and expanding knowledge related to the Transformation of Muslim fashion on Product Sales as a Halal LifeStyle at Thamrin City Mall from the satr al-awrah Perspective.

1.5. Writing Systematic

The writing system of this research is divided into four chapters, where each chapter has several sub-chapters. The general description of this research is:

1. **Chapter I Introduction**, this chapter explains the background, problem formulation, research objectives, theoretical and practical benefits of research, literature review, theoretical framework, research methods in the form of research design, data sources, data collection techniques, data analysis techniques and writing systematics which in this introduction become the basis of the discussion that will be reviewed by the author.
2. **Chapter II Literature Review and Theoretical Framework**, This chapter contains a literature review and theoretical framework that discusses the general discussion in the form of Muslim fashion transformation and the concept of *satr al-awrah*.
3. **Chapter III Research Methods**, This chapter will explain the research methods used, including the type of research, type of data, data collection techniques, and data analysis techniques.
4. **Chapter IV Research Results and Discussion**, In this chapter, the researcher will explain about the research data presentation which contains *thamrin city mall* profile, accessibility, and *thamrin city* as a Muslim fashion center. As well as data analysis that describes the transformation of Muslim fashion and the concept of *satr al-awrah*.
5. **Chapter V Closing**, consisting of research results and recommendations