

UNDERSTANDING THE CONCEPT OF ZUHUD IN FASHION TRENDS IN THE YOUNG GENERATION OF MUSLIM WOMEN

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Abstract

For women, the beauty of their attire, including the hijab, holds significant meaning for their appearance and honor. Over time, social dynamics seem to "encourage" them to appear attractive, but many neglect sharia values in the process. This is closely tied to their understanding of the function, purpose, and meaning behind their clothing choices. It is in this context that the life conduct of Muslims, particularly Muslim women, must be grounded in the principles of zuhud (asceticism as devotion to God) and a deep understanding of its concept. To explore the knowledge of the concept of zuhud and its influence on dressing behavior, this study was conducted as a quantitative research project using a survey approach. The target respondents are young Muslim women identified de facto. Meanwhile, the data analysis was carried out through regression analysis. The results of the study show that Muslim teenagers are aware of the concept of zuhud, but many lack a clear understanding of its meaning and application. Therefore, efforts to introduce and instill the significance of zuhud in every Muslim woman must be intensified to help build their character and

encourage them to practice Islamic law, particularly in choosing and wearing clothing. This effort is crucial, given that many Muslim women tend to select Muslim attire to express their identity as Muslims while still striving to appear modern and fashionable.

Bagi wanita, keindahan pakaian, termasuk hijab, memiliki makna penting untuk penampilan dan kehormatan mereka. Seiring waktu, dinamika sosial tampaknya "mendorong" mereka untuk tampil menarik, tetapi banyak yang mengabaikan nilai-nilai syariah dalam prosesnya. Hal ini berkaitan erat dengan pemahaman mereka tentang fungsi, tujuan, dan makna di balik pilihan pakaian mereka. Dalam konteks ini, perilaku hidup umat Islam, khususnya wanita Muslim, harus didasarkan pada prinsip zuhud (asketisme sebagai bentuk pengabdian kepada Tuhan) dan pemahaman yang mendalam tentang konsep tersebut. Untuk mengeksplorasi pengetahuan tentang konsep zuhud dan pengaruhnya terhadap perilaku berpakaian, penelitian ini dilakukan sebagai studi penelitian kuantitatif dengan pendekatan survei. Responden yang menjadi target adalah wanita Muslim muda yang diidentifikasi secara *de facto*. Sementara itu, proses analisis data dilakukan menggunakan analisis regresi. Hasil penelitian menunjukkan bahwa remaja Muslim telah mengetahui konsep zuhud, tetapi banyak yang belum memahami arti dan penerapannya dengan jelas. Oleh karena itu, upaya untuk memperkenalkan dan menanamkan makna zuhud pada setiap wanita Muslim perlu lebih diintensifkan untuk membantu membangun karakter mereka dan mendorong mereka mempraktikkan hukum Islam, terutama dalam memilih dan mengenakan pakaian. Upaya ini penting, mengingat masih banyak wanita Muslim yang cenderung memilih pakaian Muslimah untuk menunjukkan identitas mereka sebagai Muslim, namun tetap berusaha tampil modern dan modis.

Keywords: *fashion trend, Islamic values, Muslim teenage girls, zuhud*

Introduction

Discussing fashion is closely tied to women's lifestyles around the world. Fashion trends particularly capture the interest of young women, who often seek to look attractive with various accessories and eagerly embrace new styles that align with current trends, including among Muslim women.

In 2021, Forbes magazine projected that Muslim fashion spending would increase by 51% compared to the previous year, reaching \$268 billion. This statistic highlights the significant potential of Muslims in the global fashion market (Syahridawati, 2020). With its majority Muslim population, Indonesia is well-positioned to become a dominant player in the global fashion industry. Sheena Krisnawati, the founder of Indonesia Hijabfest, believes that Indonesia has the potential to become a leading guide for Muslim clothing worldwide (Ramadhani & Christiyaningsih, 2023).

The growing popularity of hijab fashion, particularly in Indonesia, has transformed the hijab from merely an Islamic obligation into a lifestyle statement. It is not uncommon for women who may not fully understand the true significance of the hijab to wear it as a fashion trend. However, this does not apply to all; it is essential to recognize that some hijab styles may not comply with the requirements of Islamic law (Sa'adatunnisa, 2016).

Clothing serves as a body protector and a cover for the *awrah* in Islamic sharia. Any model or style of clothing can be worn as long as it aligns with Sharia principles. However, Muslims should choose attire that is commonly accepted in their community, avoiding clothing that contrasts sharply with local customs, as this could draw unwanted attention. According to Bahammam (2013), the Prophet Muhammad (SAW) indicated that individuals blend in when they wear clothes typically worn by those around them. All clothing styles are *halal*, provided they do not resemble the official attire of other religions. Thus, Muslims are discouraged from wearing clothing that appears exclusive or sets them apart from the community. It is essential for every Muslim to correctly understand the teachings of Islam, including the dual role of clothing as both protection and a cover for the *awrah*.

In modern society, it is undeniable that individuals often seek worldly comfort, pleasure, and happiness through various means, regardless of whether these methods align with prevailing values or religious teachings. Wahid (2016) suggests that this inclination reveals a decline in faith and moral standards. In essence, the erosion of socio-religious values has fostered an individualistic and self-centered lifestyle that neglects social and religious norms. Society needs effective solutions and remedies to restore a life rooted in these values.

This trend can also be observed in fashion, where clothing and accessories serve as protection and a means of self-expression. The desire for

style and glamour can create a sense of confidence and appreciation from others. While seeking an attractive appearance is not inherently wrong, there is a tendency for people to prioritize style over essential values and norms, both religious and social (Zainudin et al., 2020). Syukur (in Muqit, 2020) argues that contemporary society frequently exhibits less-than-ideal traits, particularly in the face of material allure. This culture of competition for an "attractive" appearance often influences how individuals dress. Nonetheless, it is crucial to recognize that striving for an appealing look does not necessarily conflict with religious values and norms, especially in Islam. However, the emphasis on attractiveness in clothing has shifted from its original purpose as outlined in Sharia.

For women, especially young women, fashion is an integral part of their lives. The beauty of dressing carries significant meaning for their appearance, prestige, and honor. In the modern era, particularly in Indonesia, social life seems to "lead" Muslim women to focus on looking attractive in their dress, often neglecting Sharia values.

If you look at the words of Allah SWT in Q.S. [7]: 26 which affirms: "Indeed, We have sent down to you a garment which covers your shame and provides protection and adornment. But the finest of all is the garment of piety. That is one of the signs of Allah so that they may take heed." It is clear that clothing, from an Islamic perspective, is intended to cover the *awrah* in addition to serving as "jewelry" (adornment). However, the prevailing tendency today is to prioritize its role as jewelry rather than as a covering for the *awrah*. This is evident in the phenomenon of hijab usage among women, where various shapes, models, colors, patterns, and styles are combined or modified, creating a competitive environment where Muslim women strive to beautify themselves to look fashionable, elegant, and feminine in their Muslim attire.

According to Metia's view (Millah, 2021), women wearing hijab are a symbol of Muslim women's faith, but in its development, the hijab has become a trend in this modern era. Beyond being a fashion trend, the use of the hijab has also given rise to wasteful practices and a culture of hedonism. The availability of various hijab models has made the hijab a means of reflecting a person's lifestyle or social class.

The shift in the value of hijab usage among women is closely related to their understanding of its function, purpose, and meaning. If you look closely at the words of Allah SWT in Q.S. Al-An'am [7]: 32, which affirms:

“This worldly life is no more than play and amusement, but far better is the eternal Home of the Hereafter for those mindful of Allah. Will you not then understand?”

It appears that the use of Muslim women's clothing, including the hijab, often prioritizes worldly appearances, where the fashion style reflects Muslim fashion trends but still "highlights" the luxury of the fashion itself and, at times, even the beauty of the wearer's body shape. This deviates from the principles of Islamic law and indicates that the wearer may not fully understand, or may even misunderstand, the true purpose of Muslim women's clothing as an expression of obedience to the commands of Allah SWT. The luxury and beauty of worldly appearance are not eternal compared to the everlasting luxury and beauty of the hereafter. This is why the behavior of Muslims, especially Muslim women, must be grounded in the principles of *zuhud* and a profound understanding of its concept.

Zuhud is understood as abandoning the heart's attachment to material possessions (worldly goods). However, it does not imply disdain for or avoidance of worldly life, as this worldly existence is a means to draw closer to Allah SWT and attain eternal happiness in the hereafter (Hamali, 2015). This concept needs to be deeply understood by Muslims. It should serve as a constant reminder that everything experienced in this world is solely for the purpose of worshiping Allah and seeking eternal happiness in the hereafter, as life is temporary and will eventually be left behind. 'Alī bin al-Husayn (Mahmoudi & Cheragi, 2022) reminds us: “The world will migrate and go, and the Hereafter will come in the form of migration, with each of them having children. So be the children of the Hereafter, not the children of this world. Behold! Flee from this world and seek the Hereafter.”

This statement reminds Muslims to ensure that every step taken in this world is aimed at worshiping Allah and achieving happiness in the hereafter. The appreciation of beauty in appearance and clothing should not be solely for showcasing luxury or elegance. The most important aspect is devotion to Allah SWT and obedience to His commands, particularly the obligation to cover the *awrah*.

Several studies show that Muslim women often choose clothing that reflects their commitment to modesty and religious values, which can be seen as an expression of *zuhud* (Poulis et al., 2024; Shaheen & Hwang, 2019). In addition, the concept of *zuhud* can influence the economic behaviors of Muslim women in the fashion industry (Amalanathan & Reddy-Best, 2024).

Studies have also argued that the integration of *zuhud* into fashion can reinforce a sense of spirituality (Hass, 2020; Rumaney & Sriram, 2023). However, current findings also reveal that the commercialization of modest fashion can sometimes conflict with the principles of *zuhud* (Islam, 2023; Karakavak & Özbölük, 2023). In this case, these studies still highlight a gap in understanding how the concept of *zuhud* is perceived by Muslim teenage girls.

Understanding the concept of *zuhud* is fundamental for Muslims in all aspects of life, as it helps maintain a clear purpose in their actions, including how they dress, especially for Muslim women. Therefore, it is essential to study the concept of *zuhud* and its impact on the dressing style of Muslim women in depth. This understanding ensures that the trend of wearing the hijab as part of Muslim women's attire remains aligned with the values of Islamic law.

Method

This study employs a quantitative research design with a survey approach. The respondents consist of Muslim women, specifically those in the adolescent and young adult age group (15–24 years old), including students from the Indonesia University of Education and Labschool UPI High School. Primary data were collected through online questionnaires distributed via social media platforms such as WhatsApp and Google Forms. In addition, secondary data were gathered from relevant research studies to provide supporting insights.

A total of 60 valid responses were obtained for analysis. While a larger sample size would offer a more comprehensive perspective, the chosen sample size was determined based on time and resource constraints. The collected data were analyzed using regression analysis techniques to investigate the influence of understanding the concept of *zuhud* on the tendency of young Muslim women to adopt specific hijab fashion trends.

Result

Overview of knowledge about *zuhud*

The overview of the high and low knowledge of *zuhud* is seen from five aspects: prioritizing spirituality over materialism, controlling worldly desires, practicing *zuhud* in daily life, avoiding luxury, and simplicity in lifestyle and appearance.

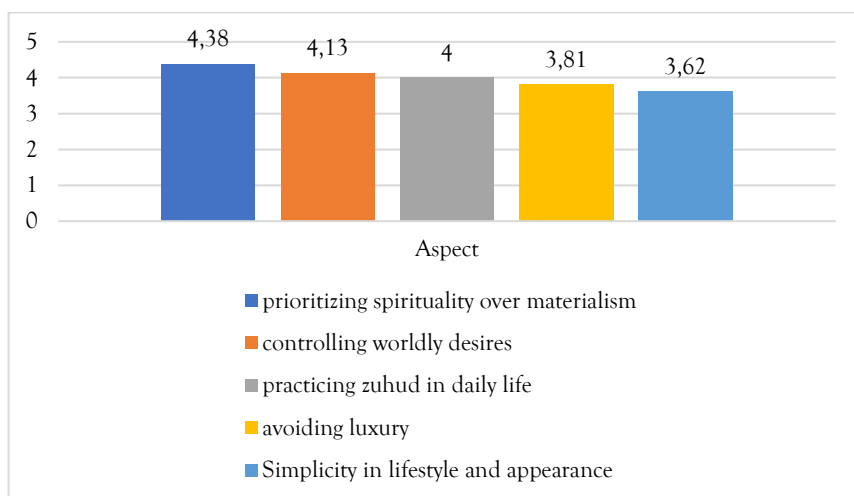


Figure 1. Knowledge about zuhud

The overall knowledge of *zuhud* among the young generation is relatively high, as indicated by an average *zuhud* score that falls within the "relatively high" category, specifically above 3. This suggests that their understanding of *zuhud* is well-developed across several key aspects: prioritizing spirituality over materialism, controlling worldly desires, practicing *zuhud* in daily life, avoiding luxury, and embracing simplicity in lifestyle and appearance. This reflects a solid level of awareness and adherence to the principles of *zuhud* within this demographic.

This crucial understanding demonstrates a positive inclination among the younger generation to integrate *zuhud* values into their daily lives (Hidayati, 2016). It highlights their willingness to prioritize inner fulfillment over material gains, maintain self-discipline in the face of worldly temptations, and adopt a modest and humble lifestyle (Muqit, 2020). Such a mindset not only aligns with spiritual principles but also fosters a balanced approach to modern life, emphasizing meaningful and purposeful living over excessive consumerism (Farhan, 2023).

Overview of Muslim Fashion Trend

The overview of the high and low Muslim fashion trend is seen from 6 aspects: Consistently covering the body (*aurah*) in daily life, clothing aligned with Islamic modesty, choosing attire that is modest and Islamic in style, the influence of social circles on consistent Muslim fashion, Flexible

style within Islamic guidelines, and occasional use of specific Islamic accessories.

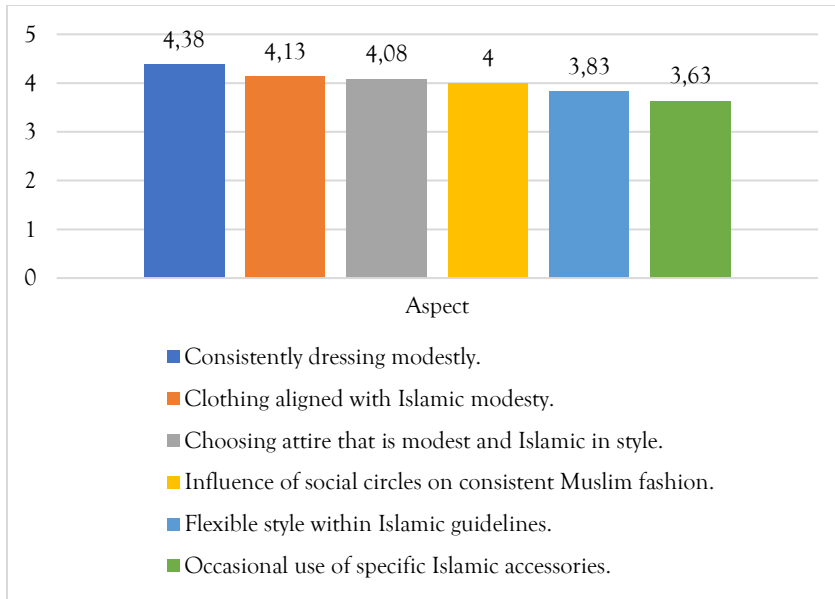


Figure 2. Muslim fashion trend

The overview of knowledge about Muslim fashion trends is dominated by a relatively high level. This is evident from the overall average score of Muslim fashion trends, which falls within the "relatively high" category, specifically above 3. Therefore, the adoption of Muslim fashion trends among the younger generation is already relatively high across several key aspects: consistently dressing modestly, choosing clothing aligned with Islamic modesty, selecting attire that is both modest and Islamic in style, the influence of social circles on consistent Muslim fashion, maintaining flexibility in style within Islamic guidelines, and the occasional use of specific Islamic accessories.

This suggests that young individuals are increasingly aware of and committed to integrating their faith with contemporary fashion choices (Kartajaya et al., 2019). Furthermore, the strong influence of social media and peer groups plays a significant role in shaping their understanding of what constitutes appropriate Muslim fashion (Rosmayani & Mardhatillah, 2020). Young Muslims are not only adopting styles that reflect their religious

values but are also seeking ways to express their individuality and creativity within these guidelines (Sharia) (Aruan & Wirdania, 2020).

This trend highlights a dynamic intersection of faith and fashion, where the younger generation embraces a diverse range of styles while remaining rooted in the principles of modesty (Thimm, 2021). As a result, the evolution of Muslim fashion continues to gain momentum, promoting a more inclusive and varied representation of Islamic attire that resonates with the aspirations and identities of young Muslims today (Hakim et al., 2023).

The Effect of Knowledge of *Zuhud* to Women Muslim Fashion Trend

Partially reviewed, the contribution of the knowledge of the *zuhud* variable to the Muslim fashion trend variable shows an influence.

Table 1. The regression analysis on the knowledge of *zuhud*

Model		Sum of Squares	df	Mean squared	F	P
H	Regression	155.060	1	155.060	322.076	0,00
	Residual	27.923	58	.481		
	Total	182.983	59			

Based on table 1, the regression analysis results show that the p-value obtained is less than the error level of 5% ($p < 0.05$). Thus, it can be concluded that the knowledge of the *zuhud* variable significantly influences Muslim fashion trends.

Table 2. The linear regression test on the knowledge of *zuhud*

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.921	.847	.845	.694

The results of the linear regression test applied showed that the R Square value: 0.847, which means that the knowledge of the *zuhud* variable had a significant influence of 84.7% ($p < .05$) on Muslim women's fashion trends. The influence of knowledge of *zuhud* on women's Muslim fashion trends is strong, with an R-value of .921.

Table 3. The regression equation on the knowledge of *zuhud* and Muslim fashion trends

Model	Unstandardized Coefficient		Standardized Coefficient	t	Sig
	B	Std. Error	Beta		

1	(Constant)	6.066	1.004		6.041	.000
	ZHD	.906	.050	.921	17.946	.000

As for the regression equation between the influence of knowledge of zuhud on Muslim fashion trends, it is obtained as follows:

$$Y=6.066+ 0.906X$$

The equation's intercept value (constant) of 6.066 shows that if the knowledge of zuhud variable has a value of 0, then the Muslim women fashion trend variable has a value of 6.066. In addition, it can also be interpreted that if there is no change in the knowledge of the zuhud variable (constant), the average value of the Muslim women's fashion trend variable is 6,066. Meanwhile, the regression coefficient value of 0.906 means that every increase in the knowledge of the zuhud variable by one unit will cause an increase in the Muslim women fashion trend variable by 0.906 units.

Discussion

Overview of Knowledge of Zuhud

The aspect of *zuhud* with the highest average score and the most significant contribution to influencing Muslim women's fashion trends is prioritizing spirituality over materialism (Hidayati, 2016). This principle reflects a conscious choice to value inner fulfillment and closeness to Allah over worldly possessions and appearances (Muqit, 2020; Arrizqi, 2022). It encourages Muslim women to adopt a fashion style that aligns with modesty, humility, and purpose, rather than seeking validation through luxurious or excessively trendy attire.

By focusing on spirituality, women are guided to select clothing that reflects respect for religious values while staying mindful of simplicity (Aruan & Wirdania, 2020). This does not mean disregarding personal style but embracing one that is clean, modest, and considerate of Islamic principles (Pradana et al., 2023). In practical terms, prioritizing spirituality over materialism might involve choosing garments made from durable, sustainable materials, favoring timeless styles over fleeting trends, and being selective about fashion choices that align with moral values rather than social pressures (Rosmayani & Mardhatillah, 2020).

Such an approach to fashion acknowledges that true value is found in character and devotion, not in outward display. For Muslim women, this can mean a subtle yet powerful expression of faith, where attire becomes a medium to demonstrate inner spirituality rather than a pursuit of material

recognition. Prioritizing spirituality over materialism, therefore, not only influences personal wardrobe decisions but also has the potential to inspire others to view fashion through a lens of faith and purpose (Bin Yahya et al., 2022).

Overview of Women Muslim Fashion Trend

Most women's Muslim fashion trend conditions are quite high. Of the six women, the Muslim fashion trends aspect is in the high category. The highest aspect is Consistently dressing modestly. The highest aspect, Consistently dressing modestly, highlights the strong commitment among Muslim women to attire that reflects modesty in alignment with Islamic values (Park & Park, 2021). This commitment not only influences their clothing choices but also reinforces a broader cultural trend toward modest fashion that prioritizes both dignity and elegance (Mulyana et al., 2020).

This trend underscores a collective awareness and respect for religious teachings on attire, indicating that dressing modestly is not simply a personal preference but part of a shared identity (Kusumawati et al., 2020). The high categorization across all six aspects of Muslim women's fashion trends reflects a balanced approach where style and spirituality coexist, fostering a distinct, confident, and purpose-driven fashion identity within the community.

The Effect of Knowledge of Zuhud to Women Muslim Fashion Trend

The contribution of *zuhud* knowledge to Muslim women's fashion trends is 92.1%. This data indicates that the influence of the *zuhud* variable is substantial, and the two variables are significantly related. This means that when Muslim women prioritize spirituality over materialism, control worldly desires, practice *zuhud* in daily life, avoid luxury, and embrace simplicity in lifestyle and appearance, it leads them to consistently cover their bodies (*aurah*) in daily life, choose clothing aligned with Islamic modesty, select attire that is both modest and Islamic in style, be influenced positively by social circles, adopt flexible styles within Islamic guidelines, and occasionally use specific Islamic accessories.

This strong relationship suggests that a deep understanding and practice of *zuhud* positively shape Muslim women's approach to fashion, enabling them to embody modesty in both intention and appearance (Muqit, 2020; Hidayati, 2016). When Muslim women internalize the

principles of *zuhud*—such as prioritizing spirituality, controlling worldly desires, embracing simplicity, and avoiding extravagance—this naturally manifests in their fashion choices.

By dressing in ways that cover the body (*awrah*) and reflect Islamic modesty, they not only adhere to religious guidelines but also cultivate a distinctive identity that resonates with Islamic values (Pradana et al., 2023). This lifestyle influences various aspects of their fashion, from selecting elegant yet modest attire to being mindful of social influences while staying true to personal convictions. Furthermore, the adoption of simple, Islamic-inspired accessories and the flexibility to adapt styles within Islamic boundaries reflect a balanced approach to fashion—one that harmonizes faith and personal expression, setting a meaningful standard for Muslim fashion trends (Yang, 2023).

This phenomenon, where the knowledge of *zuhud* significantly shapes Muslim women's fashion trends, underscores a cultural movement that merges spiritual values with personal identity in a visible and impactful way (Arrizqi, 2022). The high contribution of *zuhud* principles—such as prioritizing spirituality, simplicity, and modesty—indicates that these women are not merely following fashion but embodying a lifestyle deeply rooted in Islamic teachings. As a result, their clothing choices reflect a conscious commitment to modesty, creating a distinct fashion culture that goes beyond appearance to convey inner devotion (Park & Lin, 2020).

This trend has inspired a ripple effect within the broader Muslim community and beyond, as the integration of *zuhud* values into fashion resonates with those seeking authenticity and purpose. Through social media platforms, modest fashion influencers have further amplified this phenomenon, sharing styles that balance contemporary trends with the principles of *zuhud* (Syah & Olivia, 2022). This visibility fosters a sense of pride and solidarity among Muslim women who wish to express their faith through attire, challenging mainstream fashion by offering an alternative that values restraint and humility.

The impact of this phenomenon is not limited to individual style; it is reshaping the fashion industry itself. Designers, brands, and retailers are beginning to cater to this demand for modest, faith-aligned clothing, creating collections that accommodate diverse interpretations of Islamic modesty (Sutarto & Izzah, 2022). In this way, the knowledge and practice of *zuhud* are not only transforming personal fashion choices but also encouraging the

industry to embrace more inclusive and value-driven perspectives. Ultimately, this integration of *zuhud* into fashion exemplifies how spiritual principles can influence and elevate cultural expressions, setting a powerful example for faith-based fashion worldwide.

While the findings of this study highlight a significant positive relationship between *zuhud* knowledge and Muslim women's fashion trends, there are notable limitations. Firstly, the study does not delve into the varying levels of *zuhud*, as described by scholars like Imam Al-Ghazali, which could offer a more nuanced understanding of how *zuhud* principles are interpreted and applied to fashion choices. Secondly, the study assumes a uniform understanding of *zuhud* among respondents without addressing potential variations in interpretation or familiarity with the concept. Some participants may embody *zuhud* values in their daily lives without explicitly identifying them as such, potentially leading to incomplete data representation. Additionally, the sample size and demographic focus may limit the generalizability of the findings, as the study primarily targeted young Muslim women within specific educational institutions. Future research should aim to include a more diverse participant pool and incorporate qualitative methods to explore personal and cultural interpretations of *zuhud* in greater depth.

Conclusion

The results of this study conclude that knowledge of *zuhud* has a positive and significant effect on Muslim women's fashion trends. Specifically, when Muslim women prioritize spirituality over materialism, control worldly desires, practice *zuhud* in daily life, avoid luxury, and embrace simplicity in lifestyle and appearance, it leads to consistent adherence to Islamic modesty in fashion. This includes consistently covering the body (*aurah*), choosing clothing aligned with Islamic modesty, selecting attire that is both modest and Islamic in style, being influenced by social circles to maintain consistent Muslim fashion, adopting flexible styles within Islamic guidelines, and occasionally incorporating specific Islamic accessories.

The theoretical implication of this research is that the findings support previous theories and studies, demonstrating that understanding the concept of *zuhud* can enhance Muslim women's fashion trends. This understanding can also be applied to the younger generation to promote values of modesty and spirituality in fashion. Future research should further

explore the varying levels of *zuhud*, such as those outlined by Imam Al-Ghazali, who describes *zuhud* in degrees of practice and understanding. Examining these levels could provide deeper insight into how Muslim women interpret and integrate *zuhud* into their fashion choices. Additionally, it is crucial for future studies to clearly define *zuhud* for respondents, as some individuals may practice its principles in daily life without explicitly recognizing or labeling them as such.

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