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## Commodification of Islamic Hijab and Fashion Trends

Cut Munawara<sup>1\*</sup>

<sup>1</sup>Universitas Islam Negeri Ar-Raniry

<sup>1</sup>cutmunawara98@gmail.com

### Abstract

The development of the times, many aspects have changed, one of which is hijab. Now hijab is one of the fashions that is in demand by women with its simple and easy-to-use model, especially with the spread of hijab tutorials with various models, and the important thing is that hijab is a trend in this era. The purpose of this study is to describe the factors that encourage female students of Ar-Raniry State Islamic University to use hijab and the tendency of female students of Ar-Raniry State Islamic University to use commodified hijab. This research is field research using descriptive qualitative approach. To complement the results of the research the author also uses literature review. Furthermore, to collect data the author uses observation, interview and documentation methods. The data that has been obtained is analyzed descriptively and draws conclusions. The results of this study indicate that there are three factors that encourage female students of Ar-Raniry State Islamic University to use the hijab, namely because of their religious beliefs, the existence of Qanun and parental demands. Then there are also three reasons for the tendency of female students of Ar-Raniry State Islamic University to use the commodified hijab, namely the model, social class and comfort.

**Keyword:** Commodification, Islamic, Hijab, Fashion Trend

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\*Corresponding author. Universitas Islam Negeri Ar-Raniry

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## INTRODUCTION

Hijab is the term used to describe the act of covering the aurat with a head covering. Women can be recognized by the message sent by their appearance or by the hijab they are wearing because it serves as a symbol of communication and identity for them. The purpose of the hijab is to conceal areas of the female body that should not be exposed when participating in community activities. Women initially did not take to the hijab very well. Hijabi women are stigmatized as being ugly, traditional, and even backward. Hijabs are rarely worn by women; instead, they are often reserved for special occasions like weddings and funerals.

Hijab is one of the numerous things that have altered as a result of modernization. With its straightforward and user-friendly designs, hijab is currently one of the trends that women are looking for, especially with the spread of hijab tutorials featuring a variety of models. More importantly, hijab is a fashion in this time period.

Among women, the hijab culture is flourishing. The hijab is currently a status symbol as well as a representation of Islamic identity. However, wearing a hijab is a prestige symbol. One factor that raises a concern is how the hijab fashion trend is swiftly able to bring about changes in people's life when it was previously seen of just as a religious sign or identity. Hijab has undergone considerable adjustments since it was once perceived as something that stopped them from being nice. They can maintain their sense of style while fulfilling their commitments by donning specific hijab styles.

On the one hand, the hijab phenomenon is viewed positively because it promotes covered clothes while yet being stylish. On the other hand, a lot of people think that the phenomenon of hijabi people is an attempt to downplay the requirements of the hijab itself. Finally, for some people, wearing the hijab becomes a necessary component of a modern way of life. It appears that society has evolved into a consumer society, which indicates that capitalism has been successful in persuading consumers to utilize things for the exclusive profit of producers.

Dian Pelangi, a talented young designer, invented the hijab. One of the group's founders, Dian Pelangi, is a Muslim woman who wears the hijab. This group of people goes by the name of Hijabers Community, and it was this group that first used the slang term "hijab." Hijabers Community was founded on November 27, 2010, in Jakarta.

The slang hijab was first used by this society; it was extremely stylish and eventually caught on among women. This ultimately inspired women to wear the hijab as a fantasy of enjoying another style of clothing. Hijab is thought to be able to convey the desire to be a contemporary shalihah. Numerous well-known brands started to overtake all retailers, including malls and boutiques that sold Muslimah-specific clothing. In addition, there are some tailors who take hijab stitching particularly and use different models to match their attire and makeup.

Muslimah clothing businesses have appeared in the market sector to meet the demand for the hijab. These boutiques are in such high demand that they are now a successful enterprise. These shops occasionally employ well-known artists to persuade customers. Of course, wearing a hijab costs money. Due to the great level of consumer interest in the hijab, designers are vying to make it as fashionable as possible. As

a result, consumers do not care that it is pricey. Although hijabs are currently sold at much lower prices in wholesale locations, consumers will be more interested in hijabs created by renowned designers to make class relations obvious.

Karl Marx defined commodification as the act of giving something with no economic value value, and how this might lead to the replacement of other social values with market values. Although commodification does not seek to create movements or forms that go against preexisting religious ideas, it does frame the hijab as a good that, through religious functions, is transformed into a commodity fit for consumption in society.

Hijab has evolved into a trend from its original meaning as a religious symbol and demonstration of obedience. Hijab is a fashion accessory that keeps up with the latest styles and trends. Numerous ladies design hijabs in a variety of models and styles due to religious awareness and fashion needs. Hijab-wearing women are no longer viewed as being outmoded, which is beginning to change. Fashion is the evolution of trends that shift with the seasons. similar to how the hijab is evolving with the times.

The first Muslim lady in Indonesia to wear the hijab is believed to have done so, however the precise timeline of the hijab's creation is unknown.

When the Syarif Mecca group had the chance to visit Sri Ratu Zakiatuddin, they were astounded by how stunning Banda Aceh was and how the royal guard was made up of female warriors galloping horseback. The horse was dressed in gold, silver, and suasa decorations. There was nothing that went against Islamic law, and the soldiers behaved extremely formally. A shawl with or without a ciput was used as the hijab in the 1990s, and in the 2000s, wearing the hijab around the neck became fashionable. Today's hijabs come in full color and feature a variety of themes and new styles, allowing women to maintain their sense of style and present themselves in a unique way.

Aceh is renowned for its Islamic law, which governs all facets of daily life by incorporating Islamic principles. Aceh is granted unique autonomy, specifically regional restrictions; before Qanun No. 11 of 2002 was published, not all women wore the hijab. All Muslim women in Aceh are required to wear Islamic dress, according to Qanun No. 11, which was published in 2002 and controls several areas of prayer, aqidah, and Islamic propagation. The hijab is changed from a commodity (product) into both a need and a desire. All demographic groups, including female students at Ar-Raniry State Islamic University, use or consume the product on a large scale.

The author's preliminary study turned up various publications that address hijaber, including: Hasanuddin University's Faculty of Social and Political Sciences student Riski Indah Purwati claimed in her thesis, *The Commodification of the Use of the Headscarf Among College Students*, that wearing a headscarf has recently developed into a trend and way of life in Indonesia, along with the growth of headscarf communities. In the Indonesian market, Muslim clothing with varied hijab styles has a high rating score.

According to One Restia Yuniar's thesis on the impact of jilbab use on class XI students at SMA Negeri 1, Jatisrono Wonogiri, a jilbab is a garment used by Muslim women to conceal their aurat. A woman of noble character might have her behavior and personality shaped by a jilbab that is worn with awareness.

Noor stated that the development of the hijab model can be anticipated to be a phenomenon that emits two caps, namely positive caps and negative caps, in Dwita Fajarnianie's skripsi titled *Commodification of the Use of Jilbab as a Lifestyle in Muslimah Magazine (Semiotics Analysis on Rubik Mode Magazine)*. *Jilbab and Human Self-Identity Study by Noor Awalia the Case of Perception of Shifting Self-Identity of Solo Muslimah Hijabers in Surakarta City* asserts that Muslim women in Indonesia are now beginning to understand the necessity of covering their aurat by donning the hijab, and that the hijab has now crossed the boundaries of students and students to become a trend for Muslim women from various circles.

According to Yasinta Fauziah Novitasari's thesis *Jilbab as a Lifestyle (Phenomenological Study of the Reasons Women Wear Hijab and the Activities of Solo Hijabers Community)*, the growth of the Hijabers community in Indonesia has caused many Muslim women who did not wear the hijab in the past to decide to do so because the hijab is now perceived by the general public as a trend. Programs including fashion workshops, make-up lessons, hijab classes, fashion displays, Muslim fashion bazaars, and charity initiatives are available to the headscarf-wearing community. The program of recitation is another.

According to Putri Isma Indriani's thesis, "*Commodification of Hijab in Sunsilk Clean and Fresh Shampoo Ads on Television*," the hijab is turned into a commodity (selling value) and certain interests in these advertisements, shifting its purpose from one of use to one of interest. The hijab is a requirement for a Muslim woman to cover the aurat, yet during its inception, the hijab has an idea of modernity, according to Atik Catur Budiati's Journal article *Jilbab: The New Lifestyle of Women*. Modern lives are the only thing that matters in today's consumer world. And this shows that capitalism was successful in getting people to buy hijab products so that producers would profit alone.

The majority of Ar-Raniry State Islamic University students always place a high priority on looks, which is inextricably linked to current fashion trends given that most of the students at the institution wear trendy hijabs. I looked at ArRaniry State Islamic University's female students for this. The goal of this study is to outline the elements that motivate female students at Ar-Raniry State Islamic University to wear the hijab.

Karl Marx defined commodification as the act of giving something with no economic value value, and as a result, how market values can take the place of other social values. Although commodification does not seek to create movements or forms that go against preexisting religious ideas, it does frame the hijab as a good that, through religious functions, is transformed into a commodity fit for consumption in society.

Islam forbids women from showing their 'awrah, which is why hijab covers the 'awrah. It is a serious wrong. Regarding the wearing of the 'awrah, Islam is quite rigorous. Only a select few women—such as elderly women—are granted leniency. According to Abu Baqa' al Hanafi, a hijab is something that conceals items that must be covered or prevents access to items that are off-limits. Hijab conceals something, however in the modern environment, the meaning has been commercialized; hijab is now considered as a sign of a stylish way of living rather than as a sign of submission.

According to Soekanto, the definition of fashion is a short-lived mode that may include the language or behavior of the clothing model as well as their interests. Fashion is a trend that evolves with the times.

Fashion is a significant factor that characterizes social life experience. It may also be used to convey social value and status since it allows others to infer information about a person's identity and social group. The hijab is a recent style that is gaining popularity among women.

## METHOD

This study uses a qualitative research design and descriptive analysis. The author uses this method to gather, compile, and categorize data related to the hijab in order to address a problem. A methodical, factual, and accurate depiction of the facts and characteristics of a given population or location is what is intended by descriptive study. The primary source of data for this thesis, as indicated by the thesis's title, is information gathered in the field for this study. These are the actions that were taken:

### Data Collection Method

The following methods of data collecting were used to get the information needed to write this thesis:

#### Observation

Making observations on symptoms or realities that emerge in people's life is observation. The value of the hijab is observed to see if it changes owing to fashion trends, and the data is then appropriately analyzed. According to the findings of the observations, commodification does not only consider a product's price but also the location; there are differences in how ArRaniry State Islamic University students wear the hijab when there are events associated with their daily lives versus how they wear the traditional hijab when there are brand-related events. In this project, researchers will watch how students at Ar-Raniry State Islamic University wear the commodified hijab on a regular basis.

#### Interview

An interview is an oral question-and-answer session in which two or more individuals are physically confronted, meaning they can see and hear each other. It appears to be a direct information gathering method for a variety of social data. Researchers conducted interviews by asking questions regarding the commodification of the headscarf and current hijab fashion trends to female students at Ar-Raniry State Islamic University. There are a total of 18 students from different academic programs at Ar-Raniry State Islamic University.

#### Documentation

Whether or not it is written down, documentation is a method of gathering data, and examples include books, photographs, magazines, The use of the headscarf as a commodity among female students at Ar-Raniry State Islamic University will be documented in various photographs, according to researchers.

#### Data Analysis

In order to determine accurate and valid data, conclusions are drawn after processing and analyzing the data that has been gathered through the data collection process as described above using observation, interviews, and documentation. The data is then described in order to support the conclusions and analysis.

## FINDING AND DISCUSSION

Hijab, also known as jilbab, khimar, and veil, is a head covering. According to Abdul Halim Abu Suqqah, the hijab serves as a partition between genders in order to protect women's spiritual purity. That is more cleansing for you and their hearts, says Allah (QS. Al-Ahzab: 53). By maintaining a barrier between men and women in their interactions, the hijab has protected women's hearts from sexually provocative comments made by their male counterparts.

Asma Nadia defines the hijab as a covering. Its shape resembles a wall, curtain, or covering material. Hijab is frequently seen these days as a headscarf when seen from the fashion perspective. As shown by the sheer number of Muslim women's organizations that go by the moniker hijabers rather than jilbabers. Murtadha Mutahhari claims that the hijab is referred to as a cover, which means that women should cover their aurat when speaking to men and should avoid flashing their bodies. Husein Shahab claims that the hijab signifies division between men and women. Without human separation, it will be incredibly challenging to restrain their lust. The word "hijab" means "cover" or "barrier," but it can also mean "wall" or "veil." At.

In Indonesia, the hijab has had three different names: kerudung (veil), jilbab, and presently hijab. Islam regulates every element of life, including how people should dress. If a woman leaves her home, she must cover her entire body. If she chooses to wear a headscarf, it must meet certain requirements.

Surah Al-Nuur, which contains this command, is found at verse 31.

Meaning: "Tell the believing women to keep their gaze in check, guard their private areas, and only show off their jewelry that is obvious to them. And let them cover their heads with veils and not show off their jewelry to anybody but their spouses, fathers, sons, brothers, sisters' sons, Muslim women, their own slaves who are not attracted to women, and young toddlers who are still developing their understanding of the female form. Furthermore, they shouldn't beat their feet to reveal the ornaments they're hiding. And, you who believe, turn to Allah in repentance.

Additionally, in surah Al-Ahzab, Allah says: 59

Meaning: "O Prophet, tell your women, your daughters, and the wives of the mu'min to cover their entire bodies with the veil so that they can be more easily identified and protected from harassment. And Allah is Most Merciful and Compassionate "

The meaning is that women should not disclose any of their ornaments to men besides those that cannot be concealed, according to Al-Hafizh Ibn Kathir's tafsir. According to Ibn Mas'ud, if a woman wears a veil over or under her clothing that is visible, it is not sinful because it cannot be disguised. The hadith of Umm Athaiyah attests to this (may Allah be pleased with her). "That Umm Athiyyah asked, "Does any of us not have a headscarf?" when the Prophet (peace and blessings of Allah be upon him) ordered the women to go for the Eid prayer. Let her sister lend her a headscarf, he said. Al-Bukhari and Muslim.

Thus, it might be inferred that women must wear the hijab to cover their aurat. The hijab that is intended is the one that reaches to the chest and conceals jewelry from everyone but the wearer's husband, father, son, brother, sister, and any Muslim women, as well as any slaves they may own who have no interest in women and young children who do not yet understand the aurat of women.

"And stay in your homes; do not dress up or act in the manner of the first of the Jahiliyyah." Also based on the Prophet's words: "There are three groups who will not be questioned (because they are certainly among those who perish and are wretched): a man who leaves the congregation and disobeys his imam and dies in a state of disobedience; a slave girl or boy who runs away (from her master) and dies; and a woman who is left by her husband, even though he has provided for her worldly needs, but after that she tabarruj. These three won't be interrogated (H.R Hakim and Ahmad). One of the many things that women cannot do while wearing a hijab is to wear a tabarruj. The action is tabarruj.

Because it must be thick, the concept of "covering" will not be accomplished. If it is too thin, it will just increase the temptation or fitrah and require embellishment to be revealed. In this regard, the Prophet declared: "There will be women towards the end of my Ummah who are clothed yet fundamentally naked. Their heads will resemble camels' humpbacks. Curse them because they are cursed ladies who are unable to enter Paradise and cannot smell it, despite the fact that Paradise can be scented from a certain distance. — (H.R. Ahmad). The Prophet (peace and blessings of Allah be upon him) was alluding to ladies who wore thin clothing that exposed their breasts, according to Ibn Abdil Barr.

Any man would give in to temptation if he saw a woman passing in front of him while inhaling her scent. It is extremely risky for ladies to leave the house with scents like this habit. Because this kind of beauty tempts males, they can frighten the woman at any time. Even though many Muslim women observe the commandments by donning the headscarf, they are unaware of this. Even though it has been a long time, it is forbidden to do actions that lead to this form of fitnah. At home, women only buy scents for their husbands. a. According to Abu Musa Al-Ash'ari, the Prophet declared that anyone who wears perfume and walks by men so they can smell it is an adultery. (Abu Daud, H.R. An-Nasai, and At-Tirmidzi). b. According to Zainab Ats-Tsaqafiyah (H.R Muslim).

It can arouse lust, which is the obvious cause for the restriction. According to the hadith, ladies are not allowed to apply perfume when leaving for the mosque. If doing so is prohibited, what about traveling to the market or other crowded areas, which is unquestionably more prohibited and sinful? Even if her husband approves, Al-Haitsami claims that it is a grave sin for a woman to leave the house wearing perfume and jewelry in his book *Az-zawajir*. even with her husband's approval.

Muslims, including men and women, are forbidden by Islamic law from worshipping like unbelievers, celebrating their holidays, or dressing like them. Unfortunately, many Muslims today disobey this excellent Islamic law regulation because of their desires or because they are being disintegrated by the current age. As a result, Muslims are now vulnerable to foreign invaders, who can dominate them.

An example is the issue of clothing: a. From Abdullah bin Amaru binAl-ash said. The Prophet of Allah (Noticed) reacted angrily when he saw that I was wearing two items of clothes that were dyed with the plant ushfur (thus the name of the plant). (H.R. Muslim. The aforementioned hadeeths make it very obvious that one of the major goals of Islamic law is to distinguish oneself from unbelievers and refrain from emulating them. Therefore, it is required of every Muslim, male and female, to follow this rule in all situations, but especially when it comes to clothes.

Islam forbids women from exploiting their clothing—including the hijab, shoes, and other items—to get attention. This is based on a hadith that was related by Ibn Umar, who claimed that Rasulullah SAW said: "Whoever wears the garment of shuhrah (seeking popularity) in this world, Allah would dress him in the garment of humiliation on the Day of Judgment and burn him with the fire of Naar." (Ibn Majah and H.R. Abu Daud). In conclusion, it is the responsibility of every Muslim to adhere to the aforementioned requirements, including refraining from wearing jewelry, maintaining a healthy weight, refraining from wearing perfume, refraining from dressing like atheist women, and refraining from pursuing fame.

Our daily style, trends, and appearance have all been significantly influenced by fashion. Soekanto defines fashion as a short-lived mode that can include speech patterns, actions, and hobbies geared toward particular clothing models. Lypovetsky also explains a similar meaning. Fashion is a short-lived kind of change, therefore by enabling individual expression through appearance, it contributes to the emergence

of individuality. Meanwhile, according to Polhemus and Procter, the word "fashion" is frequently employed in modern society as a synonym for the words "grooming," "style," and "clothes."

Almost all forms of objects undergo fashion evolution. These days, shopping malls are filled with a wide variety of hijab models, brands, and styles. Previously, hijab models did not draw attention. The hijab used to be associated with conservative villages, according to some people in the past. As a result, wearing the hijab in the modern world of today is inappropriate. Due of the negative stigma attached to hijab, a social network of fashion enthusiasts has emerged who continue to promote it through the numerous designs they develop. Numerous hijab shows featuring popular styles have also started to take place. Additionally, designers are vying to display their creations with a variety of models that are prepared to

In addition, Indonesia's hijab paradigm for Muslim women is distinct from that of Muslim women in other nations. Numerous variables, including social culture, the environment, and one's grasp of Islamic doctrine, have an impact on the variations in hijab models. Islam enters and spreads inside societies that already have a certain culture; as a result, cultural variations between nations have produced a variety of diverse hijab models. For instance, the hijab model in Afghanistan typically has a burqa added on top and is broader and looser (veil). In Malaysia, women are more likely to wear tudung labuh, a long hijab with a center seam pattern. Indonesian women's hijab models, meanwhile, tend to vary.

Muslim women in Indonesia initially only had the option of wearing a rectangular hijab that draped over part of their head and was worn with a kebaya. The model is frequently monotonous and uses ugly colors. As a community of hijabers with an Islamic identity has grown, so too has the hijab model used by Muslim women in Indonesia. Hijab becomes a piece of adaptable attire for changing fashion trends. According to Barnard, fashion is a cultural phenomenon that groups employ to create and express their identity. The hijab can serve as a fashion-based symbol for the way of life of various social classes.

The development of the hijab model can be assumed to be a phenomenon that emits two poles, namely positive and negative poles. a. Positive: 1. Muslim women's hijabs are becoming more popular and have more models. 2. Act as a spokesperson for da'wah to make hijabi women more alluring. 3. Changing the minds of those who view the hijab as a sign of retrograde behavior. 1. Diminishing the true purpose of wearing a hijab. 2. Considered to be a result of capitalism (used as a business platform). 3. Generating social inequality because not everyone can wear the various varieties of hijabs that are available.

Due to globalization, which encouraged people to create new hijab varieties, hijab in Indonesia started to change in the 20th century. The word "hijab" was formerly known as "kerudung" in Indonesia. The hijab community helped the phrase become well-known between the 1980s and 2011. Hijab wearing is mostly seen as a religious practice, but due to the current state of the world, hijab wearing has gained popularity. Even the hijab adopted a new look in Indonesia and developed into a trend known as hijab style. Since the Hijabers group first emerged and introduced the trend of hijab creations, the hijab has lost its stigma as a symbol of Islam and is now viewed as a new style in Muslim apparel.

Many Muslim women who did not previously wear the hijab now aspire to do so as a result of the growth of the hijab-wearing population in Indonesia. This is because the hijab is now perceived as a fashion accessory. Founder of the Hijabers network and Muslim fashion designer Dian Pelangi established the hijab as a symbol of style in Indonesia. This neighborhood was established and given the name Hijabers Community. Programs including fashion workshops, make-up lessons, hijab classes, fashion displays,

Muslim fashion bazaars, and charity initiatives are available to the hijab community. The program of recitation is another.

Muslim women in Indonesia are starting to understand that they must wear hijabs to cover their aurat. Hijab usage as a sign of Muslim identity is now popular. Muslim women from all social strata are now wearing the hijab, beyond the realms of high school and college students. The hijab is no longer suspicious and cannot be worn, as it once was. Hijab-wearing Muslim women are no longer frequently subjected to discrimination in this nation. happens in this nation.

The general public has recognized the hijab as Muslim garb. Muslim women are encouraged to choose the headscarf as their daily clothing choice as a result of the creation of hijab fashion trends featuring a variety of models, styles, and materials. Muslim women are allowed to select the style and material of the hijab that they want to wear. Various malls, traditional markets, outlets, and apparel stores all carry the hijab style. It is common to observe a group of Muslim women shopping at the mall dressed in chic, name-brand clothing with the headscarf. That happens frequently these days. Muslim women are choosing to wear the hijab more frequently. Although it is difficult to gauge their goals or reasons, at least by donning the headscarf, they have reinforced their Muslim identity.

Dian Pelangi said the following in the book *Hijab Street Style*: "They are dedicated to wearing their aurat as a sign of their love for Allah, fusing it with global trends. In order to inspire others, look beautiful in front of their husbands, and most especially for Allah SWT because Allah SWT adores beauty, it is acceptable for women to wish to look beautiful".

In other words, hijab style enables Muslim women who wear them to maintain their beauty and keep up with global trends. Along with the publication of how-to books on wearing the hijab, the bulk of which are labeled "Hijab Style Tutorial," the discussion of hijab style also gained popularity. Muslim women responded quite favorably to the publication of publications offering instructions on how to wear the headscarf. Muslim women who have previously worn the hijab have switched to wearing it in a certain way. Many Muslim women who have never worn the hijab are considering doing so. The hijab style is good news in this section for Indonesia's aurat covering industry. Muslim women's self-confidence immediately increases when they wear the hijab.

Various fashion trends and styles are produced as the fashion industry continues to expand. This does not escape the development of technology and media, which results in the ongoing evolution of diverse modes and styles of clothes. Another social sign that contributes to one's cultural identity is clothing. There are many ways to look at fashion, and one of them is from a religious standpoint. Islam is associated with the jilbab, a type of clothing. Hijabs are worn by Muslim women to preserve their modesty. Jilbabs are a type of clothing that serve as both a Muslim woman's self-identity and a means of self-expression. Jilbab use is undoubtedly a form of nonverbal communication where users aim to convey information regarding

In a nation where Muslims make up the majority of the population, it seems sense that Muslim clothing and hijab styles will appeal to women. By presenting hijab and Muslim apparel that is trendy, contemporary, and very on-trend with intriguing color schemes. Twenty million women in Indonesia are now covering their heads. Slowly, the stereotype of hijab-wearers as being rigid, out-of-date, and unable to follow fashion trends started to change.

Because of cultural advancements, women who wear the hijab may be accepted by society, and over time, wearing the hijab has become fashionable. This evolution cannot be understood outside of the context of capitalism, which views all modes of production and reproduction as commodities. The process of commodification thus gives rise to the crucial concepts of use value and exchange value.

The amassing of profits through the discrepancy between exchange value and use value is the primary objective of capitalism. With regard to the hijab, its widespread adoption has transformed this culture into mainstream culture. Hijabs are worn for valid reasons. Consumers who choose to wear the hijab do so for very compelling reasons. Ideology, like religion, is the opiate of society, according to a quote from Karl Marx. It also holds true for popular culture. In the context of capitalism, it is necessary to reduce an object's meaning in the face of its exchange value. Hijab objectification, which is the process of materializing values, is made possible by the hijab's introduction into popular culture. Different forms.

By showcasing hijab models, apparel companies for Muslim women have started to reach new target customers. In an effort to persuade women to create a new culture, manufacturers attempt to sway consumers through innovative hijab designs in the hopes that the product would do better on the market and generate profits. One advantage that female students can gain is the ability to be employed as a component of consumer goods that can showcase the concept of beauty of Muslim women who are unique from one another.

## CONCLUSION

It can be concluded from the results and discussion of the research above that the following are in the formulation of problems that are considered important based on the description that has been stated in the form of results from the discussion of data and information that has been obtained at the research location, namely as follows: reasons why students at Ar-Raniry State Islamic University wear the hijab. Female students of Ar-Raniry State Islamic University are influenced by a variety of factors, including their religious convictions, which place a strong emphasis on the headscarf as an integral part of Muslim women's lives. When a Muslim woman reaches adulthood or begins her period, she is required to don the headscarf. Islam is a law-abiding faith.

All Muslim residents of Aceh Province must wear Islamic clothing. The last is due to parental expectations. Since the family is the first environment that develops a person, parents are crucial in supporting a person's decision-making. Children who are born raised and cared for by parents who really care about religious values tend to have good behavior and apply religious values in their daily lives, one of which is by wearing the hijab. If people forbid, of course it will be quite difficult for individuals to realize what they want.

college students' propensity for donning the commodified hijab. The products that Ar-Raniry State Islamic University students consume reveal their existence. the development of a consumer culture that goes beyond simply focusing on consuming that results from production without creating social issues. One of the issues is that since what is consumed is the meaning associated with the commodities, students at Ar-Raniry State Islamic University never feel satisfied and are therefore unable to satisfy their requirements. The order of the society of consumption, which is an order of sign manipulation, undercuts our society. The argument regarding the hijab's changing connotation is that it now serves more as a function of fashion and production than of covering the aurat.

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