

Follow the style or the God? A case study on Religiosity Dynamic among Millennial Hijab-Stylists in Surabaya

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Abstract: Fashionable hijab has been increasingly popular among Muslim Women in Indonesia, the country with the largest Muslim population. For Muslim women, Hijab is not only a matter of religious obligations, but also physical appearance. Wearing hijab causes both physical and spiritual consequences. For the millennials, this can lead to identity confusion between choosing a conventional hijab that follow the Shari'a principles or choosing a trendy hijab to keep them attractive yet viewed less positive by some Muslim community. Using a stylist dressing is sometimes a difficult decision, especially if it violates the principles of Shari'ah. From this background, the present study tried to explore the dynamics of the religiosity of Muslim youth that weab stylist hijab. This study used a qualitative approach with a case study design. Data were collected using interviews to 4 adolescents in Surabaya who chose to use the fashionable hijab. Data were analyzed using the thematic analysis. Some of the themes that emerged were the commitment and effort to consistently perform religious rituals, the belief that the hijab mandatory that should not be abandoned, and the commitment to self-improvement and not seriously violate the Shari'a principle despite using stylist hijab.

1 INTRODUCTION

Indonesia is a country with a majority Muslim population. As a Muslim, there are many obligations that must be fulfilled, especially for women. One of them is covering the genitals for women, as taught in the Qur'an. Women must extend the headscarf throughout the body, because the use of the hijab by Muslim women can be considered as a religious belief or religiosity (Mas'ud, 2015). Currently the use of hijab is a potential for the Muslim fashion industry which encourages Indonesia to play an important role. As happened in the international world, the world of fashion is currently directed to four cities, namely Paris (France), Milan (Italy), London (England) and Los Angeles (USA). Indonesia is also one of the top five members of the Organization of Islamic Cooperation (OIC) and is the largest exporter of Muslim clothing in the world. Sheena Krisnawati, the founder of Indonesia Hijabfest, believes that in 2020, Indonesia will become a mecca for Muslim fashion in the world.

Her belief is based on the creativity of all parties who have grown up in the Indonesian hijab industry. In Indonesia, an increase in the number of hijab users or Muslim women also supports this industry, with the growing focus of the Indonesian Muslim fashion (hijab) industry as well as visible traffic in cyberspace. According to data released by Google in the middle of this year, it can be seen that 48% of internet users are currently looking for hijab fashion for hijabs. Meanwhile, 32% searched for hijab tutorials, 13% searched for current hijab trends and 7% searched for current hijab styles. "In Indonesia, the trend of searching for hijab on the internet began to increase in 2011 and reached its peak in 2014". Since 2014, there have been 500 thousand content about hijab on YouTube. As many as 70% of the audience are millennials. This situation reflects how the hijab has become an increasingly popular fashion trend. Global fashion trends from various countries make religious rules in dress must be adapted to modern needs (Juniarly, 2019).

By looking at how high the level of religiosity of hijab users is, it has been found that there is a phenomenon among adolescents and adults who

tend to be more entertaining and commercializing, rather than identifying themselves as Muslim women with the hijab covering them. even an obligation for Muslim women and affects how high religious knowledge one has. The headscarf is supposed to represent the behavior of Muslim women, but the headscarf only serves as a complementary accessory model to live their lives like a catwalk, showing how stylish and fashionable these women wear the headscarf. The headscarf should be able to cover a woman's genitals with the aim of not attracting attention, in fact it is in stark contrast to the way the modernist headscarf was introduced as the hijab fashion trend continued to develop (Yulaikhah, 2017). According to them, by giving a neat hijab touch, it accidentally attracts the attention of many people, who according to religion is no longer the essence of the hijab. The essence of wearing the hijab is to cover up halos and disobedience and avoid the impression of disobedience.

Hijab is a garment that is required by Allah SWT to be worn by all Muslim women which aims to cover women's genitals (Juniarly and Dahtiarani, 2019). Hijab is also one of the Islamic rules in keeping the distance between men and women in the world in socializing. It can be said that the hijab is a barrier in the house that is useful so that guests do not go straight to a more distant part of the house. Fashionable hijab is a hijab that is worn with attention to mix and match in mixing and matching outfits with the style that was developing at that time. The headscarf, which was originally a religious obligation and kept away from all worldly influences, now tends to become a fashion item that makes its users appear materialistic (Wibowo, 2017). The current view is that the more complicated it is used, the more artistic it will be evaluated. The objects attached to the Muslim woman's body are wrapped in the form of a headscarf, and the more prestigious all the artifacts, the more "valuable" her body.

Hijab, which has always been an obligation for Muslim women to be protected from acts that deviate from religion, but now the use of the hijab has turned into a fashion and fashion icon, where the hijab is made into a festival culture that invites other enthusiasts to wear the hijab not because of obligation and desire from the heart but because mere fashion trends (Halimar, 2017). Of course there is something behind such an action, starting from following the trend, giving the impression of being slang and being a fan of hijab fashion. This phenomenon has proven that, hijab that follows the

trend, can show that a person will behave according to the trend where they will tend to be more concerned with perfect fashion so that people find it attractive, rather than covering their private parts according to religious provisions. It is also undeniable that the increase in hijab users today shows a decrease in Muslim society's awareness of religious orders and how important the level of religiosity that must be applied as a Muslim is.

Talking about the hijab cannot be separated from one of the religious values. Religiosity is the implementation of a social psychological phenomenon that shows if a person embraces a religion, then how far a person has, feels, practices, creates, and strengthens himself in the teachings, religious systems in his daily life. According to Batson and Ventis (1982), religiosity is also experienced by religious people in their thoughts, feelings, and actions and determines how religion grows and lives within oneself.

Further some dimensions of religiosity. The first, the level of belief that will reflect the knowledge of aqidah. Aqidah is a basic matter of Islamic teachings in describing a Muslim's faith in Islamic teachings. Second, the intensity of the ritual from the description of one's worship ritual contained in the teachings of fiqh. Fiqh itself is knowledge of Islamic Shari'a law that must be known and practiced by its people. Third, the social factor in which the relationship between living things, especially fellow human beings, is ordered, because basically humans are social beings and must strengthen ties of friendship. The fourth is a commitment that shows the willingness and loyalty of Muslims in carrying out religious teachings to uphold Islam in their lives. A Muslim who is committed to his religion will be willing to devote time and energy in Islamic organizations, invite in good matters, and refrain from things that are disgraceful or prohibited in Islamic sharia law (Warsiyah, 2018).

In Wibowo's research (2017) stated the results of his research that religiosity could not affect the intention to wear the hijab before this effect was mediated by the attitude towards the hijab itself. In Juniarly and Dahtiarani's (2019) study with 160 students, it was shown that the use of the hijab occurs not from the heart but from the influence of the social environment, including friends, family and neighbors who already wear the hijab, so that there is a feeling of discomfort when individuals don't wear it either. One of the dimensions of religiosity, namely aqeedah, morals, has a greater contribution than the dimensions of worship and belief. It shows that users of the slang hijab are often negligent about

their obligations as Muslims and do not carry out God's commands, such as praying, fasting or reading the Koran. This has an effect on prayer, which is the level of ritual intensity dimensions that are owned by low-slang hijab users (Juniorly and Dahtiarani, 2019). Of course, this cannot be separated. There are many religious factors that influence how Muslim women look, namely: The trend of wearing the hijab attracts attention, which can then be imitated by others. Behind her stylish appearance, a Muslim woman has a meaningful identity. Through the headscarf worn, the image of the wearer is stored, such as neatness, this modesty is also a symbol of his piety as a Muslim (Kusumastuti, 2017). Hijab is indicated as part of the practice of a modern fashionable Muslim lifestyle and the image of the Muslim community makes it a medium to spread Islamic values.

The use of slang hijab has different levels of religiosity than users of syar'i hijab. This is evident from research (Mas'ud, 2015) which shows that syar'i hijab users have a high level of religiosity and are balanced with commendable behavior. Individuals who wear the slang hijab show behavior that is not in accordance with Islamic law, for example dating, associating with the opposite sex, etc. The intensity of the use of the hijab is also found in research (Halimar, 2017) students who wear the hijab in a contemporary manner only because they feel shy towards lecturers, friends, relatives, Islamic religious identity, cover up from the heat, campus regulations and majors, and avoid questions that can trigger emotions to become individual reasons for wearing the hijab are only temporary. Zuhri and Mufidah (2008) stated that in fact individuals understand the function of the hijab and its correct use according to Islamic law, but in practice they still wear the slang hijab because they follow the development of models so that the surrounding environment will look fashionable, trendy and modern.

To build an individual's level of religiosity, it must be applied early on with character education through the family. In research (Suparno, 2013) the relationship between family character education will affect the level of individual religiosity. Families that teach children with good character and according to their religious teachings, practice religious teachings, stay away from forbidden things in their religious law have a high level of religiosity, while individuals with low family character education have a lower level of religiosity as well. Furthermore, according to the results of several previous studies. The role of religious belief in a

person's decision to take a particular action. People with belief, understanding and appreciation, practicing worship, and religious knowledge, then he will try to uphold religious teachings, one of which is by making the decision to wear the syar'i hijab. As for people who don't believe, don't understand, live up to, carry out religious rituals and religious knowledge, and then they will make decisions that are not in line with sharia, one of them is wearing the slang hijab.

In addition to the religious factor in wearing the fashionable hijab, there are factors that cause the emergence of the fashionable hijab trend, including according to Kesuma (2018) the emergence of TV series or books that are too westernized. This factor is most prominent due to the popularity of television and competition for audiences, and the proliferation of all kinds of tabloids, indulging in Western-style open-mindedness, leading to the emergence of imitation of Islam among the younger generation, lack of time for religious education in public schools, children lack of understanding of values..and also family dysfunction. The emergence of the term fashionable hijab indirectly describes the family's failure to control the movements of small children. Parents do not provide proper religious education and the worst part is that parents themselves are easily carried away by modern trends.

Based on the background of the problem and the explanation that has been given, it is known that many studies that discuss the religiosity of adolescents who wear the hijab have been misinterpreted by Muslim teenagers, thus raising the question what does hijab actually mean for them? Therefore, researchers are interested in conducting research on how the religiosity of fashionable hijab-wearing teenagers is depicted, if they wear hijab by following the trend of wearing fashionable hijab?

2 METHODS

2.1 Design and Participants

The design used is qualitative research with a case study approach. Case study is a research method that uses in-depth analysis which is carried out in a complete and thorough manner on an individual, group and other social units.

Subjects taken in the study had the following criteria: 1) women who wear fashionable hijab. 2) up to date social media. 3) youth aged 17-24 years. The

subjects in this study found 4 people who were selected based on the criteria mentioned above and the subject's willingness to provide experiences and explanations regarding the use of fashionable hijab. Subjects were obtained through observations of the surrounding environment and information from several reliable sources, such as the subject's friends and brief interviews with several young women.

The technique used in taking samples is a purposive sampling technique. The purposive sampling technique is sampling that has been determined by certain criteria (Sugiyono, 2008). The purposive sampling technique has a goal where informants are taken on the basis of certain considerations and considered to be someone who is right in providing the information needed in research (Irawan, 2004). In this study we used 4 samples that had been determined based on the criteria..

2.2 Data Collection

The interview method was used to find and obtain direct data from research objects regarding the hijab style of young women to find out the dynamics of religiosity in wearing the fashionable hijab. The interviews used were semi-structured interviews which were more flexible during implementation to be able to find problems openly, where guests would be asked for their opinions and ideas. Interview guidelines were prepared based on the religious aspects of Warsiyah (2018).

The validity of the data is obtained by means of triangulation. Triangulation is a data checking technique through different sources at different times in various ways as data comparison against the data obtained. The type of triangulation used in this study was inter-researcher triangulation. Inter-researcher triangulation was carried out by using more than one person in data collection and analysis..

2.3 Data Analysis

Data analysis in this study used thematic analysis which was preceded by data collection, data organization, grouping by theme, analysis and interpretation of data. From these things, themes can then be found and thematic analysis can be carried out.

3 RESULTS

3.1 Hijab as Obligation

One of the obligations of women that must be fulfilled in Islam is that women must wear the hijab by covering the body parts which are the *aurah*, because the use of the hijab by Muslim women can be considered as a religious belief or religiosity. This belief is based on the development of the times where the level of religiosity can be measured through the use of the hijab model which is currently developing in today's modern era.

"Hijab is anything that covers something that is required to be covered or forbidden to reach it. Among the applications of its meaning, hijab is defined as as-sitr, which is what prevents something from being seen" {N3}.

3.2 Social Relationship

Hijab, which should be able to cover women's aurat with the aim of not attracting people's attention, is in contrast to what was introduced by the hijab modernists with the ever-growing fashionable hijab trend. According to them, the model of using fashionable hijab also depends on the model of clothing worn. if the clothes they use are tight then the use of hijab covers the chest and vice versa.

"Actually, if for example my hijab doesn't cover my chest, look at the situation, if for example it's just my female friends, that's fine, if for example it's very visible and my clothes at that time weren't loose or my body press, I took my hijab down but so far it's rare when I wear clothes that my press body wears a hijab that covers my chest" {N4}.

3.3 Ritual Intensity

Talking about the hijab cannot be separated from one of the religious values. Religiosity is the implementation of a social psychological phenomenon that shows if someone embraces a religion, then how far a person has, feels, practices, creates, and strengthens himself in the teachings, religious systems in his daily life.

"(Participants) personally say that I am as perfect as I am in praying 5 times at that time, but I am still trying to be able to pray 5 times well. (Participants) read the Koran usually after the maghrib prayer, but sometimes if at maghrib time (participant) does not have time to do it, (participant) will replace it at the time after the

evening prayer.' Even then, from my personal point of view, it's not very routine, right?'' {N1}.

3.3 Commitment

A Muslim who is committed to his religion will be willing to devote time and energy to Islamic organizations, invite good things, and refrain from things that are disgraceful or prohibited in Islamic sharia law.

"To be honest, I am still trying to maintain the priority of the hijab. Even though I follow the trendy hijab model, I still make the most of not highlighting the parts that show body curves" {N2}.

4 DISCUSSION

Religiosity can affect one's decision making. High religious beliefs make people consider consequences when making decisions. Wijayanti's findings (2008) show that students' knowledge of the headscarf and motivation to wear it have a positive effect on religious behavior. Someone with a good understanding of the hijab will decide to wear the syar'i hijab and try to carry out Islamic teachings properly so that someone with a high degree of religion will act in accordance with religious values.

This study examines the level of religious belief of Muslim women. This religious belief is related to the choice of hijab style for Muslim women, and whether the level of religious belief influences the way Muslim women choose the hijab style. Judging from the results of the analysis, the religious beliefs of the respondents can still be said to be very high, because the respondents still have a good understanding of religious rules. Respondents believe that their religious beliefs affect everything in their life. However, the respondents did not contribute much to religious organizations.

The findings of this study indicate that religious affiliation is a factor influencing the decision to wear the slang hijab. Most teenagers are in the middle, and they tend to be high on the decision to wear the slang hijab, even if they have a high degree of religious affiliation. A high level of religious belief indicates that adolescents can understand and implement religious teachings in their daily lives, but are not balanced with existing decisions based on syar'i rules. The decision to wear fashionable hijab is included in the medium category and tends to be on the high side because students who wear hijab slang want to look stylish and follow fashion trends.

The decision to wear the slang hijab is included in the mid-to-high category, meaning that teenagers wear the slang hijab regularly in their daily activities, but there are situations and conditions that prevent female students from wearing the slang hijab, such as when they go to study, they wear the syar' hijab. i or when going out. When attending parties, they do not wear headscarves. This claim is in accordance with research conducted by Sopiah, Khobir, Zuhri, and Mufidah (2008) at STAIN Pekalongan, showing that female students who use the slang hijab actually understand the functions of the hijab and hijab according to the Shari'a, but in reality they still wear the slang hijab because they want to wear it. headscarf. Follow the development of the model to make it look stylish, modern and trendy.

Based on the theory we use and the results obtained are quite relevant. they use it because it is indeed a trend but the use of the hijab is also balanced with the conditions faced by the respondents. Respondents who wear a fashionable hijab tend to wear it on a daily basis, however, when there are recitations and things that are religious, the respondents wear a syar'i hijab. On the other hand, the respondents continued to carry out their obligations as Muslims, praying and reciting the Koran every day according to the Shari'a.

When compared with research by Yulaikha (2017) where the fashionable hijab phenomenon has been used as an accessory model, it is not an obligation. The hijab, which should represent a Muslim woman to cover her genitals, is actually the opposite, which is currently competing like a catwalk to show how fashionable and stylish these women are with the hijab they wear. This is not relevant to our research, for respondents the hijab is an obligation for them, three out of four respondents were instilled with the values of the obligation to wear the hijab from a young age. The habit of wearing the hijab already exists in their daily life. The fashionable hijab trend makes them curious and tries it without leaving the rules of the function of the hijab.

There was an unexpected finding from one of the respondents, who stated that the concept of hijab syar'i has an old-fashioned impression and creates a stigma like mothers. The existence of the fashionable hijab sees that the syar'i hijab is something that has been left behind, but according to the religious dimension of aqidah which describes a Muslim's faith in teachings, the syari hijab is included in Islamic law. However, the researchers did not clearly explore what was meant by hijab

syar'i, the respondents meant to have an idea of what it was like and how.

The theoretical significance of the respondent's presentation can be useful for adding information from the use of fashionable hijab and developing the actual definition of hijab in terms of; Conduct socialization and religious teaching regarding the true definition of the hijab, the correct use of the hijab according to Islamic law and change the view of the syar'i hijab in the era of fashionable hijab trends. In terms of practical significance, researchers are expected to be able to provide benefits and input to fashionable hijab youth that the hijab syar'i is not old-fashioned and creates stigma for mothers. The syar'i hijab is relevant to the actual use of the hijab, namely covering the genitals from the hair down to the bottom of the chest.

5 CONCLUSION AND SUGGESTION

From the explanation above, it can be concluded that fashionable hijab is an effort to adjust to following the latest fashion models. Conventional hijab models are considered old-fashioned or not in accordance with fashion. Interestingly, the participants still maintained the dimensions of religiosity and spirituality as seen from their efforts not to go beyond or violate the boundaries of the hijab set by the Shari'ah. In addition, participants also try to become religious individuals by trying to carry out religious ritual obligations.

Our research has deficiencies in terms of taking respondents. This can slightly affect the results of the study where the process of analyzing should require a larger number of respondents. While respondents' answers could be clearly explained, answers that were short and not elaborated made it difficult for us to determine accurate results. When the respondent answers, we can explore and clarify again what is meant by the answer so that we can get a concrete answer to find out the dynamics of the religiosity of the fashionable hijab youth.

For this reason, we suggest that further research can reach a wider range of respondents. In addition, further research needs to expand the explanation of other dimensions of religiosity such as the measurement of belief or creed, the measurement of religious practice, the experiential dimension, consequential and other dimensions. In addition, in order to obtain relevant data and a perfect description, the researcher must find respondents

who really fit the criteria, the description of the respondent when answering must also be asked again by the researcher, not having to rely only on the questions that have been provided, the researcher can add additional questions. others that are still related to the theme under study.

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