



# CONFERENCE CD-BOOK OF PROCEEDINGS

*1<sup>ST</sup> Postgraduate*

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**INTERNATIONAL CONFERENCE ON HUMANITIES  
(ICH2016)**

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*22-23 DECEMBER 2016*

**INNOVATION AND TRANSFORMATION IN  
HUMANITIES FOR A SUSTAINABLE  
TOMORROW**

Organized by:  
POSTGRADUATE STUDENTS CLUB (PGSC)  
SCHOOL OF HUMANITIES (PPIK)  
UNIVERSITI SAINS MALAYSIA (USM)

School of Humanities  
Universiti Sains Malaysia (USM)

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Publications Cataloguing Data

Name of Conference: International Conference on Humanities (ICH2016)  
Date: 22-23 December 2016  
Venue: School of Humanities  
Universiti Sains Malaysia  
11800 USM, Pulau Pinang

Published in Malaysia by  
POSTGRADUATE STUDENTS CLUB (PGSC)  
School of Humanities (PPIK)  
Universiti Sains Malaysia (USM)  
11800 Pulau Pinang  
Website: <http://ich2016.usm.my>  
PPIK Official Website: <http://humanities.usm.my>  
Email: [ich2016@usm.my](mailto:ich2016@usm.my)

Layout in Malaysia by  
POSTGRADUATE STUDENTS CLUB (PGSC),  
School of Humanities, Universiti Sains Malaysia

CD-Book Published in Malaysia by Global Printing Services

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# 81. HIJAB FASHION : CONSTRUCTION OF FEMININITY AND IDENTITY OF MUSLIM WOMEN IN INDONESIA

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## **Abstract**

Hijab is taken as the primary identity for Muslim women. In practice the use of hijab is not only as a form of religiosity but also cultural practices. In Indonesia, *Hijab Fashion* as a new trend for Muslim community is rapidly evolving into a lifestyle through consumerism. The development puts Muslim women as the major target of discourse and ideology of *Hijab Fashion*. It gives an opportunity to the Indonesian Muslim women to define, construct, and remark the return of femininity, identity through fashion and style displayed in a variety of media, industry and use. This paper examines the representation of *Hijab Fashion* shown through images in new media, especially in Instagram. Fashion photography acts as a medium that creates and communicates the image, ideology and discourse. I argue that the reading of the visual representation of hijab shows how the construction of femininity and identity of Muslim women in the development of *Hijab Fashion*. Using theoretical approach of cultural and gender studies, I argue that hijab fashion is shaping the lifestyle and its use as a medium of expression of new femininity and identity.

**Keywords:** hijab fashion, femininity, identity, Muslim women

**1. Introduction** Hijab is a sign that Muslim women are always attached to. Hijab is also a symbol of Muslim women who believe about the limitations of the *aurat* (body). In addition, the hijab is also a form of religiosity that is recommended in the Quran as a way of life of Muslim women. In Indonesia, the development of hijab marked since the end of 1980, where hijab is known as *kerudung* (veil) worn by Muslim women, dominantly by those in Islamic boarding schools, daughter of *Kiyai* (Priest) and the descents. Meanwhile, the use of hijab in public spaces is prohibited by the State lasted until the end of the 1990s. In the next period, then hijab developed as *Jilbab* (veil) which is a change from the term *kerudung* (hoods). Space of identity as Muslim women with *Jilbab* was still limited. The development of hijab was more 707 spotted in the campuses, namely through the activity and promotion of hijab among campus activists. By the end of 1998, eventually the reforming of the use of hijab began to expand in various sectors and public spaces. At the beginning of 2000 until today hijab is not only as a form of religiosity and social movements of the Muslims, but also has been developing very rapidly as the number of Muslim women wearing hijab is increasing.

Hijab's rapid developments have been elaborating its market and the fashion. It can be seen through the growth of boutiques and its products in various cities in Indonesia. So that the hijab is not only considered as a marker of religious identity, but also become a *lifestyle* and *fashion*. Ibrahim (2007) stated that in the development of hijab, it has been appeared some slogans : "be a Muslim woman who is intelligent,