

HIJAB CONSTRUCTION ON SOCIAL MEDIA IN THE FASHION INDUSTRY IN INDONESIA

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Abstract: The proliferation of trends and hijab phenomena has not escaped the media role, as the media has had a major impact on society. The popularity of media - induced hijab has made the hijab a new item in the business world too. The paper focuses on debasing and discussing the construction of hijab in social media in the Indonesian fashion industry. As the development of the Pict (information communication technology), which expresses virtual public space, we also presented new targets in the Muslim fashion business in Indonesia. Industrialization of fashion hijab is not without the influence of capitalism. The dominance and rejuvenation of capitalist power has penetrated into the realm of religion, as well as into the cultural industrial products that have become a symbol and accessory of noble appearance.

Key Words: Hijab construction, social media, the fashion industry

INTRODUCTION

During the recent reforms, talking about hijab fashion has shaped the popular culture-the trend of hijab fashion. Traditionally, a woman's hat is known as the hijab, tiens, seonkok, or another name that corresponds to a particular area, but today it has changed, using the hijab as something called the hijab. In addition, the hijab has been renamed hijab. There are variations to this, and some very developed models. It should be noted that in this development perceptions shift in various types of clothing. Hijab has become a distinctive fashion trend that has developed not only with headcaps but has become a particular fashion. Social dynamics shift very quickly and rapidly with the hijab style in accordance with current islamic fashion trends, so a strong women in Indonesia with the hijab culture are fashionable, fashionable and stylish. People today. The hijab has already begun to enter the fashion world with trends and styles that are currently popular in the fashion world. Many women now wear hijab and most indonesians accept it as their Muslim identity. The world fashion center, supported by scattered mass media.

The trend, or fenomena hijab, has not fallen short of the media role, as media has had a major impact on society. Especially will public space at the time become a virtual public space with development of ict (information and communication technology), with social media on the internet-based. "2 This social media presence which is one kind of new media is phenomenal, as the presence of social media is creating a change in the fabric of all aspects of human life. Social media not only turns the user into a

communicator but it can also stir up the masses. Social media is a place where others share and have their own structures. At this stage social media is presented to both individual and group users. Social media is also responsible for a new phenomenon that is sweeping through society today. The phenomena are occurring enough to round out the larger phenomena occurring in the world. An interesting feature thanks to the presence of social media has been the latest fashion hijab in Indonesia. The phenomenon is spreading not only in Indonesia but around the world. Muslim women all over the world are also facing this hijab fashion phenomenon.

The popularity of the hijab caused by the media has made it a new business scarf too. As noted in the news portal article, the hijab fashion business continues to grow. Especially in the age of globalization, the hijab of many people is taking advantage of popularity at its own advantage. Hopefully, hijab trends will be a new branch to good business markets. Based on this explanation, it intends to explain and discuss the social media fashion phenomenon as a business/market industry. In this post, writers have no intention of discussing or analyzing groups as research subjects.

The work was based on the study of literature, and his explanations and arguments were more theoretical and conceptual in explanation and argument. However, in this article, writers have not provided common definitions of hijab, fashion, social media, etc. Because to a writer such a definition is well-known and understood by many. The white paper therefore deals directly with the subject of the issue discussed and explained here.

THEORETICAL STUDY

Social media is a virtual public space for muslims. With rapid technological developments, it has contributed to the advancement of communications technology. Today developments in communications technology are also affecting the development of online media. With the advent of smartphones, tablets, and ipads, communication has become more efficient and effective thanks to the advent of readily accessible online media applications. The advent of social networking in society creates social interaction. The rapid development of information technology in communities correlates with changes in many areas of life, including the process of interaction in virtual public space. The reality of virtual public space has virtual community terminology. This society is formed as a result of virtual public space activity itself, where communication activities take place between two or more people via the interconnected electronic communication devices. Like a paradigm shift from the real world to the virtual world. Social media can be grouped into public Spaces that people use to fit into communication connections. Public space can be described as a democratic place where interactions with various opinions, both pros and cons, are produced. Howard parks with the PM says social media is a three-part platform: (1) the infrastructure and information tools used to create and distribute information; (2) that information may include personal news, news, Cultural news, main ideas, and assets in digital form; I have. (3) individuals and groups that create and consume media content in digital form. And industry.

Online media has a distinct characteristic of traditional media (print/electronic). Online media traits are: (1) multimedia. Simultaneous delivery. (2) renewal. Easy and fast to look at, it contains the latest information. (3) quickly, and anyone can access it as soon as it is posted or uploaded. (4) updates, updates (updating) information can be done quickly, both in context and in spelling, as is the case of spelling mistakes. (5) the large web page can handle a very long script. (6) scripts can be viewed and edited at any time, anywhere, on your schedule for this (update) can be done at any time. (7) vast, global Internet access. (8) interactive with comment columns and chat room options (9) documented information is stored in a database and can be found when needed. (10) hyperlink links to another source (links) with the information presented.

The Internet and the technological changes have changed people considerably, but the Internet and all its sweetness make the world seem smaller. This is because anyone can access any information at any time. Used by various parties for different purposes, such as a medium of communication to share information about Muslim dress, or a message that prompted other Muslim women to wear hijab. In Indonesia one of the phenomena of Muslim fashion development is the influence of today's life-style. Which cannot be separated from technology. Muslim women take advantage of the developing technology to protect themselves. Social media is a new media development form to help Muslim women interact and share information. Many muslims who make social media a medium express a style of Muslim dress as a fashion fashion and help to establish their existence as a Muslim participating in it, Development of fashion Moslem in Indonesia. It's done by making.

The social media they use that contains information about the lives of muslims in fashion. The growth of the Internet with hijab has become an information channel for the public, and it has become a source of information to understand the true nature of fashion. Hijab! Stage. Order has transformed what was once thought to be ancient into modern and contemporary hijab clothing. After all, the fashion icon hijab asa new thought leader dispenses information on creativity in arranging the hijab style through social media. And with this hijab fashion change phenomenon, many especially Muslim women in Indonesia are interested in wearing hijab with a fashion that matches her favorite icon.

RESEARCH METHODS

This type of research is qualitative work with a descriptive approach. According to experts, social research is descriptive and summarizing the various conditions of society, different circumstances, different social reality phenomena. As an object of study and as an effort to produce reality as a characteristic, property, property, model, symbol, or image of a circumstance, situation, or phenomenon (bungin, 2007:108). A qualitative approach aims to understand more deeply about the problems in research. In descriptive qualitative research, the respondent or information teller verbally describes what corresponds to the interview question, and what sets the rear back to the person's behavior (thoughts, actions, actions). The respondents in this study were women with

hijab who were both unmarried and married. Data collection techniques in this study are observation, documentation, and interview. Assist interviews with recording devices, cell phones, and other devices that are deemed necessary to facilitate interviews.

DISCUSSION AND RESEARCH RESULTS

One phenomenon society encased technology that lives in virtual public space has religion, including islamic culture. Religion is part of the social reality that unites and legitimizes social systems. Religion governs social life in communities. Religion is integrated into the emerging popular culture of modern society, and religion is packaged into entertainment. Currently there is a trend among indonesians to form ideologies of wanting religious but always trendy, or wanting religious but fashionable. The hijab is now an increasingly common sight in public places and is hardly a place, group or institution where the veil is not touched. Today, the hijab as a garment not only covers and cools the body but also serves to identify a person. The clothing that is the product of cultural, religious and moral orientation. Advances in fashion have always fascinated.

The hijab is now an increasingly common sight in public Spaces. There are places, groups and institutions that are not in contact with the veil. Variety & examples of the elegant hijab are increasingly created. The hijab culture has exploded among women. In today's context, the hijab becomes not only a symbol of Muslim individuality but also the hijab asa symbol of prestige. The designation hijabah hijabah is applied to the joining of islamic religious perspectives embodied in the everyday activities of hijab behavior. It is said to signify their faith in Islam. In the modern context, the veil is not only a symbol of the Muslim identity but also a status symbol. The original hijab, viewed as a barrier to coming out of style, undergone rapid changes. Change. Using certain hijab differences keeps a person fashionably lavishing.

The hijab phenomenon is without exception to the use of social media as a virtual public space. The Muslim woman is currently dialogues on her identity through her physical appearance through various kinds of social media. The advent of social media helped to mask the notion of female beauty. It becomes a space that shows a person in cyberspace through your existing social media account. Social media is a network of friendships that indirectly constitutes a virtual community. Muslim women, including teenagers, often wear Muslim hijab or clothing. So hijab was no longer quite an expression of mere astonishment. However, in some parts of society, the hijab itself is like a change in clothing and fashion preference. This situation has led to the classification of religions that has created fundamentalism or spiritual hedonism. A kind of spirituality for fun. The popularity of the hijab promoted by the media has also made it a novelty in the business world. Speaking of mass markets, in this case, is generally the most effective communication if performed directly by word of mouth. The presence of social media allows each user to communicate effectively even if they are in different places at different times.

CONCLUSION

In times of the reformation today, talking about hijab fashion has shaped the popular culture-the trend of hijab fashion. The hijab has become a fashion fad. The trend in the hijab has also been triggered by online media presence. The presence of Internet technology online and through social media with its various platforms has created new Spaces for women, especially Muslim women, to present their identities and expressions to society. Social media is where Muslim women express, produce, and consume their ideologies, identities, and myths. The hijab phenomenon has not escaped social media use by user. Social media not only turns the user into a communicator but it can also stir up the masses. Social media is the space Shared by others and has its own structure. At this stage social media reveals the personality of a person ora group of users.

SUGGESTION

The popularity of the hijab caused by the media has made the hijab a new business item too. Various aspects of society in the post-industrial era were contaminated and not without the influence of capitalism. Capitalistic dominance and power subsidies not only in malls, fashion, fast food, or cultural industrial products that are symbols or accessories to the appearance of royalty, but also enclose the domain of religion.

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