

Hilma Dani Situmorang, Arif Rahman: Islamic Education Model for Muslim Women's Clothing based on Hilkystuff Products to Revitalize Students' Dressing Style.

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## ISLAMIC EDUCATION MODEL FOR MUSLIM WOMEN'S CLOTHING BASED ON HILKYSTUFF PRODUCTS TO REVITALIZE STUDENTS' DRESSING STYLE

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### **Abstract**

*Muslim women's clothing styles among students are experiencing a shift in values that depart from sharia rules. This is made worse by the proliferation of Muslim women's fashion products that do not educate their customers, selling clothes that violate Sharia values. For this reason, the aim of this research is to determine the business opportunities for sharia fashion among FAI UAD students, their interpretation of the formulation of the Islamic fashion education model for sharia fashion based on Hilkystuff products, in order to revitalize the shift in the value of how students dress. The method in this research is qualitative, case study approach, with seven informants from FAI UAD students. The research results show that Islamic fashion business opportunities among students include aspects of comfort, functional flexibility, adapting to fashion trends, and maintaining Sharia values. His interpretation of the formulation of an Islamic education model for sharia clothing based on Hilkystuff products in revitalizing student clothing styles, includes designs that do not shape curves, adapt to teenagers' tastes, hijab covers the chest, makes it easier for breastfeeding mothers and women to perform ablution, design colors and motifs are not flashy, prices adjust according to needs, length and width of the robe, accepting custom according to sharia values.*

**Keywords:** *Islamic education: Muslimah Clothing: Hilkystuff Products.*

### **Abstrak**

Gaya busana muslimah dikalangan pelajar sedang mengalami pergeseran nilai yang berangkat dari kaidah syariah. Hal ini diperparah dengan maraknya produk fesyen wanita muslim yang tidak mengedukasi konsumennya, menjual pakaian yang melanggar nilai-nilai syariah. Untuk itu tujuan penelitian ini adalah untuk mengetahui peluang bisnis fashion syariah di kalangan mahasiswa FAI UAD, interpretasinya terhadap rumusan model pendidikan fashion Islami fashion syariah berbasis produk Hilkystuff, guna merevitalisasi pergeseran dalam dunia fesyen syariah. nilai bagaimana siswa berpakaian. Metode dalam penelitian ini adalah kualitatif, pendekatan studi kasus, dengan informan tujuh orang mahasiswa FAI UAD. Hasil penelitian menunjukkan bahwa peluang bisnis fashion Islami di kalangan pelajar meliputi aspek kenyamanan, fleksibilitas fungsional, adaptasi terhadap tren fashion, dan menjaga nilai-nilai syariah. Interpretasinya terhadap rumusan model pendidikan Islam pakaian syariah berbasis produk Hilkystuff dalam merevitalisasi gaya busana pelajar, meliputi desain yang tidak membentuk lekuk tubuh, menyesuaikan dengan selera remaja, hijab menutupi dada, memudahkan ibu menyusui dan wanita dalam berwudhu, warna dan motif desain tidak

mencolok, harga menyesuaikan sesuai kebutuhan, panjang dan lebar gamis, menerima custom sesuai nilai syariah.

**Kata Kunci:** *Pendidikan Islam : Busana Muslimah : Produk Hilkystuff.*

## **INTRODUCTION**

Islamic education teaches every follower of the Islamic religion to obey religious teachings (Suyadi et al., 2022), as well as teachings to cover the private parts completely for Muslim women (Allen, 2015). So dressing in a sharia manner has become an Islamic teaching value that is obligatory without exception for every Muslim woman (Al Wazni, 2015), in order to comply with the applicable sharia, including among students. However, nowadays Islamic clothing among students is experiencing a shift in values in the form of students starting to be reluctant to dress in Islamic clothing, because it is considered unfashionable and interferes with freedom of expression, to the point that some others experience discrimination (Litchmore & Safdar, 2016). Furthermore, the proliferation of Muslim women's fashion products that are sold only follow fashion trends, in order to reach the trend of high consumer desires, as well as reap maximum material benefits, without caring about the values of Islamic teachings in wearing syar'i clothing (Aruan & Wirdania, 2020). The presence of products that violate Islamic teachings clearly does not educate consumers (Zainudin et al., 2019). This leads to the use of careless clothes worn by students, which often shape the curves of the body, so that some of them increase the lust of the opposite sex who witness it (Quick & McFadyen, 2017). Various cases ranging from verbal to sexual harassment have arisen because of

this (Kompasiana, 2023) (Asia, 2023) (Suyanto, 2023). Therefore, we need an Islamic education model based on Muslim fashion products that educates consumers not to violate Islamic teachings, which are increasingly experiencing a shift in values.

The need for clothing is indeed one of the primary needs for humans (Catterall, 2017). Clothing trends change every time (Kim & Ha, 2018). Even though clothing trends continue to change, it is still mandatory for a Muslim woman, without exception, to dress as a Muslim woman according to the provisions of the Shari'a (Ajala, 2017). It's just that in the current era, Muslim women's clothing models are less popular because they don't follow existing trends. So this phenomenon results in a shift in values regarding the way women dress (Kartajaya et al., 2019). For this reason, in order to take a role in making improvements to existing research, a new and focused approach is needed, so this research uses previous research as a bridge to the direction and novelty of this research. *First*, research by (Warren, 2019) regarding an idea to challenge the negative stigma of Muslim women's clothing in England for career women, amidst a western liberalism lifestyle, this research also examines similar aspects in opposing western liberal ideology which is the current fashion trend, to This research makes a comparison of Islamic education models based on Muslim women's clothing ideology of western liberalism. *Second*, research by (Hancock & Mobillion, 2019)

about fighting the issue of Islamophobia in using the hijab which is starting to be considered foreign and terrorist, while this research is preventive in nature towards the issue of covering the private parts which is starting to be considered foreign by Indonesian society, for this reason this research tries to formulate a model to return the understanding of the Indonesian Muslim community to an ideal condition. *Third*, research by (Nofrizal et al., 2023) on the analysis of consumers' reasons for buying Muslimah fashion products on online buying and selling platforms, while this research examines the analysis of consumer needs for Muslimah fashion products, as well as developing a model that can be an alternative fashion mecca for A Muslim woman buys clothes in online and offline markets. *Fourth*, research by (Ghufron & Nasir, 2022) on the use of the theory of planned behavior to analyze social media usage behavior, while this research uses the theory of planned behavior as a basic assumption to analyze the need for Muslimah fashion products among students. Therefore, based on previous research, it can be understood that the novelty of this research is to formulate an Islamic education model based on sharia fashion products for students that conforms to Islamic sharia values, but still follows the latest fashion trends, in order to revitalize the shift in fashion values. who indulges in nakedness among students.

The aim of this research is to determine business opportunities for Islamic clothing among students of the Faculty of Islamic Religion at Ahmad Dahlan University, Yogyakarta, their interpretation of formulating a model of

Islamic education for Islamic clothing based on Hilkystuff products, as an alternative direction for Islamic fashion that is adaptive to needs. student fashion. By formulating sharia fashion product models that are tailored to consumer needs, but still comply with sharia provisions, this can become an alternative approach to Islamic education that revitalizes the shift in values among students. For this reason, this research uses the theory of Planned Behavior as the basic assumption of studying the phenomenon under study, including aspects of Behavioral Intention, Attitudes, Subjective Norms, and Perceived Behavioral Control (Cornally, 2015) (Sandri et al., 2024).

This research is important to carry out in order to minimize the occurrence of verbal harassment to physical sexual harassment, which is caused by a shift in values in clothing. For this reason, this research produces the formulation of an Islamic education model for Islamic fashion that counters other non-educational Muslim women's clothing products, where they seeking profit solely by violating sharia values. So, if this model formulation is applied to other clothing products, it is hoped that this research will be able to become an alternative in the Muslimah fashion business while also educating consumers. Restoring the essence of a Muslim woman in wearing syar'i clothing in her ideal condition.

## **RESEARCH METHOD**

This research uses a type of qualitative research, which examines a social phenomenon narratively (Creswell, 2015). So this research examines the phenomenon of clothing, fashion and

trends in Muslim women's clothing among students at the Faculty of Islamic Religion, Ahmad Dahlan University, Yogyakarta, to then be analyzed narratively. The approach in this research is a case study, which allows researchers to examine behavior and opinions about a phenomenon (Sugiyono, 2020). For this reason, this research examines the behavior and opinions of students at the Faculty of Islamic Religion, Ahmad Dahlan University, Yogyakarta regarding their perspective on the values of Muslim women's clothing. Furthermore, the data collection technique was carried out using purposeful sampling with in-depth interview techniques, on the other hand also using observation and documentation techniques to triangulate the data. So the primary data source in this research comes from interviews with seven FAI student informants. The primary data focuses on the limitations of the Planned Behavior theory to determine opportunities for the Islamic clothing business at FAI UAD. Meanwhile, secondary data comes from relevant literature according to the research subject, such as journal articles, books, expert opinions, and various other relevant references according to the research subject. The collected data was then validated using data source triangulation and member checking. Then data analysis is carried out using content analysis techniques, by analyzing the data that has been narrated, then the results of the analysis findings are presented latent or manifest (Creswell, 2015). Then the application in this research includes data from interviews with informants regarding Islamic clothing business opportunities

among students which have been validated and then narrated. Once the valid data has been narrated, the next step is to carry out analysis by dialogue with a series of theoretical studies in accordance with the research instruments. Finally, if the analysis has produced findings that answer the research formulation and objectives, then the data can be presented latently or as a result of the researcher's analysis, it can also be manifest or in accordance with findings in the field as the results of interviews with informants (Khilmiyah, 2016).

## **RESULTS AND DISCUSSION**

Muslim clothing is a primary need and obligation for followers of the Islamic religion (Hassan & Harun, 2016). Therefore, an analysis is needed regarding Islamic clothing business opportunities, such as Islamic clothing business opportunities among students. Knowing business opportunities is useful in producing products that are adaptive to customer needs. There are various approaches to analyzing business opportunities, one of which is using the theory of planned behavior, which includes analysis of behavioral intentions, attitudes, subjective norms and perceived behavioral control (Sandri et al., 2024) (Mehraboun, 2024). Furthermore, based on the theory of planned behavior, research instruments were found that adapted to the research design. The research instrument includes several questions, which serve as benchmarks for answering research problems.

Table 1. Question instrument based on the theory of planned behavior

No	Question Instrument
1.	How strong is your intention to adopt sharia clothing in accordance with the values of Islamic teachings?
2.	To what extent are you committed to wearing syar'i clothing in your activities?
3.	How do you feel about the idea of wearing Islamic clothing ?
4.	What is your view on wearing Sharia clothing in the context of Islamic teachings?
5.	Do you believe that wearing Sharia clothing can reflect your religious identity?
6.	To what extent have you seen positive results from adopting Sharia dress ?
7.	Do you feel that the people closest to you support your decision to wear sharia clothing ?
8.	To what extent do you feel pressure from the social environment to follow fashion trends that are not in accordance with Islamic law ?
9.	How do the people closest to you respond to wearing Sharia clothing ?
10.	syar'i dress in everyday situations?
11.	Do you have full control in wearing syar'i clothing ?
12.	Factors that can influence you to wear sharia clothing ?
13.	What are your views when you see the Hilkystuff design ?

Based on the research instruments above, it can be seen that the first to third instruments are used to analyze the behavioral intentions of informants. Furthermore, instruments four to six were used to measure the attitudes of the informants. The seventh to ninth instruments are used as a benchmark for the subjective norms of the informants. The tenth to twelfth parts of the instrument are used as a measuring tool for the behavioral control felt by the informant. Finally, the thirteenth instrument was used as a measuring tool for the informant's perspective on Hilkystuff products.

All of the informants are used as basic assumptions to determine business opportunities that can be interpreted as an Islamic education model based on Islamic clothing. Therefore, the existing instruments were used with the informant population of this research, namely students at the Faculty of Islamic Religion,

Ahmad Dahlan University, Yogyakarta. Not only interviews, instruments are also used as other data collection techniques in observation and documentation, such as to observe similar research subjects based on the basic assumptions of the theory of planned behavior.

#### **Intention to dress sharia**

Based on the results of interviews with FAI UAD student informants on January 13 2024, several results were found related to indications of the informants' intentions regarding the use of sharia clothing. Sinta (pseudonym) as an FAI UAD student further stated that she was of the opinion regarding her intention to wear syar'i clothing:

*"Not yet very strong because there are many factors that hinder it".*

From the results of the interview with Sinta, it can be seen that her intention to wear syar'i clothing is not very strong due to several external factors. On the other

hand, based on the researcher's observations of Sinta's way of dressing, the clothes she wears are based on the values of Islamic teachings in syar'i dressing. It's like the hijab she wears covers her chest perfectly, and the clothes she wears don't shape her curves or look flashy. Next, Cintya (pseudonym) as an FAI UAD student also mentioned her opinion about wearing syar'i clothing, regarding the extent of her commitment to wearing syar'i clothing in her activities:

*Sharia clothes since high school, because I leave the house always wearing Sharia clothes, wearing socks, even sweeping the terrace wearing Sharia clothes".*

From the results of the interview with Cintya, it was found that her commitment to wearing Sharia clothing was very strong. This was also strengthened when the researcher observed that the clothes she was wearing had implemented the values of Islamic teachings in dressing optimally, because visually Cintya had reached the stage of wearing a veil. Documentation results on Cintya's social media also indicate that the informant remains consistent in wearing syar'i clothing. The final aspect of identifying business opportunities in customer intentions is also studied in instruments that discuss the feelings and ideas of informants. It was stated by Citra (pseudonym) that the informant had a view of her feelings and ideas in wearing syar'i clothing:

*"I think it's positive because it is better protected from various aspects, such as protecting women's honor and practicing religious values".*

From the results of the interview with Citra, it was found that the informant had a

positive view of her feelings in wearing syar'i clothing. Furthermore, when observations were made on the informant's expression, the style of clothing that the informant wore indicated the absence of pressure and coercion. Furthermore, in Citra's social media documentation, it was found that the way she dressed remained consistent, while practicing the values of Islamic teachings.

In the study of informants' behavioral intentions, regarding their opinions on wearing Islamic clothing, it was found that participants gave varied views. Some views show doubt in his intention to adopt a syar'i lifestyle. Some of them said there was a lack of interest and intention in wearing syar'i clothing due to various external factors, while on the other hand there was an opinion that they believed in wearing syar'i clothing, for reasons of comfort and practicing religious values.

### **Sharia clothing behavior**

With regard to behavioral control in sharia clothing, researchers collected data based on the composition of the research instruments. In the results of the interview on January 13 2024, several findings were found regarding the control of Islamic clothing behavior among students. Starting with the informant's opinion regarding his point of view on the use of sharia clothing which is in accordance with the values of Islamic teachings. According to Fatonah (pseudonym), in an interview she stated her opinion regarding her views on wearing sharia clothing that is in accordance with Islamic teaching values:

*"In my opinion, this has to be done, because of religious demands, my view so far is to wear simple and beautiful sharia clothing".*

Based on the results of observations with Fatonah, it was found that in her opinion there was support for wearing syar'i clothing. The results of the researcher's visual observations also found that the clothes worn by the informant looked simple but elegant, on the other hand, they still adhered to the values required by religion in dressing. Documentation on the informant's social media also indicates that what he said and wore was also in line with what he posted on social media. The next aspect examines the informants' beliefs in wearing sharia clothing which manifests the religious identity of each individual. In one of the interviews with Adella (pseudonym) it was stated that:

*"It's good, but it's also difficult to carry to various activities. So it's difficult to express ourselves, because what we carry are religious symbols".*

Based on the results of the interview with Adella, it was found that there were cons to the informant, so that according to the informant it was necessary to adjust the style of dress for certain activities, and did not have to wear syar'i clothing. Based on observations of the clothes worn by the informants, it also indicated that Sharia clothing was in accordance with the values, but it was clear from the informants' behavior that the informants tended to have a free character. The next benchmark examines the informants' positive responses to the use of Islamic clothing. Furthermore, the results of the interview with Putri (pseudonym) stated that:

*"I think Sharia clothes are cool and simple, it's just that if people look at them they might be a little hot".*

Based on Putri's opinion, it was found that there is suitability for wearing Muslim

clothing that does not interfere with both physical activity and appearance. Furthermore, the results of observations of the informant's character showed that the informant did not appear to be lying, because while answering questions the informant appeared to demonstrate the clothes he was wearing with confidence, that he was wearing elegant and comfortable clothes.

The results of the data collection regarding the control of informants' behavior in wearing syar'i clothing show that some of them have full self-conscious control over the use of syar'i clothing. Some of them experienced the problem that Sharia clothing was not adaptive when worn in various conditions. And there are still assumptions that consider and think about other people's negative opinions when wearing Muslim women's clothing who practice the values of Islamic teachings.

#### **Factors that influence sharia clothing**

Based on data collection techniques, several findings have been produced originating from interviews, observations and documentation relating to factors that influence the use of sharia clothing among students. As the results of the interview on January 13 2024 provide several student opinions. The first study assessed students' opinions about subjective norms based on their basic basis. Starting with an opinion analysis of whether there are factors driving the use of Sharia clothing among informants. As stated in an interview with Cintya (pseudonym):

*"Very supportive because my family is also more demanding to dress in sharia clothes, and the campus is also very supportive, because it is*

*from the Islamic Religious Education study program".*

From the results of interviews with these informants, it can be understood that there are students who have full support and encouragement from their families to wear sharia clothing, and the academic environment also emphasizes students dressing according to the values of Islamic teachings. Other considerations related to other driving factors were also mentioned by Adella (pseudonym) in an interview:

*"Not yet, because my family is not from a religious family in clothing, so there is no big encouragement to wear the hijab, and my circle of friends is also like me, where they are not yet very consistent in wearing syar'i clothing".*

Conflict over other factors also influences students' level of motivation to dress sharia to decrease. The interest in wearing clothing is one of the determining factors in applying the values of practicing Islamic teachings in clothing. Furthermore, there is a study of the cons of the driving factors that influence students to move further away from the behavior of deviating from the values of using fashion products that are contrary to sharia values. As stated by Halimah (pseudonym) in an interview:

*"Not bad, but because so far I have a clear understanding of Islamic law, I can control myself".*

Based on the results of interviews with these informants, it was found that there were inhibiting factors from external parties for students, but self-control became important as a bulwark against disturbances from shifting values from external parties. This is also reinforced by

a statement by Sinta (pseudonym) in an interview:

*"It's very big because not many of my friends are steadfast in wearing syar'i clothing".*

So it is true that external inhibiting factors become a big problem for students to be able to sustainably (istiqomah) wear sharia clothing in accordance with the values of Islamic teachings. The next aspect focuses on responses from people closest to students regarding the habit of wearing sharia clothing. As stated by Putri (pseudonym) in an interview:

*"Really likes Shar'i clothing because he also uses it and they feel comfortable when wearing it".*

The opinion of the informant shows that there are supporting factors from people around them, so that they can become a mutually reinforcing support system. However, there are also cons, as stated by Cintya (pseudonym) in an interview, that:

*" I was avoided by a group of friends because I was wearing syar'i clothing, but there were also some of my friends who saw me wearing syar'i. You look cool and elegant".*

The informant gave an illustration that there is a group of people who are avoided from community groups, because of the negative assumptions and stigma that circulate because of it. The observation results also noticed that the informant tried to protect herself and her honor more by wearing a veil. Therefore, there is an opinion that there is a negative connotation circulating among the public regarding the use of the veil.

A series of research findings can be concluded that there are many factors that



influence a student to wear sharia clothing. Some of them are pros, but there are also cons. Furthermore, concrete influencing factors include family encouragement, demands for practicing Islamic religious values, social environmental factors, as well as clothing demands from various different activities.

### **Hilkystuff Products**

Hilkystuff products are a part of fashion products that not only take advantage of business, but also try to educate consumers in wearing clothes that are in accordance with Islamic religious values. The presence of Hilkystuff fashion products is a fashion alternative that is adaptive to market needs and trends, but also pays attention to sharia values in product design. For this reason, a more in-depth analysis is needed regarding business opportunities that can be used as a model reference for Hilkystuff products. Therefore, an instrument is needed that examines student behavior control, as well as testimonials from Hilkystuff products. The first study focused on the informants' beliefs in wearing Sharia clothing in everyday life. As the opinion of Fatonah (pseudonym) in one of the interviews stated that:

*sharia clothing every day, because I still wear trousers when I'm having seblak snacks".*

Based on the results of interviews with these informants, it shows that there is compliance in wearing Muslim women's clothing that is in accordance with the values, but in some cases the informants are reluctant to wear Shar'i clothing when carrying out activities that do not require a high level of formality. In fact, according to Adella (pseudonym) it was stated that:

*"Not sure yet but hopefully one day we will be moved".*

So the existence of this form also indicates that there is complete rejection, but the informant still hopes that there will be changes in himself one day. Then it becomes important to create encouragement and motivation from various factors to accelerate the emergence of full awareness. As the next study discusses how an individual controls wearing clothing that is in accordance with Islamic values. It was stated by all the informants in this research that the informants consciously had full control over their choices in wearing syar'i clothing. Other factors mentioned variously, that several main factors motivate students to wear sharia clothing. Sinta (pseudonym) said that her motivation came from family, Adelle (pseudonym) said that her motivation came from a supportive circle of friends, and Sinta (pseudonym) said that her motivation came from family and religious demands.

After understanding the behavioral control factors of students regarding the use of Islamic clothing, the next step is to examine product testimonials from informants. Sinta (pseudonym) believes that:

*"I've never seen the Hilkystuff brand before, after seeing the design, it's quite following the interests of young people, and it's pretty too".*

Hilkystuff products follows the dynamic fashion trends, design styles that young people want. Adella (pseudonym) further stated in the interview:

*"After seeing firsthand, the material is soft, it's definitely comfortable to wear, but there's no twitching at the*

*hips so it doesn't suit the tastes of young people".*

The informant considered that the youth design required twitching at the hips for young people. Furthermore, in the documentation of the Hilkystuff product gallery catalog on Instagram, it was found that the design has various variations, one of which is twitching on the pelvis.



**Figure 1. The Hilkystuff gamis design has a twitch at the waist**

The design model in the image above shows that there are variations of Hilkystuff product models that follow youth trends. Another opinion was also given by the informant regarding Hilkystuff product design, as in the opinion of Fatonah (pseudonym) in an interview:

*"Subscribe, I already have the black and brown Edelweiss abaya, and yes it is still my favorite robe when studying".*

The opinion of the informant shows that there is a positive testimonial from one of the loyal buyers of Hilkystuff products. It was also stated in the product purchase history documentation that the informant was still an active buyer.

The design of the Hilkystuff product received responses from informants, that the product being sold buying it has positive value, starting from a design that is not mainstream. Has economic value that suits student budgets. Then the products from Hilkystuff are proven to be suitable and have positive value when viewed based on the theory of planned behavior, both in terms of values, behavioral control, and factors that influence Islamic dress for students.

Islamic education should be comprehensive in many aspects, because Islam itself is Rahmatan Lil Alamin (Zainab, 2020) (Parjiman et al., 2023), without exception, such as fields working on culture (Hidayat & Bustam, 2022), science (Suyadi & Widodo, 2019), and so on. Therefore, education itself is divided into three central units, or often called the Three Education Centers, which include elements of formal academic education, informal family education, and non-formal community education (Adzim, 2021). From these three, it was found that all elements were involved. More deeply, in an integral manner starting from the smallest elements to the largest, all of them are responsible for the field of Islamic Education (Saada, 2023). Islamic education is capable of becoming a basis for character and religiosity education (Sutarman et al., 2022). Therefore, Islamic education should also cover areas working in the world of business industry. Kindness in the business world means not only utilizing business potential materially, but also being able to pay attention to norms in the business world that no one should violate (Sholihin et al., 2020) (Ratten et al., 2017). Therefore, every business opportunity

must pay attention to the values that are the basis for production and distribution (Kurt et al., 2020) (Elihami & Syarif, 2017). One of the women's fashion clothing industries is a promising field, if managed with good management (Thorisdottir & Johannsdottir, 2019). Sellers must be able to educate their customers to adopt the use of products that are in accordance with the values, as stipulated in the values in Islamic law. So, with the expansion of mass production of Muslim women's clothing, Muslim clothing products that are not in accordance with the values of Islamic law are gradually being displaced. With the removal of naughty products, there will periodically be a revitalization of the way of dressing that no longer violates the values of Islamic law. Making a Muslimah fashion product a medium for Islamic education for its customers.

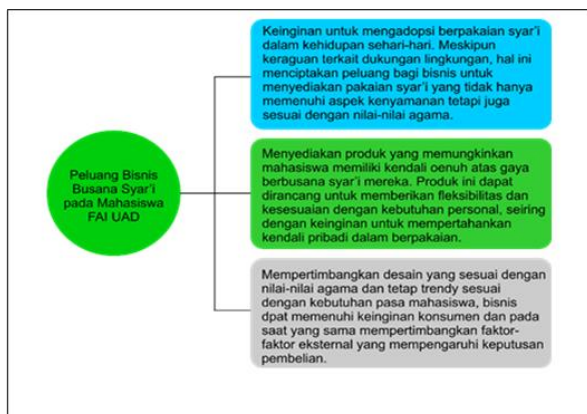
### **Business opportunities for students' needs for sharia clothing**

Sharia business opportunities, at least an approach is needed to analyze them. Departing from the theory of planned behavior, it shows that there are several indicators for analyzing business opportunities for sharia fashion. Therefore, based on data processing using research instruments to measure and assess the extent of opportunities for Islamic fashion business among students, it was found that there are several indications that this should be taken into consideration. First of all, we examined the results of the processed data which showed that there was a desire among students to wear Muslim women's clothing correctly for all their daily activities, but some of them still had doubts and doubts about implementing it, as well as doubts about support from the

surrounding environment. So from this aspect it can be concluded that there is a business opportunity in supplying comfortable Sharia clothing that is in line with Islamic religious values.

The next business opportunity study highlights the aspect of full control over the use of sharia clothing among students who were respondents to this research. So that by having full control over how to dress in sharia clothing for the majority of respondents, it can open up business opportunities that consider aspects of flexibility and suitability to intrinsic needs, which is in line with personal control in maintaining their freedom in dressing.

Business opportunities are one of the determining aspects of success by considering students' background factors, such as family, demands of Islamic religious values, and the student's social environment. Providing a business that can accommodate these various factors. So there is an opportunity to be able to provide consumer needs and desires based on student trends, but still based on Islamic religious values. So as to create a business that is able to accommodate all forms of needs and religious value standards, which can influence increased purchasing intensity.



**Figure 2. Sharia fashion business opportunities for FAI UAD students**

The existence of the business opportunity in the picture above shows that a sharia fashion product is seen based on how the product can provide the needs of its consumers by taking various considerations such as aspects of clothing comfort, Islamic values, flexibility towards trends, and personal needs.

**Formulate a model for Islamic fashion education based on Hilkystuf products**

Hilkystuff product is a product that was founded in 2021. The birth of this product is a form of anxiety about the increasingly competitive online market. Every seller competes to provide the best product, based on market needs. It's just that products from Hilkystuff have other considerations in buying and selling their products, as these products still try to maintain the standards of Islamic teaching values in syar'i clothing.

Based on business opportunities for the use of Islamic Muslim clothing, the first consideration is the comfort aspect in clothing design. For this reason, the approach applied to Hilkystuff products tries to accommodate the comfort aspect of clothing when used by customers. As detailed in the basic fabric materials used in Hilystuff products, there are various

types of fabric that are quite comfortable when used. Just like the Black Abaya design uses jet black quality fabric, the non-black Abaya design uses Fortaleza fabric. Both types of fabric have considerations in the form of being comfortable when used, the soft fabric does not cause irritation to sensitive skin, and the type of fabric is not hot when used (Arivithamani & Giri Dev, 2018). In fact, according to religious values, this type of cloth does not form body curves because the material is soft (Zempi, 2016). Still discussing comfort in wearing sharia clothing, Hilkystuff also offers a series of products that try to make its users feel comfortable. Just as the clothing design is also accommodating for breastfeeding mothers, by providing a zipper on the chest, starting from the base of the collar to the navel, with the consideration that it is suitable for use by every woman with varying breast sizes. The clothing design from Hilkystuff also accommodates Muslim women when washing themselves, taking into account the arm circumference of 15 cm. Furthermore, the design of Hilkystuff's Muslim clothing products also takes into account the average height of Indonesian women in the student age range, so the height of the clothing is 140 cm (Bhwana, 2023). The chest circumference section also adapts to the varying sizes of women's breasts, starting from sizes 96, 100, 105, 110 cm, taking into account not to form a round chest shape and the looseness of the chest space making it easier for the user to breathe.

The results of processed data related to business opportunities also show that flexible Islamic Muslim clothing designs are needed, adapting to customer needs and

desires, but still taking into account the values of Islamic teachings. Hilkystuff products also consider their designs to follow trends, but also practice the values of Islamic teachings. Like choosing pastel colors in the fabric motif so that the colors look calm but also elegant, and most importantly from the perspective of sharia values it is not allowed to look flashy. In terms of the hijab, it also has a size of 130 cm x 130 cm, in order to appear elegant for the wearer, as well as for the user to be able to cover their body movements. This is also in line with one of God's words:

"And say to the believing women, that they guard their eyes, and guard their private parts, and do not reveal their ornaments (awrat), except those which are (normally) visible. And let them cover their veils over their breasts, and do not reveal their ornaments (awrat), except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or the sons of their sisters, or their (fellow Muslims) women, or servants they have, or male (old) servants who have no desire (for women), or children who do not yet understand about women's private parts. And "let them not stamp their feet so that the jewelry they are hiding will be discovered. And repent all of you to Allah, O you who believe, so that you may be successful" (QS. An-Nur 24: Verse 31).

The obligation to cover one's private parts does not only depend on trend aspects, but also pays attention to aspects of religious commands that must be

obeyed by every adherent. Furthermore, in order to add to the aesthetics of the design, Hilkystuff products use a variety of white trim designs, but still maintain the rule of not looking flashy. There is also a need for designs that are of interest to young people, such as giving a twitch at the waist.



**Figure 3. The white trim on the gamis design adds to the aesthetics**

In terms of color combination in gamis design, color integration is also taken into consideration. Hilkystuff products also accept customization for buyers who want design variations, so this product is more flexible in accepting buyer needs. It's just that when customizing, restrictions are placed on design requests that do not violate Sharia values. Moreover, this product has the advantage of varying prices to suit the needs and financial capabilities of each individual. So, in principle, the flexibility of Hilkystuff's products is proven to be able to accommodate this, while still maintaining the values of Islamic teachings.

**Table 2. Formulation of syar'i fashion models**

No	The Islamic Education Model for Sharia Clothing is based on Hilkystuff products
1.	Use materials that do not shape body curves
2.	Has a variety of designs to suit young people's tastes
3.	The width of the hijab is able to cover a woman's chest area
4.	The gamis design makes it easier for breastfeeding mothers
5.	The design of the gamis makes it easier for Muslim women to perform ablution
6.	The color variations of the robe are not striking. Color combinations adjust color harmony
7.	Prices vary according to customer needs and capital
8.	Designs and motifs that are not flashy but still take aesthetics into account
9.	Not tight design, robe length 140 cm, chest circumference 96, 100, 105, 110 cm
10.	Sharia values

Based on the table above, it can be concluded that the Hilystuff product, as one of the Islamic Muslim fashion products, is able to become a role model as well as a means of Islamic education for its customers. So it can be formulated that the Islamic fashion education model based on Hilkystuff products has a formula that counters other fashion products that conflict with Islamic law. Hilkystuff products adapt well to needs, trends and Islamic values. Apart from being a reference for students to buy sharia clothing, it is also able to become a medium for Islamic education that revitalizes the shift in values among current students who wear clothing that is not in accordance with the values of Islamic teachings. Several formulations state that Muslim fashion products must consider aspects of comfort, flexibility, trends and religious values.

**CONCLUSION**

Sharia clothing among teenagers is a problem that must be immediately found a solution. Some of them cause various kinds of problems, such as the increasing

number of cases of verbal and sexual harassment, which are higher for women who do not wear Muslim clothing in a more compliant manner with the prevailing values. Therefore, it is necessary to have products that educate buyers, educate them to restore the values of Islamic teachings in clothing, especially among students, starting with studying business opportunities, and then presenting an interpretation of the formulation of the Islamic Education model for each customer.

**Sharia clothing business opportunities for students**

Business opportunities from a series of sharia fashion products include providing products that are comfortable to use. Comfortable in the sense that when you wear it it doesn't feel hot and interfere with your activities. After considering comfort in use, is the level of flexibility, regarding how a product accommodates the needs of buyers, especially students. And finally, it is able to accommodate trends and other student market needs. It's just that this

business opportunity carefully considers the use of Sharia values in each design.

### **The Islamic education model for sharia fashion is based on Hilkystuff products**

Based on business opportunities, four main aspects were found in running a Muslimah Islamic fashion business in accordance with the values of Islamic teachings, so that it could become an Islamic education approach in revitalizing the trend of women's dressing which has experienced a shift in values. Three aspects of business opportunities include comfort, flexibility of needs, and fashion trends, and are based on the values of Islamic teachings in sharia clothing. So these three aspects of business opportunities interpret a model of Islamic fashion education for students, based on Hilkystuff Muslim fashion products. The model formulation includes the comfort aspect which consists of using basic fabric materials that do not form body curves, having a variety of designs to suit the tastes of young people, the width of the hijab that covers the chest area, a design that accommodates breastfeeding mothers and makes it easier for women to perform ablution, the color of the robe. which is not flashy by considering variations in color integration, prices that vary according to needs, designs and motifs that are not flashy but maintain aesthetics, length and width of the robe that adjusts the height and width of the body more specifically, accepting custom robes on condition that they comply with the teaching values Islam.

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