Consumer Preferences in the Selection of Muslim Fashion Products in Indonesia

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Abstract

The development of Muslim fashion has created a community that calls itself the hijabers community, namely a group of Muslim women who wear fashionable clothes with various styles and knick-knacks for their headscarves. On the other hand, people's preferences for the importance of halal fashion are the main factors in choosing fashion products, namely convenience, product quality, and price. The research method used is library research or literature study, which contains theories relevant to the research problem. The results of this study illustrate that the trend of Muslim fashion is a positive thing because more and more people are using Muslim clothing, meaning that one of the goals of da'wah is to call for the obligation to cover the genitals to be helped by the trend. Not only that, trends and hijrah motifs play a role in determining Muslim consumer behavior in buying Muslim clothing because both are some factors that influence consumer decisions, especially personal and psychological factors.

Keywords: Fashion, Muslim, Consumer Preferences

I. Introduction

The fashion industry is basically an industry that is constantly evolving and taking the form of new fashion trends as its lineage. The last decade has seen the entry of Muslim clothing as a fashion trend quickly gaining acceptance and popularity. Today's designers have introduced Muslim fashion to fashion trends, especially in countries such as Indonesia, Egypt, Turkey, and the Arab Emirates (Hassan & Harun, 2016).

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Furthermore, the promising performance of the Muslim fashion industry is unquestionable and important to note, especially when it comes to Muslim consumer behavior. Kotler and Keller's theory explains that consumer behavior is the analysis of individuals, groups, and organizations in the process of fulfilling needs and desires, such as making choices, deciding on purchases, and how to use, individual thoughts or experiences of goods and services (Kotler & Keller, 2016). Consumers usually also prefer products to reflect their needs which lead to their personality and lifestyle.

Discussions related to the development of the Muslim fashion industry are still relatively limited, while Muslim fashion products worldwide are experiencing rapid growth. Specifically, the research is restricted to studying brands in fast fashion retail (Kim et al., 2018) and fashion products on luxury brands (Kautish et al., 2020). Previous research has focused on one consumer group with relatively homogeneous segments with similar socioeconomic status, making the findings not generalized. Developed countries still dominate as the object of research in fashion products, such as the United States (Kim et al., 2018) and Singapore (Jamil, 2016). Several studies mentioned that consumer perceptions of fashion in developed countries differ from those in developing countries. Consumers in developing countries tend to purchase imported products more than domestic products (Rathnayake, 2011).

The development of the fashion industry has undergone many changes adopted from the halal concept as the main part of marketing its products. This can be seen from the development of the fashion industry, which is starting to be widely known among the public and is widely popularized with fashion styles adopted from syar'i models. This type of clothing not only has a model that covers the genitals but is also made of comfortable materials with a wide selection of materials and models. Likewise, with the trend of hijab as a head covering, currently, the selection of hijab is not only one model, but more and more choices of types, models, and materials used. However, they still prioritize syar'i elements (Sukardani et al., 2020).

Indonesia is a country with the largest Muslim population in the world. It is not surprising that in Indonesia, Muslim fashion trends dominate the market. The population that adheres to Islam in Indonesia is very large, around 12.7 percent of the world's total Muslims. The development of the fashion world in Indonesia has increased rapidly in the last few decades. This is supported by various aspects, both from the side of local designers who are increasingly qualified, the level of the economy is getting better, to the retail sector which is growing significantly. Indonesia, as a country with the largest Muslim population in the world, certainly has a high economic value for developing Muslim clothing (Alim et al., 2018).

In general, people today tend to show off their beauty. One of them is to follow the fashion trend. Fashion is considered to be able to carry a message and also a lifestyle. One of the trends that occur among Muslim women is Muslim clothing. Muslim clothing is clothing that is prescribed by Islam for women. It is prescribed to dress for women in Islam to realize a basic goal. First, to cover the genitals and prevent slander from happening. Second, to differentiate from other women and respect these Muslim women (Jumaidah, 2020).
The development of Muslim fashion has created a community that calls itself the hijabers community. It is basically a group of Muslim women who wear fashionable clothes with various styles and knick-knacks for their headscarves. These hijabers create an identity through the symbols and culture they wear. Hijabers community can be studied with consumerism culture because, in hijabers itself, there is actually more fashion than the Koran. Hijabers create their own identity, namely the identity of devout but fashionable and stylish Muslim women (Gustiawati et al., 2021).

The survey results show that the level of public awareness of halal fashion is high (89.2%). On the other hand, society's preference for the importance of halal fashion is not the main factor. The main factors in choosing fashion products are convenience, quality products, and price instead. In addition, the challenge in developing the halal fashion sector is to maintain the net export strength of the fashion sector. The support needed is to guarantee the availability and certainty of halal fashion raw materials that are sourced from halal substances and are protected from contamination by non-halal substances. In addition, process traceability is required from raw materials to finished products so that the Muslim market can guarantee the halalness of Muslim fashion products (KNEKS, 2021).

Changes in consumer preferences are more important than ever because they evolve from people's cultures (Solomon, 2018). Preference allows consumers to rank or sort products according to their wishes (Frank, 2015) in (Jannah & Kodrat, 2021). Consumer preferences are an indication of how consumers will rank or compare their preferences on each offer. Consumer preferences are also part of the way to achieving high sales and profits Kotler and Keller. Preferences are also present in the Hierarchy of Effects Model by Kotler and Keller (Kotler & Armstrong, 2018) in (Jannah & Kodrat, 2021).

Consumer preferences in choosing Muslim fashion as a halal lifestyle or halal lifestyle are influenced by internal factors and external factors of the consumers themselves. This is in line with research conducted by (Nisya, 2013). Consumer buying decisions can be influenced by various factors, which are divided into two, namely internal factors (perception, learning, memory, motivation, personality, emotions, attitudes, self-concept, and style), and external factors (culture, subculture, demographics, social status, reference group, family, and marketing activities). The above factors will shape the attitude of the individual to make a purchase. The relationship between consumer behavior and buying decisions is the existence of psychological actions and processes that encourage these actions before buying, when buying, using, spending on products and services, and conducting evaluation activities.

In this regard, the Indonesian people, who are predominantly Muslim, should be able to wear good and correct Muslim clothing styles. The use of Muslim clothing that is not in accordance with the rules of Islamic teachings is also widely seen, for example, clothing that is tight, clothing made of dreamy materials and also clothing that does not cover the genitals. The use of Muslim clothing that is not in accordance with the rules of Islamic teachings is a manifestation of the negative impact caused by the development of Muslim fashion trends in Indonesia. Based on the above background, this study aims to determine how consumer preferences in the selection of Muslim clothing in Indonesia.
II. Literature Review

Fashion comes from the Latin factio, which means to make or do. Therefore, the original meaning of the word fashion refers to activities; fashion is something that someone does, unlike today, which defines fashion as something someone wears. The original meaning of fashion also refers to the idea of a fetish or fetish object. This word reveals that fashion items and clothing are the most fetishized commodities, which are produced and consumed in capitalist society. Polhemus and Procter show that in contemporary Western society, the term fashion is often used as a synonym for makeup, style and clothing (Hendaringrum & Susilo, 2008).

Understanding fashion or clothing is everything that is worn on the body, both with the intention of protecting the body and beautifying the appearance of the body (Chintamany, 2009). According to Soekanto, fashion has the meaning of a fashion that does not last long, which may involve language style, behavior and hobbies for certain clothing models. Lypovettsky similarly also says that fashion is a form of change characterized by fast time lags, so fashion is the strength of individuality by allowing someone to express themselves in dress (Lailiya, 2020). So, fashion can be understood with everything related to fashion trends and all their developments.

One form of Islamic religious order is the command to wear clothing that covers the entire genitalia. Muslim clothing is clothing or clothing worn by all Muslims, both men (Muslims) and women (Muslim women), in their daily activities. Muslim clothing aims to cover the user's genitalia, which is not allowed (haram) to be seen by other people who are not the mahram. Thus, Muslim clothing is not only clothing that is used for the purposes of religious activities and events such as prayers, holidays, celebrations and so on but mandatory clothing that must be worn by every Muslim in every activity (Lailiya, 2020).

The relevance of these Muslim fashion trends to the values of Islamic education for Muslims and Muslim women are as follows: a) The value of faith, in this case, is covering the genitals, which is one of the suggestions to be more obedient to Allah SWT. b) Health values, including protecting oneself from the sun and animal bites and always maintaining a clean place to live and the environment. The value of worship, in this case, is as a medium of da’wah and strengthens ties of friendship. c) The value of sex education includes: maintaining lust and relationships (Astuti, 2016). According to M. Quraish Shihab, six things become the criteria for Muslim clothing according to Islamic law, namely as follows: a) Cover the whole body except the face and the palms, b) The clothing worn by Muslim women should cover what is behind it. This means that it is not thin so that the color of the skin can be seen from the outside. If it's thin, it will provoke slander, and it means showing jewelry, c) The model is not tight because a tight model will reveal the shape and curves of the body, especially the breasts, waist and hips, d) Muslim women's clothing does not resemble men's clothing. Several authentic hadiths curse women who imitate men, both in terms of clothing and other things, e) The clothes worn by women have no decorations that can attract people’s attention when they leave the house, f) In terms of color, not too flashy. Cleanliness, neatness, and nature will reflect the true personality (Lailiya, 2020).
Previous studies in accordance with the context of this study were done by Anafarhanah (2019). From a business perspective, Muslim fashion trends provide a fairly large contribution and opportunity, while in the perspective of da’wah, Muslim fashion trends are a positive thing because more and more people are using Muslim clothing, meaning that one of the goals of da’wah is the call for the obligation to cover the genitals to be helped by the trend this. Not only that, trends and hijrah motives play a role in determining the behavior of Muslim consumers to make purchases of Muslim clothing because both are part of the factors that influence consumer decisions, namely personal factors and psychological factors (MD & Achiria, 2020).

According to Suparno (2016), the role of the religious environment, they tend to understand product knowledge more about the syar’i hijab than those who do not. In addition, the factors as the basis for choosing the hijab are the price, model, Islamic standards, size, and comfort of the hijab. Meanwhile, according to Ansori (2020), there are four factors considered by Muslim consumers in deciding to purchase, namely the price factor, the material factor, the model factor, and the stock factor. The existence of Sharia provisions in choosing Muslim fashion products has been agreed to be complied with. In addition, in making a decision to purchase Muslim fashion products, it must be in accordance with financial conditions. This shows that consumers prioritize needs over wants, and are guided by the principles of independence and simplicity (Ayunda et al., 2019).

Fashion and clothing preferences show a person’s self-concept or how a person wants to appear trendy. Fashion awareness has been the subject of considerable investigation and is a central aspect of the consumer self. However, almost all studies related to fashion awareness have been conducted in developed countries, and relatively very limited attention is paid to the fashion awareness of consumers in developing countries. Increasing evidence shows that the attitudes, beliefs, and perceptions of fashion consumers in developed countries differ significantly from those in developing countries. For example, compared to consumers in developed countries, consumers in developing countries tend to have a better attitude towards products from developed countries than domestic products (Rathnayake, 2011). Thus, consumer fashion awareness in developing countries needs to be assessed as this dimension is not adequately researched.

Magnifying clothing preferences, various types of clothing have been studied (Alhabeeb, 1996), (Grant & Stephen, 2005), (Taylor & Cosenza, 2002) in (et al., 2019). (Alhabeeb, 1996) provides a profile of adolescent girls’ spending on apparel and finds that as they age, girls with higher incomes spend more on clothes than boys. (Taylor & Cosenza, 2002) also attempted to provide profiles and segments of young women, focusing on shopping mall choices for young women to purchase apparel. Looking at adolescent girls (12 and 13 years old) clothing buying behavior, (Grant & Stephen, 2005) found that most of them and their peers and parents make decisions for their clothing purchases. Despite all these findings on the preferences of young consumers, research that specifically focuses on the preferences of young consumers who wear hijab is still lacking. Although (Alhabeeb, 1996) and (Taylor & Cosenza, 2002) focused on profiling women’s clothing preferences, hijab preferences among young female consumers were largely ignored.
III. Methodology

This research data collection method was taken from the data source. What is meant by the data source in the study is the subject from which the data can be obtained. Meanwhile, in this study, researchers used secondary data sources taken from relevant books, journals, or previous research. This literature study contained theories relevant to research problems. The problem in this study is to determine consumer preferences in the selection of Muslim clothing products in Indonesia. In this section, an assessment of the concepts and theories used is carried out based on the available literature, especially from articles in various scientific journals. The literature review serves to build concepts or theories that form the basis of studies in research (Sujarwieni, 2014). Literature review or literature study is an activity that is required in research, especially academic research, whose main purpose is to develop theoretical aspects as well as aspects of practical benefits (Sukardi, 2013).

IV. Results and Analysis

Based on the analysis of all available literature data, the results show that fashion is everything that is attached to the body, both to protect the body and beautify the appearance, such as makeup and clothes. In addition, fashion can be understood as everything related to fashion trends and all their developments. In Islam itself, the command to dress has been explained in the QS. Al-Ahzab: 59, where the command to dress is not just covering or protecting the body. But bigger than that is to be easy to spot and not to be disturbed. Thus, Muslim clothing is not only clothing that is used for the purposes of religious activities and events such as prayers, holidays, celebrations and so on, but Muslim clothing must be worn by every Muslim in every activity. Based on the description, it can be concluded that the trend of Muslim clothing is clothing that is in accordance with Islamic teachings, and the wearer of Muslim clothing reflects a Muslim woman who is obedient to the teachings of her religion in the way she dresses in her daily life. From a business perspective, Muslim fashion trends provide a large enough contribution and opportunity, while in the da'wah perspective, Muslim fashion trends are a positive thing because more and more people are using Muslim clothing, meaning that one of the goals of da'wah is to call for the obligation to cover their genitals to be helped by the trend. Not only that, trends and hijrah motifs play a role in determining Muslim consumer behavior in purchasing Muslim clothing because both are some factors that influence consumer decisions, especially personal and psychological factors.

Yakup & Sevil (2011) in their study have investigated the impact of culture on consumer buying behavior and concluded that culture remains an important factor in a person’s desire or determination. Self-concept, reference group, brand attitude and brand status have been found to have a very large influence on women’s consumer clothing choices. In addition, consumer purchases are strongly influenced by cultural, social and psychological characteristics. It was also found that fashion choices are motivated by peer groups, and role models tend to become status symbols (Zeb et al., 2011). Ibrahim et al. (2011) in Sakkthivel (2020) found that women's fashion awareness is influenced by media, parents,
Thus, Muslim clothing is not only clothing that is used for the purposes of religious activities and events such as prayers, holidays, celebrations and so on, but Muslim clothing must be worn by every Muslim in every activity. Social media is an important trigger in creating fashion awareness and style awareness. Education and socioeconomic status are important in developing fashion awareness. (Leung et al., 2015) investigated the psychological and social factors that influence the fashion market. In addition, self-monitoring and self-concept also have a big role in creating fashion awareness among consumers.

To explain this obstacle, consumers need to realize the importance of the halal concept in choosing Muslim clothing. Preference has the meaning of individual choice or tendency in choosing products and services, which means individual freedom in choosing. Islam considers freedom as the foundation of human values and human dignity. Freedom is what distinguishes humans from other creatures. The Qur'an describes Allah's knowledge and power over what He has ordained for mankind. In addition, the Qur'an also places great emphasis on the freedom of choice given to humans. The most important good is the individual's freedom to choose the right alternative even though the opportunity to choose another wrong alternative is also great. It is only through the proper use of the freedom that humans are compelled to perform commendable attitudes. However, it should be remembered that individual freedom is not absolute and without limitations but is limited by two things: first: the individual is free to move in the economic field on the condition that he does not violate and take the rights of others, second: he must take a lawful and lawful way, do not practice unlawful means to earn a living and do not take unlawful objects.

V. Conclusion

Thus, Muslim clothing is not only clothing that is used for the purposes of religious activities and events such as prayers, holidays, celebrations and so on, but Muslim clothing must be worn by every Muslim in every activity. Based on the description, it can be concluded that the trend of Muslim clothing is clothing that is in accordance with Islamic teachings, and the wearer of Muslim clothing reflects a Muslim woman who is obedient to the teachings of her religion in the way she dresses in her daily life. From a business perspective, Muslim fashion trends provide a large enough contribution and opportunity, while in the da'wah perspective, Muslim fashion trends are a positive thing because more and more people are using Muslim clothing, meaning that one of the goals of da'wah is to call for the obligation to cover their genitals to be helped by the trend. Not only that, trends and hijrah motifs play a role in determining Muslim consumer behavior in purchasing Muslim clothing because both are some factors that influence consumer decisions, especially personal and psychological factors.
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Journal of Islamic Economic and Business Research, Vol.2, Number.2 (2022) | 112
