Spring 4-21-2019

The Existence of Social Media as a Promotional Media in The Hijab Image Revolution in Indonesia

Melly Maulin Purwaningwulan
Universitas Padjadjaran, melly16002@mail.unpad.ac.id

Asep Suryana
Universitas Padjadjaran, a.suryana@unpad.ac.id

Uud Wahyudin
Universitas Padjadjaran, uud.wahyudin@unpad.ac.id

Susanne Dida
Universitas Padjadjaran, susanne.dida@unpad.ac.id

THE EXISTENCE OF SOCIAL MEDIA AS A PROMOTIONAL MEDIA IN THE HIJAB IMAGE REVOLUTION IN INDONESIA

Melly Maulin Purwaningwulan
Faculty of Communication Science, Universitas Padjadjaran, Bandung Indonesia
melly16002@mail.unpad.ac.id
Departement of Communication Science, Universitas Komputer Indonesia, Bandung Indonesia
melly.maulin@email.unikom.ac.id
Asep Suryana
Faculty of Communication Science, Universitas Padjadjaran, Bandung Indonesia
a.suryana@unpad.ac.id
Uud Wahyudin
Faculty of Communication Science, Universitas Padjadjaran, Bandung Indonesia
uud.wahyudin@unpad.ac.id
Susanne Dida
Faculty of Communication Science, Universitas Padjadjaran, Bandung Indonesia
susanne.dida@unpad.ac.id

Abstract: This research purposed to in-depth analyzing about the existence of social media as promotional media in the *hijab* image revolution in Indonesia, to examine it's cause and give the picture of *hijab* image in Indonesia. This research is conducted with qualitative approach and case study method. The result showed that social media increasingly exist in promoting Muslim fashion, because of the changed in Muslim consumers who are more religious but also more intense using social media. *Hijab* image revolution was encouraged by the communities and role models who emigrated (*hijrah*). *Hijab* image became diverse, characterized self identity, and the depth of the faith. Research concluded that the existence of social media has inspired Muslim women (*Muslimah*) in Indonesia to wear *hijab,* creating fashion trends powerfully, give an alternative in dressing, but also caused the shifts of the true meaning of *hijab.* This research affected the policy of Islamic product's promotional creative content.

Keywords: Social Media, Hijab Revolution, Promotion, Muslim Fashion

Introduction

Globalization affected the religious behavior or religious expression of Muslims. Religious behavior in Islam can be seen in many ways, such as the way to dress. In the Islamic tradition, the dress that depicted a woman's diversity is through *hijab. Hijab* which actually served as the cover of woman's body (*aurat*), now tend to be used as a center trend of fashion world. The use of *hijab* became a trend was supported by the increasing of shapes and *hijab* model diversity, it makes so many Indonesian Muslim women (Muslimah) who wear it in order to beautifying themselves.(Tsurayya, 2016)

The trend of Muslim fashion can not be separated from the existence of social media in disseminating information. Indonesia is one of the countries with the largest number of social media users in the world. The use of social media in Indonesia following the development of internet access, especially with the development of Internet infrastructure in Indonesia such as wi-fi access and fiber networks. Indonesia is predicted will be the country with the most active and the largest number of social media users. One of the most powerful reasons why these

predictions will happen is because the more affordable mobile internet devices so it might allow the greater network penetration of user.

According to survey results of the Association of Internet Service Users in Indonesia (Asosiasi Pengguna Jasa Internet Indonesia – APJII) there are 143.26 million people from the total population of Indonesia using internet in 2017 and 87.13% internet utilization by Indonesian people in the field of lifestyle is social media.(http://www.apjii.or.id/survei2017 accessed on April 17, 2018)

The definition of social media according to Nasrullah is a medium on the internet that allows users to represent themselves as well as interact, cooperate, share, communicate with other users, and form a social bond virtually. Social media is one of the platforms that appear in the media siber, because it sees the social media that existed have not much different from the characteristics possessed by the cyber media.(Nasrulah, 2017)

The characteristics of social media as follow:

1. Network

   Social media has a social network character. Social media constructed from the social structure formed inside the network or internet. The character of social media is to form a network among its users. It does not matter whether in the real world (offline) between users, they knows each other or not, but the presence of social media provides a medium for users to connect with the mechanism of technology. Networks formed between these users ultimately form a community or society that consciously or not will bring up the values that exist in the community as the characteristics of society in social theories.

2. Information

   Social media users creating their identity representations, producing content and engage in information-based interactions. Information becomes a kind of commodity in the information society. Information is produced, exchanged, and consumed that make information as a valuable commodity, a new form of capitalism in which the discussion is often referred to various terms, such as informational, as well as knowledge or knowing.

3. Archive

   The presence of social media provides tremendous access to storage. The user no longer stop in producing and consuming information, but also the information has become part of the stored document. The simple presuppositions that can be made in this context are when accessing social media and having accounts on the social media, the user has built space or data warehouse automatically.

4. Interactivity

   The basic character of social media is the formation of networks between users. Network is not just expand the relationship of friends or followers on the internet, but also must be built with interaction between users. In the simple terms, interactions that occur in social media, at least, in the form of mutually comment such as give a thumb sign or "like" on Facebook.

5. Simulation of Society

   In the social media, the interaction that exist describe even similar to reality, but the interaction that happens is just a simulation and sometimes completely different with the reality. For example, in social media, the identity becomes flexible and may be changes. The device in social media allows anyone to be anyone, even to be a user that is very different from the reality, such as the identity of gender, marriage relationship to the profile picture.

6. User-generated Content

    Another social media characteristic is content by the user or more popularly referred as user-generated content (UGC). This term indicates that social media content is fully owned and based on the contributions of users or the account owners.

7. Sharing

    Distribution (share/sharing) is another character of social media. This medium not only generates content built and consumed by its users, but also distributed as well as developed by its users. Public is actively spreading the content as well as develop it. The purpose of this development is to get existing content, such as comments that are not just opinions, but also the latest data or facts.(Nasrulah, 2017)

    According to Nasrullah there are six broad categories to see social media classification as follow:

1. Social networking

    Media that allows its users to engage a social relationships in the virtual world and the consequences of those social relationships, such as the formulation of values, morals, and ethics.

2. Online journal (blog)

    A social media that allows its users to upload daily activities, comment on each other and share links form other web, information and et cetera.

3. Simple online journal (microblogging)

    A social media that facilitates its users to write and publish their activities or opinions within 140 characters.

4. Media sharing

    A social media that facilitates its users to share media, from documents (files), video, audio, images, and so on.

5. Social bookmarking

    A social media that works to organize, store, manage, and search for certain information or news online.

6. Media shared content or wiki

    A media or websites that allows its users to collaborate to build content together. (Nasrulah, 2017)

    The use of social media by the people of Indonesia increasingly diverse. Not only the activities of making friends and socializing but social media in Indonesia was also used to run business, especially to promote the product. Social media becomes a "new weapon" in the various fields. Today's companies pay special attention to manage social media and establish good relationships with customers online. Ads are changing from the traditional way that the company produced with a high cost become the customer participation in social media.

    Currently, marketing activities have evolved along with technological developments. Marketing activities became more widespread with the internet. The use of internet and facilities that exist in the internet to conduct marketing activities known as e-Marketing.

    The Internet has provided many benefits to marketing, one of it is lower cost but greater ability to distribute information and media to the public. One of the media used in e-Marketing is social media. Social media came with various features that can be used for media campaign. Promotion can be conducted through social networks because it able remove the distance and time. Therefore, the use of social media as a product's promotional media has become a trend. The entrepreneurs both online and offline took advantage of technological sophistication to attract consumers. Proper use of social media will attract consumers to buy products or use services. From all of social media that emerged, there are some that highly recommended to be used as a promotional media.(Purwaningwulan et al, 2017)

One business that consistently utilize social media in its marketing strategy is the industry of Muslim women *Muslimah*'s fashion. The development of Muslim women *Muslimah*'s fashion around the world, especially Indonesia is very rapid. Many Muslim women (*Muslimah*) in Indonesia has emigrated (*hijrah*), switched from open clothes to the more enclosed clothes. The rapid development of Muslim fashion in Indonesia is inseparable from the population who are predominantly Muslim. #GenM (Generation Muslim) will color and dominate the market in Indonesia in the next few years as Indonesia is a country with Muslim population almost 90% of its population. The courage of young domestic designers to innovate is considered to be one of the factors of Muslim fashion development, even Indonesian government proclaimed the ideals that Indonesia will become the center of the Muslim model of the world in the next 2020.(Purwaningwulan, 2017)

In its development, social media is becoming a digital medium where social reality occured and its users' space-time interacted. The values that exist in society and community also appear on the internet could be in the same or different forms. The use of technology alters the social realities which under certain conditions obscure the existing boundaries between technology and social, including the reality of *hijab* trends. *Hijab* become a trend is something that Muslims should be grateful, because more and more people who feel proud to wear Muslim clothes. If we pull back to the 60's and 80's, wearing *hijab* is really scary. Muslim women (*Muslimah*) who wear *hijab* in those days will be outcasted, difficult to find a job, expelled from school or college. At its core, wearing *hijab* was a hard struggle on those days. The opposite condition happening now, when *hijab* is a fashion trend, *hijab* women are no longer under threat, outcast, expulsion, and so on. On the contrary, *hijab* women are more appreciated and respected. In addition, in the last three years, *hijab* business has grown rapidly, along with the *hijab* campaigns conducted by the *hijabers*.(Ariwibowo et al, 2017)

There has been many researches conducted about social media in the context of marketing communication and also researches related to Muslim fashion, but there is no research that analyzes how social media as a promotional media that will ultimately impact on the image of *hijab* that changes from time to time. Such as research conducted by Lesidrenska Svetlana and Dicke Philipp, this research dealt with the topic of social networking and how social networking can be used for marketing or brand communication activities to get closer with the customer and also to give more quickly respond to complaints, dissatisfaction, or positive feedback from customers. In detail, this article reviewed the development of social networks and emphasized the power of social networking among customers. Social media, especially platforms where users can exchange ideas or thoughts and comments on products, has become a very important factor in marketing approaches and how to build brand or product image. In the past, the company had a change to build its product image by itself. Now, the user defined the brand and has become the most important factor to succeed.(Lesidrenska et al, 2012)

Furthermore, research conducted by Loredana Patrutiu-Baltes, through the internet, the company can obtain an important information in a short time about the prospect of the customer so that the company can adapt the business communication better. In this context, business communications will be tailored to company targets, focusing on customer needs. The need to consider the fact that, nowadays, online consumers, mostly, are well-informed people, eager to get information about the products they want online, so it's important for companies to offer goods or services in a clear, explicit, and "sincere" way.(Patrutiu-Baltes, 2016)

The latter is the research of the *hijab* as a self-identity conducted by Farid Hamid, the results of this research explained the identity that a person wants to confirm through appearances displayed in various ways, especially through clothing as a nonverbal communication media. The behavior of a person in clothes including the veil contained certain symbols that represent someone's identity.(Hamid, 2015)

This research intended to in-depth analyzing about how the existence of social media as promotional media in *hijab* image revolution in Indonesia, to find the cause of revolution of hijab image in Indonesia, and what kind of *hijab* image that develops in Indonesia as a result of the use of social media as a promotional media. Researchers expected the results of this research will have contribution in the policies relating to the content and the use of social media in promoting the *hijab* products and especially as a consideration for all parties concerned that there has been a change of views and trends about *hijab*. The reality of *hijab* is not merely clothing attached to the body of Muslim women (*Muslimah*). Further from that, *hijab* is a reflection of the intrinsic beauty, as well as the form of steadfastness to follow the command of Allah.

Method

This research is conducted with qualitative approach when the research process is something more important than the results obtained. The most appropriate method for this research is case study, that examined the contemporary phenomenon as a whole and thorough on the actual conditions by using various forms of qualitative data. According to Yin in Arifianto, the object that can be raised as a case is contemporary, that is in progress. It could also finished already but still left a wide impact and influence in the community at the time when the case study research is conducting.(Arifianto, 2016)

The subject of this research are the parties of the Muslim fashion industry, Muslim fashion designers, marketing strategy experts, academics, Islamic religious leader and *Hijabers Community*. Because one of the characteristics of case study research is using various sources of information in its data collection to provide a detailed and in-depth description of the response of an event. The object of research studied in this research is the utilization of social media and revolution of hijab image in Indonesia.

Primary data obtained from interviews with informants, the results of field observation in the form of notes about the situation and events and data about the informant. To obtain research data that reflect the state of the research subject and to answer the objectives and research problems, the researchers chose all informants in this research with purposive sampling technique.

Table 1. Research Informants

#	Full Name	Information
1	Hafsyah	Creative Content Supervisor of HIJUP. COM
2	Dian Wahyu Utami (Dian Pelangi)	Founder/Owner/Creative Director of Dian Pelangi
3	Yuki Hastarina	Owner of KIMI (Muslim women or *Muslimah*'s Fashion Brand)
4	M. Kh. Rachman Ridhatullah	Marketing Director of PT Sygma Media Inovasi and also Lecturer
5	Demaz Hadi	MICE Manager of Rabbani (Muslim Fashion Brand)
6	Shafira Sidratul Muntaha Siswanda	Public Relations of Hijabers Community

Secondary data obtaines from documents, consist of company profile, website, social media, and et cetera. Data analysis in qualitative research is held at the time of data collecting takes place, and after completion of data collection in certain period. Miles and Huberman in Sugiyono argued that the activity in the analysis of qualitative data is held interactively and lasted continuously until complete, so the data is have been saturated.(Sugiyono, 2010)

From so many ways to test the validity of the data, researchers chose some of it according to the needs of the research undertaken, that is increased perseverance, triangulation of sources, triangulation of data collection techniques, peer discussion, and member check.(Sugiyono, 2010)

Result & Discussion

The Existence of Social Media as a Media Promotion in The Muslim fashion Industry

Indonesia is a country that calculated and potential as an active social media user in various fields including social, economic, political and others. According to social media practitioners, almost every day, a new social media accounts appear in various fields. In Islam there is an *ushul* jurisprudence rule which said "The principal origin of all things are allowed, unless there is a prohibition that forbids it". If it associated with social media, it is allowed (*halal*) because it included things that are free of value (*aqidah*) from other religious (*madaniah*). For example, communication, trading, disseminating knowledge, *muamalah* and others. But if social media used for disobedience, such as pornography, hoax, LGBT application, and others then it will be forbidden (*haram*) to use it.(Interview with Demaz Hadi July 8, 2018)

An important component of digital marketing is social media. Social media is a media for consumers to share text, image, audio, and video information with each other and with the company or vice versa.(Kotler, 2016) The existence of social media as a promotional media is inseparable from the profits that companies get when using social media to promote their products. The advantage of companies using social media as a campaign media can be explained as follows:

1. Expanding Market Share

   Using social media is able to expand market share, it means that target consumers will also be fulfilled. Social media users range from children to the elderly who may become a potential customers. Using social media can attract new customers and increase trust in old customers.

2. 24 Hours Unlimited Promotion

   Promotion can take place 24 hours non-stop with unlimited area, so product information will be known not only in the country but also in various other parts of the world. This means the company is expanding its market share to overseas. This promotion can be conducted with no cost.

3. Increasing Brand Awareness

   Brand awareness is the ability of goods remembered by the consumers. A quite well-known brand will make it easier for new products to be accepted by the market. Brand can also be a selling power of the company and high value.

4. Getting Feedback from Consumer Directly

   Another advantage of using social media as a promotional media is to make it easier to get feedback from consumers. Company communicate directly with consumers. Company can conduct market research on the shortcomings of the products offered. On the other hand consumers can also interact directly with the company. Consumers also get feedback related complaints and questions faster than other media.

5. Faster Information Scattered

   The spread of information is supported by the ease of news sharing on social media. Consumers can also easily reach the company's business, the faster of the product information is spread, the easier it is for company to sell their products.

6. Increasing Traffic

For the online stores, website traffic becomes an important factor in online marketing. High website traffic will push the online store to be number one in search engines. The presence of social media helps increase site visits and facilitate consumers to shop directly without going through a third party that causes the higher selling value of products in the eyes of consumers.

7. Opportunity to Learn About Competitors

If the product is a product with a strict level of competitors then using social media promotional media is very profitable. Company can learn the shortcomings and advantages of competitor products in more detail. Then the company can improve the lack of their own products.(https://jasaallsosmed.co.id/blog/bukan-hanya-murah-meriah-ini-dia-keuntungan-promosi-memakai-media-sosial/ accessed on July 7, 2018)

The presence of social media provided an alternative choice of how the marketing practices of this digital age can change from paid advertisements to advertisements based on user experiences that tend to a smaller cost and sometimes no cost at all. Social media facilities and how users utilize social media to share their offline reality online will giving back direction on how advertising works. Users, consciously or otherwise, inform their experience when using the product or service.

Fashion category is part of the creative industry. The crisis will not be felt in the creative industry. The use of social media is a business tactic, because online media is very potential for the millennial generation. Telling about the fashion excellence is not enough but there is a philosophy of value that fits into the millennial mindset. Dialogue occured through the use of social media to build bounding or essentially the interaction happened. (Interview with Kh. Rachman Ridhatullah December 5, 2017)

In relation to the evolution of consumers from merely consuming to being part of advertising, CGM practices are divided into several types:

1. Consumer-Generated Multimedia (CGM2) is a type of consumer who uploaded experience and their opinions about a product or service in various forms of media, whether in the form of audio, video, and animation.

2. Consumer-Solicited Media (CSM) is a type of consumer who is invited to contribute to a content related to goods and services. This type showed how the consumers involved in the advertising and tend to be unpaid. The company provided both guidance and specification and in some cases invited consumers to view their assets or factories.

3. Incentivized Consumer-Generated Media (iCGM). This type showed consumers in social media who are given incentives, paid, or given the company's products.

4. Consumer-Fortified Media (CFM) is the type of consumer that disseminated or discussed a content. This type indicated that a content related to the product or service became the discussion material from consumers who are also users of social media.

5. Compensated Consumer-Generated Media (cCGM). The last type explained how consumers are paid by the company for their writing or publication on social media. Blogger for example. (Nasrulah, 2017)

Advertising in this era of social media is no longer one-way. The presence of social media, in particular, provided a more interactive direction of communication. Ads in social media - referred to the previous CGM types are content that might be and become conversations between users, where the relationship between users is a friendship or network. Social media allowed consumers to engage with brands at a deeper and wider level than ever before. Marketers must do everything they can to encourage consumers that willing to engage productively.(Kotler, 2016)

According to a Socialbakers' research, consumers see social media as a new way of finding a brand. Customers who follow the brand in social media use it for promotions, opportunities, complaints, and comments. In addition, social media is very important for the reputation management. According to The Nielsen Co. 10% of consumers have purchased online based on social media advertising. Social media grows. Facebook, Twitter, Pinterest and other social networks have become an integral part of everyday consumer life, changing the way they consume news, solve customer service issues and stores.(Uraltas, 2014)

The use of social media as a media campaign is certainly also applied by the Muslim fashion industry in Indonesia. One of Indonesia's leading Muslim fashion designers Dian Pelangi said that currently Dian Pelangi had reached the age of 27 years. Starting from home industry, Dian Pelangi has expanded its wings in the international arena, by participating in various fashion shows both domestically and abroad, so people will get to know the brand of Dian Pelangi, they have opened 12 boutique branches all over Indonesia, and in the last 2 years they also started an online store because online demand through social media is increasing.(Interview with Dian Pelangi February 6, 2018).

It is also recognized by Public Relations of *Hijabers Community,* a community that actively conducting activities that inspire Muslim women (*Muslimah*) in Indonesia. Young people who wear *hijab* are tend to follow Instagram trends, whether those who use *khimar* or who are just starting to use *hijab,* will see how to dress from whom they are following, for example, when one *celebgram* (Instagram celebrity) use a simple clothes, they will follow it. Many people make short religious lectures in a video with one minute duration, so the videos can be uploaded on social media. It make people who have never participated in the recitation, have the desire to attend the recitation by looking at the posts like that, for example the video of Islamic religious leader Hanan Attaki. They love to have participation in the recitation because it feels exciting and not boring. Especially in Bandung, many people encouraged to attend recitation, influenced by social media.(Interview with Shafira Sidratul Muntaha November 11, 2017)

Changes of Muslim Consumers

Researchers found the fact that there have been changes in the self of Muslims as consumers. These changes of Muslim consumers certainly have an impact on the use of social media and hijab image revolution in Indonesia. From the consumer side, Muslim women (*Muslimah*) in Indonesia is a techy consumer. They are exist in the cyberspace to socialize, shopping, and narcissistic. To socialize, they use social media such as Facebook, Twitter, Instagram, YouTube and Path. Besides, many of Muslim women (*Muslimah*) in Indonesia become *hijab* bloggers with millions followers, such as Dian Pelangi, Fitri Aulia, Ghaida Tsurraya, Jehanara, and others. It is also impacted to the growth of online shopping sites, such as HijUp.com, Zoya.co.id, Shafira.co.id, ElZattaOnline.net, and et cetera.(Purwaningwulan, 2017)

The development of macro environment such as technology, social and economic affected the generation that was born at that time. The development of internet technology has given birth to a generation that has different behaviors than previous generations. Generation Y born in the internet era is seen to complement the previous generation, the baby boomers and generation X. The availability of various information media in the life of Generation Y gives a significant impact on information seeking behavior in making purchasing decisions.(Suryani, 2013)

Middle-class Muslim consumers in Indonesia are changing very quickly and fundamentally. The more increasing their prosperity, as a result of the success of development has encouraged them to become more religious and spiritual. The middle class segment in Indonesia is more than 50% and 85% of them are Muslims who are a new class in Indonesia.

This become a huge market potential. Companies are no longer combat about price but how to combine the concept of sharia with lifestyle. There is a shift, a megatrend where people yearn the spiritual things, the communities tried to integrate the truth with the trend.(Interview with M. Kh. Rachman Ridhatullah December 5, 2017). After qualitative survey conducted, following are the profile of Middle-class Muslim consumer in Indonesia:

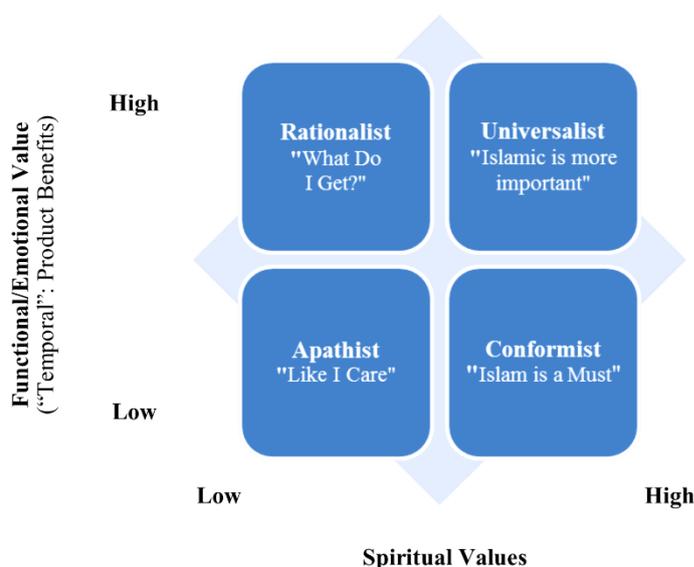**Figure 1. Four Figures of Muslim Consumers**

Figure 1, four figures of Muslim consumers showed that Muslim consumers in Indonesia consist of, Apathist, Rationalist, Conformist and Universalist.

1. Apathist: "Like I Care"
    This figure is a type of consumer who has knowledge, insight, and often low levels of economic well-being. In addition, these consumers have adherence in implementing Islamic values that are also low. This type of consumers generally have a sufficient understanding of Islamic labeled products or offered an Islamic value proposition. Therefore, they do not really care whether a product contains Islamic values or not.

2. Rationalist: "What Do I Get?"
    This figure is a type of consumer who has knowledge, open-minded, and global insight, but has a lower level of compliance to Islamic values. This segment is very critical and pragmatic in choosing products based on the parameters of its usefulness. But to make a purchasing decision, they tend to override aspects of obedience to Islamic values. According to them, Islamic label, the value proposition of sharia, or *halal* is not an important consideration to make a purchasing decision.

3. Conformist: " Islam is a Must"
    This figure is a type of Muslim consumers who are generally very devout in worship and always apply normative Islamic values. However, due to the limitations of conservative insights and attitudes, these consumers tend to be less open-minded, less inclusive of values outside of Islam, especially Western values. And to make a decision in choosing products, they will choose products that labeled Islam or endorsed by the Islamic role models or public figure.

4. Universalist: "Islamic is More Important"
    This figure of Muslim consumers has a broad insight, global mindset, and technology literacy in one side; but on the other side, firmly live with the values of Islam in everyday

life. They understand and apply substantively the values of Islam. More willing to accept differences and uphold universal values. They are usually not hesitate to be different, but on the other hand they tend to accept other people's differences. They are a tolerant, open-minded, and inclusive figure to the values outside of Islam.(Yuswohady, 2015)

Observing the changes that occured to Muslim consumers in Indonesia, companies must respond in an appropriate way. There are principles to respond to the market potentials known as The Six Principles of Marketing to the Middle Class Muslim.

1. The Principal of Customer

    Customers become more religious. They begin to search for spiritual value.

    This is the attractive of Indonesian Muslim consumers. The more prosperous they are, the more knowledgeable they are, and the more technologically-savvy. They are will be more religious instead. They are increasingly seeking the spiritual benefits of the products they have purchase and consume, that is various products that carry out the compliance of Islamic values and teachings. This is certainly different from the Western world. For example, where they moved forward, the society would be more secular and many of them will not believe in the existence of God anymore.

2. The Principle of Competition

    Competition is about building brand persona. Connect your brand to the customer's heart.

    Four figures representing the portrait of middle class Muslim have dreams, aspirations, values, and behaviors. Based on an understanding of the characteristics of consumers in each of the figures, the company will know exactly how to treat them. The company builds personification based on the characteristics of each of these figures, then creates an even spiritual and emotional connection with them. This is called brand persona.

3. The Principle of Positioning

    Be an inclusive brand. Be a Universal Icon.

    To win the hearts of the middle class Muslim, brands must be friendly, embrace all of them (not exclusively for the Muslim); open-minded to the informations, ideas, thoughts, streams, or influences from anywhere and anyone; tolerance of difference, and always positive thinking with the power of love as the foundation. All of that is to realize of one purpose, universal goodness to all of the stakeholders. In short, your brand must be an inclusive brand.

4. The Principle of Differentiation

    Build authenticity through commitment and passion. Create your own DNA.

    To build a solid differentiation and difficult to imitate by a competitor, the brand must become an authentic brand. Do not just simply put a *halal* label on your packaging and products. To become an authentic brand, your brand must place an adherence to the universal Islamic values as a "reason of being". To be an authentic brand, company must place an efforts to realize the universal goodness as "what the business are we in." In essence, to become an authentic brand, the company must create DNA as an Islamic brand.

5. The Principle of Value

    Offer unique universal value. Balance your product and spiritual benefits.

    When consumers demand the spiritual benefits of a product, the highest value for the consumer will be realized if the producer is able to produce what is called the universal value, which is the combination of product benefits (consisting of functional and emotional benefits) and spiritual benefits then divided by the costs incurred by the consumers. To succeed, company must build a unique mix of functional, emotional, and spiritual benefits to lock the competition.

6. The Principle of Engagement

    Connect your customers to each other. Build a community of messengers.

    Muslims are social people who ha ve a shared purpose that is to achieve salvation in the world and the hereafter by always keeping the commandments of Allah and stay away from the prohibitions. Muslims are a community, so the most powerful marketing approach to this market is to use a community marketing approach by connecting one costumer with another in the community.(Yuswohady, 2015)

    This strategy is applied by HijUp which is the first and largest Muslim fashion e-Commerce in Indonesia. Creative Content Supervisor of HijUp said that their uniqueness is trying to show a classy Muslim fashion, because now, there is a lot of Muslim e-Commerce such as Hijabenka, and others. They referred to many brands, from Zara to the high-end designers, but they adapt it for the Muslim women (*Muslimah*). They also do not want just selling clothes but they want to promote fashion style of hijab to the next level. *Hijab* may be identical with mothers or girls in madrasah, but they want to show that Muslim fashion can be fashionable, that embodied in their promotional materials. Every month, they make Lookbook of The Month, with a special photo session in a different places.(Interview with Hafsyah March 10, 2017)

The Revolution of *Hijab* Image in Indonesia

In every era, the appearance of the human body through clothing, grooming and behavior makes a strong statement about class, status, and gender. Changes in body appearance provided a broad clues of social transformation.(Bernard, 2007)

The obligatory of wearing *Hijab* for a Muslim women (*Muslimah*) is the same as the obligatory of pray, the obligatory of zakat, the obligatory of fasting. Is there any reason to delay the worship? Obviously not. There is no excuse to leave it. It is also the obligation for a Muslim women (*Muslimah*) to wear *syar'i hijab*, it is narrated that when Allah command to wear *hijab* then at that time the *shahabiyah* (Muslim women or *Muslimah* of the time of the Prophet) immediately took the cloth and cut it to closed from the head to their chest. (The history of Imam Bukhari number 4758). No excuses, no questions, no fashionable thoughts, styles, or colors. They, *sami'na wata'na* (we hear and we obey) without asking, without reason, and without delay.(Ariwibowo et al, 2017)

In the Muslim's world, clothing worn by a person can express many meanings. Clothes can reflect identity, in which a Muslim women (*Muslimah*) distinguished themselves from other groups, also reflected the tastes, opinions, patterns of regional trade and the user's reliugity.(Ibrahim, 2007) In the last five years, there has been a big change in the middle-class Muslim consumers in Indonesia. Changes happened in the form of *hijab* revolution. Millions of Muslim women (*Muslimah*) in Indonesia compete to wear *hijab*. This new phenomenon is called the *hijab* revolution. The impact of this revolution is increasingly confident of Muslim women (*Muslimah*) in wearing *hijab* because it is no longer identical as an old-fashioned style, so more and more people have the awareness to wear it. Clothes also indicate status or position within a particular religious group and show or deepen the belief or level of participation.(Bernard, 2007)

The hijab revolution in Indonesia happened twice, the 1990s became the period of the hijab revolution 1.0 and the hijab 2.0 revolution began in the 2010s. According to Yuswohady, et al, the trigger of the *hijab* revolution 1.0 is the allowance of the use of *hijab* in schools, which previously restricted by the government. The permissibility of wearing *hijab*, triggered the freedom of wearing *hijab* widely accented in society. *Hijab* revolution 2.0 in 2010s, changed the *hijab* image which previously associated as an old-fashioned style and synonymous with recitation people, has now turned 180 degrees into a modern, stylish, and colourful. *Hijab* really

has become a lifestyle. The *hijab* revolution 2.0 was driven by the rising of Muslim fashion designers in Indonesia, such as Dian Pelangi, Ria Miranda, Jehanara Nasution, and Zaskia Adya Mecca. Result of observation showed that the birth of the phenomenon of this *hijab* revolution can not be separated from changes in values that occured in middle class Muslim consumers. There is a change in the two most basic values of middle class Muslim consumers:

1. The more importance of religious values in everyday life. It can be seen from the product which must be labeled *halal* for example food-beverages and cosmetics.
2. The occurrence of the hijab revolution because it is driven by an open mind that is driven by high insight and extensive connections in the middle-class Muslim consumers against the changes that exist, such as technology and fashion.(Yuswohady, 2017)

Social media as a trend creator. For example the fashion trends of 2018 discussed in the social media, then made and marketed. Social media inspired Muslim women (*Muslimah*) to wear and trying to blend the truth with trends, like snowball that can not be prevented.(Interview with Kh. Rachman Ridhatullah December 5, 2017).

The researcher focused on the second hijab revolution, fueled by the existence of social media with a creative promotional content which creating fashion trends, communities such as *Hijabers Community, Peduli Hijab, Hijab Mom Community, Ladies Pemuda Hijrah* who were actively held an inspiring activities and the phenomenon of role model or public figure who emigrated (*hijrah*) caused the *hijab* image revolution to be dynamic and diverse. Researchers found that the image of *hijab* became an identity for every Muslim women (Muslimah), an identity that is a blend of the truth of *hijab*'s rule and also fashion style. Not to mention Indonesia with its cultural wealth, making the *hijab*'s DNA more diverse but also original. The President of Indonesia Joko Widodo delivered in his speech at the opening of Muslim Fashion Festival 2018 in Jakarta, Muslim fashion in Indonesia should accentuated the characteristic of Indonesia, able to combine the elements of traditional and modern but also pay attention to the latest developments of technological aspects. (https://nasional.kompas.com/read/2018/04/19/13322491/jokowi-ingin-desainer-rancang-busana-muslim-yang-khas-indonesia accessed on April 19, 2018).

Designers or Muslim fashion e-Commerce also provided a variety of alternative options in wearing *hijab* from *syar'i*, stylish, sporty, casual, vintage, ethnic, and et cetera. To be sure, Indonesian Muslim women (*Muslimah*) proceed to "Islamic Beauty", but there are indeed a shifts that are not Islamic. It is our duty to remind each other, especially anterpreneurs who engaged in Muslim fashion.

Yuki Hastarina, the owner of KIMI, brand of Muslim women or *Muslimah*'s fashion, thought that a big influence came from social influencers because people will look at the social influencer that they likes, about what kind of clothes they wearing. So actually they are the trend-maker. Hastarina also said when she endorsed social influencer who has 200.000 followers, in an hour, Instagram account of KIMI will be add up to thousand followers. People sometimes only scrolled up the account of one brand even when they do not follow it. But companies must still endorse a social influencer even though they are not only thinking about adding followers, because what social influencers wear will be sold. The image is, what social influencers wore, community will see it as a trend. So, Hastarina thought that social media is more likely to make a trend.(Interview with Yuki Hastarina January 6, 2018)

Demaz Hadi, MICE Manager of Rabbani (Muslim fashion brand), observed that there was a shift from the meaning of wearing *hijab,* as the cover of the women's body (*aurat*), due to the influence of social media. *Hijab* as cover of women's body (*aurat*) may have been understood by most of Muslim women (*Muslimah*), the positive impact of the *hijab*'s promotion through social media is the more people who emigrated (*hijrah*) from various circles. But there are also negative impacts, for example Muslim women (*Muslimah*) often share *selfie* photos because they want to be exist in the social media, they even edited their

selfie photos to make it *instagramable* and get more likes or comments, they also answered even when the compliment comes from the opposite sex. Uniquely, it included some Muslim women (*Muslimah*) who wear a veil. The meaning of *hijab* is to cover women's body (*aurat*) and also to protect themselves from the eyes of the men. Maybe some Muslim women (*Muslimah*) still not have the knowledge about the meaning and rule of *hijab*. As the fellow Muslims, we have to remind each other.(Interview with Demaz Hadi July 8, 2018)

Women who wear Muslim clothes felt confident that they are better than before. Although it does not mean they are always more pious than women who do not wear Muslim clothes. The process of *hijab*'s trend (*jilbabisasi*) among Muslims in Indonesia is something that very complex and should be seen as a hundred percent modern events. The process of *hijab*'s trend (*jilbabisasi*) is considered as a sign of globalization, a symbol of identification of Muslims in Indonesia with Muslim in other countries in the modern world.(Bernard, 2007)

Muslim has to be really grateful, but there is one thing Muslim should also noted that is about *syar'i hijab*. It can not be denied when the *hijab* trend stretched up, an "over creative" people in wearing *hijab* will be born. Some of them wear colorful *hijab*, some of them wearing *hijab* with a lot of attributes, rotates their *hijab* like a cotton candy, made prominent like camel's back. The more sad is when it turns out to the phenomenon of jilboobs lately, which is when Muslim women (*Muslimah*) wearing *hijab* but their clothes still tight and their pants form a curve. *Syar'i hijab* is not just a matter of how to look beautiful in the eyes, not also about beautiful views, or just to pursue the modernization. *Syar'i hijab* is about how to dress in order to achieve the pleasure of Allah.(Ariwibowo et al, 2017)

Conclusion

Islam is not disregarding about appearance, Islam is not ignored about beauty, in fact Islam maintain all of that because beauty is the nature of a woman, the precious diamond of a Muslim woman. Islam keeps and protects it all, so it cannot be enjoyed or seen by everyone.

The positive side of the existence of social media is to inspire Muslim women (*Muslimah*) to wear *hijab*. Social media created a fashion trends powerfully and give many alternatives in dressing for the Muslim women (*Muslimah*) in Indonesia. Moreover, Indonesia has a diversity of cultural wealth. This trend is also encouraged by communities and role models or public figures who has emigrated (*hijrah*). Promotional content seeks to integrate *syar'i* and trends, which in the end will become a separate identity for every Muslim woman (*Muslimah*). The existence of social media also caused a shift in the meaning of the real *hijab*. A shift that cannot be prevented and it is our duty to remind each other of Muslims.

Acknowledgment

References

Books and Articles

Arfianto. (2016). *Implementasi Metode Penelitian Studi Kasus Dengan Pendekatan Kualitatif.* Yogyakarta: Aswaja Pressindo.

Ariwibowo, Agus and Fidayani. (2017). *Makin Syari Makin Cantik.* Jakarta: PT. Elex Media Komputindo.

Bernard, Malcolm. (2007). *Fashion Sebagai Komunikasi* (Translation by Idi Subandi Ibrahim dan Yosal Iriantra). Yogyakarta: Jalasutra.

Kotler, Philip dan Kevin L. Keller. (2016). *Marketing Management* Edisi 15. Global Edition. Pearson Education Limited.

Ibrahim, Idi Subandi. (2007). *Budaya Populer Sebagai Komunikasi.* Yogyakarta: Jalasutra.

Patrutiu-Baltes, Loredana. (2012) *The Impact of Digitalization on Business Communication.* SEA - Practical Application of Science Journal, Volume IV, Issue 2 (11), p. 319-325.

Purwaningwulan, Melly Maulin, and Uud Wahyudin. (2017). *Social Media Usage Trends as Media Promotion in Islamic Perspective, Proceeding UAD Reviving Islamic Values in Response to Human Crisis*, p. 348.

Purwaningwulan, Melly Maulin. (2017). *Strategi Public Relations Industri Islamic Fashion Indonesia dalam Membentuk Branding "Cantik Islami", Book Chapter of Public Relations and Branding*, Unpad Press, p. 56 & 66.

Moleong, Lexy J. (2013). *Metode Penelitian Kualitatif Edisi Revisi*. Bandung: PT. Remaja Rosdakarya.

Uraltaş, Nazlim Tüzel. (2014). *New Digital Marketing Actors: Private Shopping Clubs And Their Advertising Practices, Journal of Media Critiques* (JMC) P-ISSN: 2056-9785 E-ISSN: 2056 9793, p. 13.

Nasrulah, Rulli. (2014). *Teori dan Riset Media Siber* (*Cybermedia*). Jakarta: Kencana.

_____. (2017). *Media Sosial Perpektif Komunikasi*, Budaya dan Sosioteknologi. Bandung: Simbiosa Rekatama Media.

Sugiyono. (2010). *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D).* Bandung: Alfabeta.

_____. (2013). Memahami Penelitian Kualitatif. Bandung: Alfabeta.

Suryani, Tatik. (2013). *Perilaku Konsumen Di Era Internet.* Yogyakarta: Graha Ilmu.

Svetlana, Lesidrenska and Dicke Philipp. (2012). *Social-Media Platforms And Its Effect On Digital Marketing Activities*, Маркетинг і менеджмент інновацій Journal, Number 1, p. 44-52.

Yuswohady, et al. (2017). *Gen M #Generation Muslim "Islam Itu Keren"*. Bandung: Mizan Media Utama.

_____, et al. (2015). *Marketing to The Middle Class Muslim, Revised Edition*. Jakarta: Gramedia Pustaka Utama.

Dissertation

Hamid, Farid. (2015). *Hijab Sebagai Identitas Diri dalam Kajian Komunikasi Artifaktual pada Pengguna Jilbab Di Kota Bandung*, Program Pascasarjana Universitas Padjadjaran.

Thesis

Tsurayya, Layli. (2016) *Konsep Jilbab dan Identitas Keagamaan*. Program Pascasarjana UIN Sunan Kalijaga, 2016.

Interview

Interview with Demaz Hadi, MICE Manager of Rabbani - Muslim Fashion Brand (July 8, 2018)

Interview with Dian Wahyu Utami, Founder/Owner/Creative Director of Dian Pelangi (February 6, 2018)

Interview with Hafsyah, Creative Content Supervisor of HijUp (December 13, 2017)

Interview with M. Kh. Rachman Ridhatullah, Marketing, Director of PT Sygma Media Inovasi and also Lecturer (December 5, 2017)

Interview with Shafira Sidratul Muntaha Siswanda, Public Relations of *Hijabers Community* (November 11, 2017)

Interview with Yuki Hastarina, Owner of KIMI - Muslim women or *Muslimah*'s Fashion Brand (January 6, 2018)

Internet:

http://www.apjii.or.id/survei2017 (accessed on April 17, 2018 at 09.07 AM)

Jokowi Ingin Desainer Rancang Busana Muslim yang Khas Indonesia Retrieved from https://nasional.kompas.com/read/2018/04/19/13322491/jokowi-ingin-desainer-rancang-busana-muslim-yang-khas-indonesia accessed on April 19, 2018 at 02.30 PM.

Bukan Hanya Murah Meriah Ini Dia Keuntungan Promosi Memakai Media Sosial Retrieved from https://jasaallsosmed.co.id/blog/bukan-hanya-murah-meriah-ini-dia-keuntungan-promosi-memakai-media-sosial/ (accessed on July 7, 2018 at 10.00 AM)