

LITERATURE ANALYSIS OF FACTORS AFFECTING HIJAB CONSUMPTION
BEHAVIOR AN ISLAMIC PERSPECTIVE

Marito Ritonga

Universitas Negeri Medan

marito.ritonga1106@gmail.com

Abstract

This study aims to analyze empirically the factors that influence people's hijab consumption at this time and to find out the pattern of community hijab consumption from an Islamic perspective. This type of research is a descriptive qualitative approach. This qualitative research was conducted by reviewing and exploring various theories and practices through the literature and previous literature studies. The literature studied in this study is the literature with a period of 2014-2021. The variables in this study are consumption factors and consumption behavior patterns from an Islamic perspective. The result of this study is that the factors that influence people's hijab consumption are psychological (advertising and trends), and are influenced by environmental factors such as friends, and organizational groups.

Key Words: Consumption Factors, Hijab, Islamic Perspective

INTRODUCTION

In life, humans will not be able to fulfill their *spiritual* (spiritual) and *Aaliyah* (material) obligations without fulfilling their primary needs such as food, shelter, and security. These needs are elements of human life. However, human needs are very diverse. In general, when one's needs have been met, other needs will arise. Expenditures on food, clothing and other necessities are included in consumption. In simple terms, consumption in economics is defined as the use of goods to meet a need directly. In Islamic economics consumption also has the same meaning, but has a difference in everything that surrounds it. Fulfillment of needs and consumption can be grouped into three levels, namely: *daruriyyat* (minimum needs), *hajjiyyat* (sufficient needs), and *tahsiniyat* (pleasant needs) (Manan, 2017). In Islamic economics, all human activities aimed at goodness are worship, including consumption. Based on the explanation above, consumption in Islamic economics can be interpreted as fulfilling both physical and spiritual needs so that they can maximize their human function as a servant of Allah SWT to obtain prosperity and happiness in the world and the hereafter (Aji et al., 2020)

If you pay attention, shopping at this time is no longer just to meet needs, but turns into an activity to seek satisfaction, channel hobbies, and fulfill temporary desires. The shift in consumer behavior is no longer to meet needs, but based on motivation to get a sensation, challenge, excitement, socialize and relieve stress. In addition, it provides new knowledge about the development of new *trends* and models as well as to find good goods and of value for themselves. A person's lifestyle is usually not permanent and changes quickly.

The current hijab is not only seen as a completely closed garment that depicts the impression of being traditional, monotonous, and conventional. Wearing the hijab now is not just about using a large cloth that covers all parts of the body. The style of wearing the hijab is now becoming more creative and varied. This is what encourages trying and buying various hijab models that are *trending* to make it look attractive and not out of date or old-fashioned (Republika, 2016).

From the results of a brief observation, I see that the pattern of consumption of the hijab among the people around the neighborhood where I live, as well as my circle of friends, has been

affected by *trends* in the ongoing society. People, especially women who use the hijab, tend to be influenced by advertisements in mass media such as Instagram, Facebook, magazines or newspapers, and others. In choosing goods to be consumed, they often buy hijabs based on *trends* in development. The assessment is that buying a hijab because it follows the *trend* will get recognition from the social environment, causing high self-confidence. In addition, if the hijab looks attractive, the motivation to buy the hijab will be even greater, in the end, the consumption pattern will lead to consumption patterns that are not moderate and also excessive. This view of life is very different from the concept of Islamic values.

In connection with the above problem, I am interested in doing a mini-research article on "Analysis of Factors Affecting Hijab Consumption Behavior in Islamic Economics Perspective" as well as completing the task given by the lecturer in the Islamic Economics course.

The formulation of the problem that is built in this study is what factors influence the consumption of the hijab in the community and analyzes the pattern of public consumption behavior based on an Islamic perspective with a literature review. The purpose of this study is to analyze empirically the factors that influence people's hijab consumption at this time and to find out the pattern of community hijab consumption from an Islamic perspective. The contribution of this research is expected to be a separate study for yourself and many people in doing consumption, especially in Islamic consumption

LITERATURE REVIEW

Definition of Consumption

Consumption is the activity of using goods and services to meet the needs of life. Consumption is all the use of goods and services by humans to fulfill their needs (Al-Biqa & Umar, 2010). According to Yusuf Qardhawi, consumption is the use of halal products with reasonable limits to create a safe and prosperous human life (Rusmana, 2018). Consumption according to Abu Abdilah Muhammad Bin Al-Hasan Bin Farqad Al-Syaibani is when humans have had enough of what is needed and then rushes to virtue so that devoting attention to the affairs of the hereafter is better for them.

Judging from some of the definitions above, the definition of consumption is an activity carried out by a person or group in utilizing, using, and spending the use-value of an item or service to meet their needs to maintain survival. While the consumption pattern is a way or effort made by humans in using money and time to carry out consumption activities.

Factors Affecting Consumption

In writing this article, the opinion of Philip Kotler (Rusmana, 2018), suggests that the factors that influence consumer behavior are cultural factors, social factors, personal factors, and psychological factors.

- 1 Cultural factors Culture is the most basic of a person's desires and behavior. Culture refers to a set of values, ideas, artifacts, and other meaningful symbols that help individuals communicate, make interpretations, and evaluate as members of society. Cultural factors are all values, thoughts, symbols, that influence a person's behavior, attitudes, beliefs, and habits. Culture has five dimensions that are expressed in the behavior of its community, namely: The materialistic Dimension. This dimension determines the material or technology a person needs to make a living.
- 2 Social factors consist of reference groups, family, and roles and status.
- 3 Personal Factors and stages of the life cycle, occupation, economic circumstances, lifestyle, self-concept, and personality.
- 4 Personal Factors consist of age and stage of the life cycle, occupation, economic circumstances, lifestyle, self-concept, and personality.

Principle, Interest and Ethical Consumption in Islamic Persefektif

Consumption to utilize or consume the goods that good itself regarded as a virtue in Islam. Because the pleasure that God created for humans is obedience to Him. Islam as rahmatan Lil Alamin guarantees that resources can be distributed fairly. One of the efforts to ensure fair distribution of resources is to regulate how consumption patterns are by Islamic sharia that has been stipulated in the Qur'an. In consuming goods or services, it should be in moderation and not excessive. Islam requires a reasonable quantity and quality of consumption for human needs, to create an efficient and effective consumption pattern individually and socially. Every item (halal) consumed by humans has a limit, don't overdo it. Excessive consumption is a characteristic of people who do not know God, which in Islam is called Israf (waste) or Tazbir (squandered without use). Islamic teachings recommend a consumption pattern with the use of wealth in a fair and balanced manner, namely a pattern that lies between stinginess and extravagance as in Surah Al-Isra verse 27 which means: "*Indeed, those who are wasteful are brothers of Satan and Satan is very disbeliever.*" to his God. As for Islamic consumption ethics, several things must be considered, including:

- 1 The types of goods consumed are good and halal goods (halal thoyyiban)
- 2 Process, meaning that the process has fulfilled the rules of the Shari'ah process.
- 3 Benefit/usability of the goods consumed.
- 4 The quantity of goods consumed is not excessive and not lacking (stingy/miserly), but middle, and when there is a shortage, one must be patient and be content with what he has.

There are several principles of consumption for a Muslim. These principles include:

- 1 Sharia principles Pay attention to consumption goals
- 2 Principles of hygiene means goods consumed should be free of dirt or statement,
- 3 The principle of quantity. Simple, not extravagant
- 4 Priority principle. Priority or order of consumption in allocating assets according to Islamic law
- 5 The principle of morality. The consumption behavior of a Muslim in consumption also pays attention to the value of the principle of morality.

In Islam, the main purpose of a Muslim's consumption is as a means of helping to worship Allah. Because consuming something to increase stamina in obedience to God's service will make that consumption worth worship. Consumption for a Muslim is only an intermediary to increase strength in obeying Allah. The purpose of Islamic consumption is to seek masalah, by the Islamic rationale that every economic behavior always wants to increase the masalah it gets.

Based on the explanation of the theories above, the ethics of consumption in Islam prioritizes mashallah/benefits and avoids scrap (waste) or tabzir (wasted) money/wealth without use. Consumption is a call from Allah to humans to live in this world so that they can carry out their role as caliphs on earth. So that everything we do in this world cannot be separated from Islamic rules.

RESEARCH METHODOLOGY

Methodologically, this research includes qualitative evaluation research and is more descriptive where the researcher is the key instrument. The qualitative approach is a very relevant approach to researching phenomena that occur in a society, because observations are directed at the background and individuals holistically and view them as part of a whole, not based on variables or hypotheses so that through a qualitative approach the research carried out can obtain information. more detail about the conditions, situations, and events that occurred (Maleong 2012).

This is in line with the opinion of Karl and Miller who stated that qualitative research is:

"Certain traditions in social science that are fundamentally dependent on observing humans in their area and relating to these people in language and terminology. So the data collection tool in this study is the researcher himself as the key instrument."

In this qualitative method, research is carried out with research based on literature studies carried out by reviewing and exploring various theories and practices through previous literature ranging from books, scientific journals, theses, e-books, the internet, and various data and facts that exist in society (for this study, I made observations around the neighborhood where I live, as well as my social circle), which is especially the problem being studied. Namely, the factors that influence the demand or consumption patterns of hijab among the community, then a theoretical review is carried out related to these factors in the perspective of Islamic economics.

In writing this research, several previous research literature is used, both in the form of journals and other scientific articles regarding the factors that influence the consumption of hijab from an Islamic perspective.

ANALYSIS AND DISCUSSION

Tabel 1.1 Analysis Of Studie Literature

No	Author	Title	Conclusion
1	(Indriya, 2017)	Perilaku Konsumsi Generasi Milenial terhadap Produk Islamic Fashion (Studi Kasus Mahasiswa Fakultas Agama Islam Universitas Ibn Khaldun Bogor)	Hasil penelitian ini adalah <i>pertama</i> , perilaku konsumsi generasi milenial mahasiswa FAI Universitas Ibn Khaldun Bogor dipengaruhi oleh trend. <i>Kedua</i> , icon baik artis maupun selebgram sangat mempengaruhi generasi milenial mahasiswa FAI Universitas Ibn Khaldun Bogor dalam mengikuti trend Islamic Fashion.
2	(Handayani et al., 2021)	Measuring the Contribution of Islamic Branding, Personal Salling, and Product Quality to the Purchase Decision of Pashmina Hijab	The results of the analysis show that Islamic branding, personal selling, and product quality simultaneously have a significant and positive effect on purchasing decisions Hijab Pashmina performed by female students at Pondok Pesantren Darussalam Blokagung Banyuwangi with a contribution of 67.5%.
3	(Husna, 2014)	Analysis of Hijab Consumption Behavior by the review According to the Islamic Economic Perspective The	Hijabers Community in Pekanbaru City results of the study is the factors that influence the Hijabers Community in Pekanbaru City in consuming the hijab because they do not want to be out of date, want to beautify themselves, want to look more fashionable, and so that people who wear headscarves are not considered boring. If it is related to the existing principles of Islamic consumption, namely justice and halalness, cleanliness, simplicity, generosity, and morality. The most dominant principle violated by the Pekanbaru City Hijabers Community is the principle of simplicity. And morality, because what they consume in terms of the hijab trend is not fully by Islamic Shari'ah, tends to Israf (wasteful), Tabzir, stinginess, stinginess, and exaggeration.

4	(Lestari, 2021)	Analysis of Millennial Generation Consumption Behavior in Following <i>Fashion Trends</i> Hijab (Study on Islamic Economics and Business Faculty Students at Uin Sulthan Thaha Saifuddin Jambi)	The consumption behavior of the millennial generation FEBI UIN Sulthan Thaha Saifuddin Jambi in following <i>fashion trends</i> different hijab, on Generally, they prioritize wants over needs, namely buying hijab because they want to look trendy (not out of date), buying hijab based on price considerations (not based on benefits), having a budget that is prepared to shop every month, buying hijab because the packaging is attractive, buying hijab for collections and look different every day, there is a belief that wearing a branded hijab will lead to high self-confidence, have been in debt to buy a hijab, buy a hijab because of an advertised model, and buy a hijab because they like to shop online. The consumption behavior of the millennial generation of FEBI UIN Sulthan Thaha Saifuddin Jambi in following the <i>fashion trend is</i> hijab not fully by consumption behavior in Islamic economics, namely the principle of justice, the principle of simplicity, and the principle of morality.
5	(Sitepu, 2016)	Islamic Consumption Behavior in Indonesia	The results of the study show that consumptive behavior is a habit of Indonesian people so most people's income is only for consumption. Islam offers a balanced consumption pattern that is not tabdjir and not Ashraf.
6	(Khomsatun, 2021)	Analysis of Factors Affecting Hijab Consumption From an Islamic Economic Perspective	The most influential factor on student hijab consumption is the psychological factor, where female students buy hijab because they are influenced by advertisements in mass media such as Facebook, Instagram, magazines, etc., and they consume the hijab is not based on need but because it looks at the shape, color, and interesting motif. The emergence of motivation. The least influential factor is the family factor, this is because each person's tastes are different even though they are still in the same family. The hijab consumption pattern that occurs in students of the Islamic Economics Department, Faculty of Economics and Islamic Business, UIN Raden Intan Lampung, is not by sharia principles and the principle of quantity in Islam. This is because Islam outlines that the purpose of consumption is not merely to fulfill desires and lusts, but to get the pleasure of Allah SWT. In Islam, needs are determined by the concept of <i>maslahab</i> . Islam forbids behaving extravagantly and living too much according to worldly desires.
7	(Suparno, 2016)	Analysis of Individual Perceptions and	It was also revealed that individual standard factors, model, size, comfort, and price are the determining

	Attitudes for Choosing Hijab Products	factors used by female students in deciding to buy hijab.
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Factors Affecting Demand and Consumption of Hijab

Based on the thoughts that have been described in the theoretical basis and the results of previous research studies that have been carried out, it is evidence that there is a match between theory and practice on consumption patterns, as are the factors that influence consumer behavior patterns as following:

- 1 Cultural factor. Cultural factors are all values, thoughts, symbols, that influence a person's behavior, attitudes, beliefs, and habits. Based on research that has been done that in addition to covering aurat, the desire to buy a hijab is influenced by ongoing trends, and buying a hijab is due to the culture or habits passed down from generation to generation from the family and the environment in which they live Social factors. Someone, such as friends, neighbors, and colleagues. From the journals that were reviewed and observations around the environment, there was an intimate relationship with the group of friends. So it can be said that someone is interested in buying a hijab with the latest model like the one worn by friends. The closeness between one another also influences their consumption patterns, because they want to look fashionable like their peers. Peers are a very influential factor in every desired purchase, support from friends makes them more confident in making decisions when making purchases. purchase. In addition, seeing the veiled appearance of peers inspires someone to want and use clothes and headscarves that are attractive and trending. Role and status, a person's position in each group can be determined in terms of role and status. Each role carries a status that reflects the general appreciation by society. Roles include activities carried out by a person, each role produces status. Status as students, students, workers, a contemporary society that follows the development of the times makes the hijab consumption pattern adapt to their daily activities
- 2 Personal factors. Age and life cycle stages also affect a person's consumption patterns. People will change the goods and services they buy throughout their lives. A person's needs and tastes will change according to age. From the analysis of previous research, it was stated that they bought the hijab to suit their age, this shows that the age and stages of a person's life cycle greatly affect the pattern of hijab consumption, because changing age also changes one's tastes, the tastes of people who are still children will change when they are young. They are teenagers and will change when they are adults. A person's economic situation will have a big influence on product choice. In buying a hijab, one considers their financial ability to buy the hijab one wants. Then lifestyle also influences them in consuming the hijab. Lifestyle is a pattern of life in the world that is expressed by one's activities, interests, and opinions.
- 3 Psychological factors. Psychological factors are also very influential on the pattern of hijab consumption. The influence of social factors cannot be separated from the psychological influence in it which directs a person to choose and use the hijab he wants. Psychologically, such as buying motivation, perceptions of the hijab that are becoming a trend, and beliefs based on knowledge, opinions, or beliefs about product and brand images are factors that influence hijab consumption patterns.

Analysis of Factors Affecting Consumption of Hijab in Islamic Economic Perspective

Islam is a religion whose teachings regulate all human behavior in fulfilling their life needs. Likewise in terms of consumption, Islam regulates how humans can carry out consumption activities that are useful for the benefit of their lives. Based on the norms of Islamic consumption, consumption must behave simply in the sense of not sinking into luxury,

not spending wealth on things that are less useful (wasteful), and not being too calculating or stingy. In meeting needs, Islam advises acting in the midst and modesty. As the word of Allah SWT in the Qur'an Surah Al-A'raf verse 31 which reads:

Meaning: *“O children and grandchildren of Adam! Wear your good clothes at every (entering) mosque. Eat and drink, but don't overdo it. Allah does not like excessive people”*

When viewed from the pattern of consumption of the hijab from the seven previous studies that I have studied, it is concluded that consumption patterns carried out among people from different times, different places, and different circumstances are still not by the rules of consumption in Islam. In consuming the hijab, people tend to buy the hijab because the item is trending, influenced by friends, and advertisements. In consuming the hijab, they tend to satisfy their lusts and cannot distinguish between needs and desires. This need is related to everything that must be met for an item to function perfectly. For example, a person needs a headscarf to cover his aura, because, in Islam, women who have reached puberty are required to cover their aura. Desire is related to a person's desire or expectation which, if fulfilled, will not necessarily increase the perfection of human function or an item. For example, someone buys a hijab because they like the color and motif of the hijab. Islam requires a reasonable quantity and quality of consumption for human needs, to create an efficient and effective consumption pattern individually and socially.

Every item (halal) consumed by humans has a limit, don't overdo it. Islamic teachings advocate a consumption pattern with the use of wealth in a fair and balanced manner, namely a pattern that lies between stinginess and extravagance. The satisfaction of a Muslim is not based on the number of items consumed, but rather because it is worship by fulfilling Allah's commands and staying away from all Allah's prohibitions.

In Islam there are several principles of consumption, including the principle of sharia, this principle regulates that human consumption must pay attention to the purpose of consumption, Muslim consumption behavior in terms of the goal is not only to achieve satisfaction from the consumption of goods but also functions of worship to get the pleasure of Allah SWT. However, what happened was not by this principle, because their purpose in buying the hijab was not only to cover their genitals but also because they wanted to look more attractive, follow trends, and look fashionable, even though in Islam the criteria for the hijab are not based on the appropriateness or trending fashion, the criteria for the hijab is clothing that covers the whole body other than those excluded by the Shari'ah, does not function as jewelry, is not see-through/thin and not tight so that it shows the curves of the body, does not resemble men's clothing and wears clothing not to seek popularity because every clothing which is worn to gain popularity is prohibited in Islam, whether the clothes are expensive, or clothes of low value worn by someone for Riya (Aji et al., 2020)

In sharia principles, humans when they want to consume something must pay attention to scientific rules and pay attention to the form of consumption. Scientific rules mean that a Muslim must pay attention to cleanliness. Cleanliness means that the goods to be consumed must be free from dirt and disease, and has the benefit of not having any harm. In this case, the hijab is an item that is obligatory in Islam and has benefits because the use of the hijab is obligatory in Islam.

Furthermore, the quantity principle, in the Islamic quantity principle regulates humans to consume simply (not extravagantly) and the compatibility between income and consumption. Simple means that a person is a consumption is not excessive, this excessive attitude means exceeding a reasonable need, not feeling satisfied with what he already has, and tending to indulge his passions. Excessive consumption is condemned in Islam and is referred to as Israf (waste) or Tazbir (waste for nothing) (Aji et al., 2020). From the results of the analysis of previous studies, some of them stated that consuming the hijab became one of their hobbies, the

reason they bought a new hijab was that they were interested in buying a hijab with the latest model like the one worn by friends, and the desire to buy a new hijab even though they didn't need it, but because of attractive shapes, colors and motifs. But the analysis shows that the consumption of hijab is done excessively and it is prohibited in Islam. This is because Islam stipulates that the purpose of consumption is not merely to fulfill desires. Where desire is determined by satisfaction. In Islam, needs are determined by the concept of *maslahah*. Islam forbids behaving extravagantly and living too much according to worldly desires, even though pleasure is obtained legally by law.

CONCLUSION

Conclusion

From the results of the review and observations which were then analyzed, the authors can provide conclusions as well as answers to the formulation of the problem as follows:

- 1 With the hijab trend that is booming in the market and almost every time it changes, people want to look more fashionable and don't want to be out of date or old-fashioned. In choosing and buying a hijab, a person is often inspired by their friends, as well as their organizational groups. The most influential factor in the consumption of the hijab is the psychological factor, where someone buys the hijab because it is influenced by advertisements in mass media such as Facebook, Instagram, magazines, etc., and they consume the hijab not based on need but because they see the shape, color, and interesting motifs. The emergence of motivation is due to stimulation from others which aims to direct someone in following the trend so that something that is the goal in seeking satisfaction and following the trend is achieved properly.
- 2 The pattern of hijab consumption that occurs is not by sharia principles and the principle of quantity in Islam. This is because Islam outlines that the purpose of consumption is not merely to fulfill desires and lusts, but to get the pleasure of Allah SWT. In Islam, needs are determined by the concept of *maslahah*. Islam forbids behaving extravagantly and living too much according to worldly desires.

Suggestion

Based on what has been discussed, the solution that can be applied in overcoming excessive and wasteful consumption patterns is to limit the use of wealth and control lust. What is included in the consumption limit in shari'ah is the prohibition of *israf* or excessive, *israf* behavior is forbidden even though the commodity spent is *halal*. Therefore, in eradicating *israf* behavior, it is ordered to consume as needed.

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