



Moderation of celebrity worship groups in hijab and non-hijab on the impact of celebrity worship on the tendency of muslim dress style

Moderasi kelompok celebrity worship artis berhijab dan non-hijab dan pengaruhnya pada kecenderungan gaya berbusana muslim

Article History

Accepted
June 14, 2022
Received
March 18, 2022
Published
June 15, 2022

Sekarayu Puspita Sari¹ Aprilia Mega Rosdiana^{2*},

^{1,2}Universitas Islam Negeri Maulana Malik Ibrahim, Malang

ABSTRACT

Celebrity Worship reflects the development of appreciation and deeper enthusiasm for individuals or certain individuals or for their talents. There are several impacts on Celebrity Worship behavior. One of the impacts is lifestyle, especially dress style. Changes in dress style have also occurred among some alumni of pondok pesantren Daarul Qur'an Putri Cikarang. The change in dress style also depends on who the celebrity is followed by the individual. The aim of this study is to determine how different the impact of celebrity worship is on the tendency of Muslim dress styles in groups that idolize celebrities in hijab versus non-hijab celebrity idol groups. This research was quantitative research with questioner Likert Scale. The sampling was using purposive sampling. The subjects were 84 alumni divided into groups. The data was analyzed using moderation analysis by moderate the variables of the group. The results of this study showed that there were differences in the direction of the impact of both groups. In the hijab group, there was a positive impact and in the non-hijab idol group, there was a negative impact. From this research, it shows the importance of having positive character values as a basis for individuals to consider external things that can affect their lifestyle, especially their dress style.

^{1*}Corresponding Author: Aprilia Mega Rosdiana, email: apriliamegarosdiana@psi.uin-malang.ac.id, Universitas Islam Negeri Maulana Malik Ibrahim, Jl. Gajayana No 50, Malang, 65144, Indonesia.

KEY WORDS

celebrity worship; group moderation; muslimah fashion

ABSTRAK

Celebrity Worship merupakan suatu pencerminan pengembangan apresiasi serta antusiasme yang lebih dalam terhadap individu atau beberapa individu tertentu ataupun terhadap bakat mereka. Terdapat beberapa dampak dari perilaku Celebrity Worship salah satunya adalah gaya hidup terutama gaya berbusana. Perubahan gaya berbusana juga terjadi pada beberapa alumni pondok pesantren Daarul Qur'an Putri Cikarang. Perubahan gaya berbusana tersebut juga tergantung dari siapakah selebriti yang diikuti oleh individu tersebut. Penelitian ini bertujuan melihat bagaimana perbedaan pengaruh celebrity worship terhadap kecenderungan gaya berbusana muslimah pada kelompok yang mengidolakan selebriti berhijab dan kelompok pengidola selebriti nonhijab. Penelitian ini merupakan penelitian kuantitatif dengan quetioner Skala Likert. Pengambilan sampel menggunakan purposive sampling. Subjek sebanyak 84 alumni yang dibagi menjadi kelompok. Data dianalisa menggunakan analisa moderasi dengan memoderasikan variabel kelompok. Hasil penelitian ini terdapat perbedaan arah pengaruh dari kedua kelompok. Pada kelompok berhijab terdapat pengaruh positif dan pada kelompok pengidola non hijab terdapat pengaruh negatif. Dari penelitian ini menunjukkan pentingnya memiliki nilai-nilai karakter positif sebagai dasar bagi individu untuk mempertimbangkan hal-hal eksternal yang dapat mempengaruhi gaya hidupnya, terutama gaya berpakaian.

KATA KUNCI

pemujaan selebriti; moderasi kelompok; busana muslimah

Introduction

Alumni of boarding schools are people who have studied for several years at boarding schools and have been questioned as graduates of a boarding school. There are several habits that are practiced in boarding school education, one of which is the dressing procedure, particularly for Muslimah's dressing. But in the current phenomenon, found some alumni of pondok Daarul Qur'an Putri Cikarang who, when graduating from boarding school, changed the habits of dress style that had been taught while in boarding school. This is seen with a photo shared by some alumni on his Instagram feed, which, when viewed, does not dress in a manner that corresponds to Muslimah shar'i dress that has been written and broadcast. This phenomenon is also reinforced by the interview data of Ning a boarding school in Malang who after seeing some photos and judging that indeed some of the photos according to her are less syar'i such as wearing a hijab whose hair is still visible and tight clothing to show body shape.

The understanding of Muslim clothing is everything used by Muslim women, whether clothes, pants, or other things useful as a cover of awrah for the sake of the beauty and goodness of the woman and of the surrounding community. Regarding some aspects of Muslimah dress that must be followed, it is required to dress loosely, not open the parts that Allah SWT has forbidden, and only show the palms and faces that can be shown. Muslimah clothing should also be long and cover the Muslimah's lower body. Muslim fashion is also not an oversized fashion that seizes the sight and attracts the attention of the eye because of the model or its striking color. Another important thing is that Muslimah clothing should not be too tight such as leggings that show curves (Ansharullah, 2019).

Humans are performing creatures. One of the things that a man displays is his clothes. There are several factors in choosing clothes. According to Sherman (2016) things that can affect a person in a dress style are from personality, role models, environment, style friends, as well as trends that are being hit. Role Models can be said to be individuals who attract someone because they feel similar to characteristics, behaviors or goals (in the sense of role aspects), and the teaching figures behind certain abilities or skills (Sulistyowati & Wisyastuti, 2017) There were interviews conducted by four students from the faculty of Social and Political Sciences at Mulawarman Samarinda University in December 2018 where there was a subject who gave a statement that the model of concern is an artist (Rifayanti et al., 2018). Another discovery made by Hendariningrum & Susilo, (2008) found that celebrities will influence one's dress style especially their fans.

The behavior of idolizing a celebrity figure can be said to be the behavior of Celebrity Worship. Celebrity worship is an obsessive behavior in which a person attempts to engage in the life of the character they idolize, so that things from such celebrities are not uncommonly carried into the personal lives of their fans (Fitriana, 2019). According to Giles (2000), Jenkis (1992), and Jenson (1992) Celebrity Worship can be said to be a mirroring behavior of the development of appreciation and deeper enthusiasm for certain people as well as for their talents (Maltby et al., 2001). Celebrity Worship theory refers to Bandura theory of social learning in which there is modelling behavior contained in Celebrity Worship that is reflected in the process of attention, retention, motor reproduction (reproduction), and regulation (Motivation) (Mandas et al., 2018). There are 3 aspects of celebrity worship are Entertainment Social, Intense-Personal Feeling, and Borderline Pathological (Maltby, Giles, et al., 2005). In terms of entertainment, social individuals enjoy discussions about the activities of their celebrity idols. Individuals enjoy watching their idols because it entertains them. The second aspect is Intense Personal Feeling. At this point, the person is more devoted to his favorite celebrities. People are thinking about

their favorite celebrities. At this stage the individual has reflected the intensive and compulsive feelings of the individual around the celebrity. Individuals want to learn everything they can about the celebrities of their idols based on their own personal information. Having a strong empathy for his favorite celebrities.

The last aspect is borderline pathological. In this aspect, the individual has extreme behavior towards his favorite celebrities. People are willing to spend money to watch or purchase items related to their favorite celebrities. Individuals are also willing to do anything for their idols. Individuals have fantasies associated with proximity to favorite celebrities. Even individuals feel celebrities will give help to them when the individual needs help. In this aspect, individuals often have less controllable thoughts. This celebrity is a well-known individual who excels in any field, including medicine, science, politics, sports, religion, entertainment, or other celebrity relatives (Boortin 1961 in (McCutcheon et al., 2002). Before graduating from boarding school, these alumni lacked any celebrities or the latest updates from their favorite celebrities. By the time they became alumni, they were free of their celebrity idols. This research aims to find out the impact of celebrity worship on the dress style of muslimah at alumni Pondok Pesantren Daarul Qur'an Putri Cikarang. The hypothesis of this study is that there is a difference in the impact of celebrity worship on muslim dress style between alumni groups who idolize celebrities in hijab and alumni who idolize non-hijab celebrities

In the impact design, if the celebrity is idolized the celebrities that wearing Muslimah clothing, the impact on the subject's tendency of Muslimah dress style will have a positive effect or can be interpreted as the subject idolizes the celebrity in hijab, and the tendency of Muslimah dress style will be higher, but if the idolized celebrity does not wear Muslim or non-hijab clothing, the tendency of Muslimah dress style will be lower. Referring to the picture, the purpose of this study is to find out the difference in the impact of celebrity worship on the tendency to dress style between subject groups that idolize celebrities in hijab and non-hijab.

Method

In this study, both variables were measured using quantitative methods by disseminating the likert scale questionnaire in google form and distributed to 84 subjects through Whatsapp Personal Chat. The 84 subjects were divided into two groups, namely celebrity idol groups wearing hijabs and non-hijab celebrity idol groups with the division of each group of 42 subjects in each group. There are where types of variables in this study. Dependent Variable of this study were the tendency of muslim dress style, independent variable was celebrity worship and there was variable moderation i.e., variable subject group

that idolizes both hijab and non-hijab celebrities. Then, the researchers calculated how much the impact of celebrity worship had on the general tendency of the fashion style and how it changed after the subject was divided into two groups as a moderation variable. After calculating using spss application help v.23 continued to perform calculations using ModGraph on Microsoft Excel. During this process, the various forms of celebrity worship's impact on the tendency of muslim dress style would be seen between subject groups who idolize celebrities in hijab and celebrities who do not wear hijab.

Result

The initial hypothesis was that separating the two subject groups would increase the impact of celebrity worship on Muslim dress styles. After performing the calculation of the categorization statistics test using the help of SPSS v.23.0 program obtained the results of celebrity worship level in the subject group of hijab celebrity idols as much as 71% or as many as 30 alumni including the moderate category and in the subject group of non-hijab celebrity idols there were 40% or as many as 17 respondents including moderate. The results of the calculation of the tendency of Muslim dress style in the group of alumni who idolize celebrities in hijab showed the average belongs to the high category. This is shown by the statistical results of 80%, or as many as 35 alumni were included in the high category. The calculation of the tendency level of Muslim dress style in the group of alumni who idolize non-hijab celebrities yielded results that were on average in the high category. This was indicated by the statistical result that 30 subjects or 70% belong to the high category.

From the results of different test analyses, the descriptive table explained that there are average differences between each group. In the group of subjects who idolized celebrities in hijab had a higher score of 100.79 and subjects who idolized non-hijab celebrities, the statistics showed a lower number with a score of 96.26. This demonstrates that idolized celebrities have an impact on the tendency of Muslim dress styles in the subject group that idolizes celebrities in hijabs more than the subject group that idolizes non-hijab celebrities.

Table 1
The Impact After Inclusion of Variable Moderation

Model	R	R Square
1	0.090	0.008
2	0.241	0.058
3	0.262	0.068

From the results of the statistics table, the Model Summary above shows the figures of the impact of celebrity worship on the tendency of muslim dress style in general and its impact after adding variable moderation such as subjects

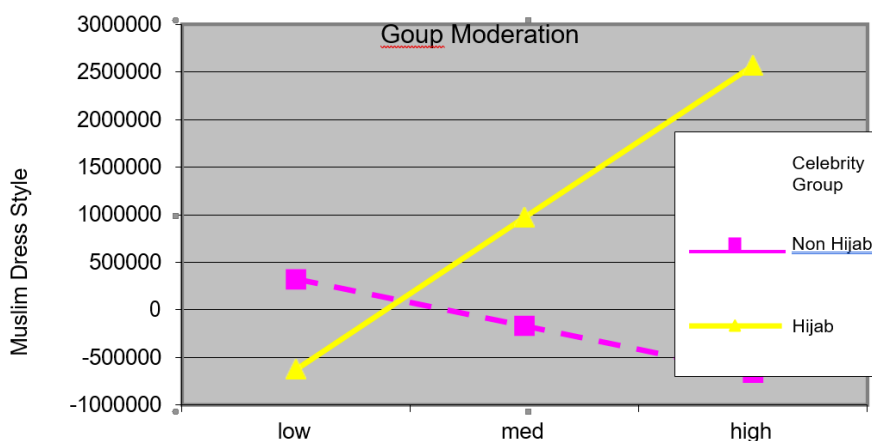
were distinguished into two groups. The number of differences is shown in the R Square table of model 1 and model 2. Before the subject was divided into two groups or listed on the table model 1, the impact of celebrity worship on the tendency of muslim dress style was very low which was only 0.8%. After the inclusion of variable moderation, which was a group of subjects who idolize celebrities in hijab and subjects who idolize non-hijab celebrities, the impact rose to 6.8%. This suggests that there was a 6% increase in the effect.

Table 2
The Impact After Inclusion of Variable Moderation

Model	B	Sig.
1 (Constant)	93.616	0.000
<i>Celebrity Worship</i>	0.69	0.417
2 (Constant)	96.588	0.000
<i>Celebrity Worship</i>	0.58	0.484
3 (Constant)	91.959	0.000
<i>Celebrity Worship</i>	0.123	0.255
Kode	7.049	0.566
X.Code	-0.161	0.344

The coefficient table above shows the statistical results of the score calculation of the significance of Celebrity Worship's impact on the tendency of insignificant Muslim dress styles. This is because the score of the sigifikansi coefficient in the listed table is 0.344 or more than 0.05.

Figure 1
The Model Moderation Test



The model moderation test results show that there are differences in the direction of celebrity worship's impact on the tendency of Muslim dress styles in hijab celebrity idol groups and non-hijab celebrity idol groups. This is shown

by the yellow line, which is a chart of a group of celebrity fans wearing a hijab, and a purple line on the chart that is a group of non-hijab celebrities who are in different directions. The effect is positive or directly proportional between the two variables on the yellow line, and the effect is negative or inverse between the two variables on the purple line.

Discussion

Based on the analysis that has been done by the researchers, it can be known that alumni of Pondok Pesantren Daarul Qur'an Putri Cikarang class of 2017 had a level of Celebrity Worship or idolized moderate celebrities. It referred to the data that as many as 84 respondents were divided into two groups, namely the subject group that idolizes celebrities in hijab, as many as 42 respondents, and non-hijab as many as 42 respondents.

In the subject group that idolizes celebrities in hijab, 71% of the group or as many as 30 people belonged to the moderate category, followed by the high category of 19% which was 8 people, and lastly, the low category of 4 respondents or about 10%. As a result, it is possible to conclude that the subject group that idolizes celebrities in hijab is of moderate level.

While in the subject group that idolizes non-hijab celebrities were at the level of the category of moderate celebrity worship. This referred to the categorization table that there were 40% subjects classified as moderate or as many as 17 respondents, followed by a high category with 14 respondents or 31%, and the last 29% or as many as 12 respondents fell into the low category. According to Giles (at Maltby, et al. 2001) celebrity worship reflects individuals as a form of developing a deeper appreciation and enthusiasm for certain people as well as their talents. Later, Jenkins and Jenson (in Maltby, McCutcheon, et al., 2001) added that to a higher degree, celebrity worship can be performed in the form of taking on celebrity social characters, and this highest level is characterized by empathy for celebrity success and failure, excessive celebrity identification, and compulsive behavior or obsession with the details of celebrity life.

According to celebrity worship level research, the group of subjects who idolize celebrities in hijab and non-hijab were still at a moderate level, where the average subject did not do social character retrieval, either empathetically with the success and failure of celebrities, excessive identification of celebrities, or compulsive behavior or obsession with details of the idolized celebrity's life. This is explained by (Mandas et al., 2018) At a moderate level, a person will have an intense and compulsive obsession with his idol. Individuals will develop feelings for themselves as well as celebrities. Feelings of empathy will also often appear in individuals towards their favorite celebrities.

The theory of celebrity worship also refers to Bandura's theory of social learning where there is modeling behavior. This is reflected in the process of attention, retention, reproduction, and motivation (Mandas et al., 2018). If it was associated with the results of the celebrity worship levels of the two subject groups above, then it can be said that the average of the two subject groups whose levels were still in the moderate category means that they tend to still be model at the stage of attention and deposition of information and have not yet reached the process of reproduction and regulation of motors.

Based on the analysis that has been done by researcher, it can be known that the alumni of the pondok pesantren Daarul Qur'an Putri Cikarang class of 2017 had a high level of Muslim dress style. It referred to the data that as many as 84 respondents were divided into two groups, namely the subject group that idolizes celebrities in hijab with 42 respondents and non-hijab with 42 respondents.

In the subject group that idolizes celebrities in hijab, by 83% or as many as 35 respondents were classified as high category, medium category as much as 17% or 7 respondents, and low category as much as 0% or 0 respondents. Therefore, it can be concluded that the level of Muslim dress style in the subject group that idolizes celebrities in hijab is in the high category with a percentage of 83% of the total 42 respondents.

In the group of subjects who idolize non-hijab celebrities, most of the subjects belonged to the category of high-style Muslim dress style. This refers to the categorization table where the high category was 71% or as many as 30 respondents, then the moderate category with an average of 26% or 11 respondents, and the low category of 3% or as much as 1 respondent. Therefore, it was concluded that the level of Muslim dress style in the subject group that idolizes non-hijab celebrities is in the high category with a percentage of 71% of the total 42 respondents.

Dress styles are also referred to as fashion, which according to Bancroft (2012) fashion is a style that is inherent in innovations in decoration or decoration used by the body especially those that look, get a social response, and a wider culture about it. Similarly, Thomas Carley (in Fakhruniisa, 2016) says that fashion is one way for a person or group to define and shape themselves as a particular group that they believe their appearance can boost their confidence. According to Subandi Ibrahim clothing is a symbol of the soul and fashion style is an expression of one's identity (Fakhruniisa, 2016). The subject group that idolizes celebrities in hijabs and who idolize non-hijab celebrities had a high level of Muslim dress style. This means that both subject groups tend to follow the fashion trend of Muslim dress which becomes a symbol of individual identity as a form of self-expression in their social environment. The tendency of high Muslim dress style according to researchers

is influenced by the social culture of the subject group who are alumni of *Daarul Qur'an Boarding School Putri Cikarang*. It is based on aspects that need to be fulfilled by a Muslim to be stylish without breaking the rules that have been set for the aspects that must be met in Muslim dress. Aspects of Muslim dress are embraced by the *Daarul Qur'an Islamic Boarding School*.

The results prove that the tendency towards Muslim dress styles remains at a high level. This is like the findings of Sumartono and Astuti (2013), who discovered that the subjects studied had moderate fashion behavior. This is not because of Korean fashion but biased only from domestic artists, by associations, or from the environment that brought them into fashion. From the results of the Analysis of Different Tests, descriptive tables explain that there was an average difference between each group. In the subject group who idolized celebrities in hijabs had a higher score of 100.79 and for subjects who idolized non-hijab celebrities seen from statistics showed a lower figure with a score of 96.26. This proves that there is an influence from idolized celebrities on muslim dress style tendencies in subject groups that idolize more hijab-wearing celebrities than subject groups that idolize non-hijab celebrities.

This result is consistent with the findings of previous research conducted by Richard Dyer (at Douglas & McDonnell, 2019). Today's stars or celebrities are very important in all aspects of life because they can influence the development of fashion styles or fashion trends by participating in fashion-related activities. While, according to the findings of the study, Yazid & Ridwan, (2017), Muslimah fashion themed activities influence the development of Muslimah dress style and fashion trends. Referring to the results of moderation analysis using SPSS V 23.0 application, it can be seen the impact of celebrity worship in general on the tendency of Muslim dress style in all subjects before the inclusion of moderation variables. In this case, there is a variable tendency in the Muslim dress style that had an impact contribution of 0.6%. This was different from the result after the inclusion of moderation variables in statistical tests. After the inclusion of a variable group of subjects of celebrities who wore the hijab and nominal non-hijab celebrities, the impact score showed 0.068 or celebrity worship was influenced by 6.8% on the tendency of Muslim dress styles. This suggests that there is an increase in the impact of 6% or with this variable moderation amplifying the impact of celebrity worship on muslim dress style tendencies.

The Moderation Analysis graph showed the direction of impact on both groups that were the suspects. This showed, from the results of the ModGraph test, the impact of celebrity worship on the tendency of dress styles in a group of idolizing celebrities, in the form of a positive impact. That is, the higher the celebrity's worship, the higher the tendency of the Muslimah dress style, while the purple line graphics that showed the form of impact on the group of non-

Hijab celebrity idols showed the negative impact of celebrity worship on the tendency of the Muslimah dress style or the higher the celebrity worship, then the lower the Muslim fashion style. This is indicated by the slope of the ModGraph graph which indicated the difference in the direction of the line on the chart.

Referring to research conducted by Mandas et al., (2018) celebrity worship has an element of psychological absorption of someone who is idolized to build a self-identity. It explains that everything contained in a person who is idolized will be absorbed and interpreted by the individual himself both in terms of dressing, speaking, and behaving. Research conducted by (Atmawati & Permadi, 2018) someone gets inspiration for a hijab through information obtained from the internet. Hijab fashion trends are widely presented and easily accessible on social media. Individuals access photos or videos displayed by celebrities as observed models. There is a modelling process when an individual accesses a celebrity's account by observing the behavior of the celebrity they follow. In the process of modelling not only the behavior of mimicking and repeating performed by the model but there is a process of change or reduction of behavior observed by involving cognition. As a result, according to this study, subjects who frequently pay attention to non-hijab celebrities have a lower level of dress style tendency than subjects who idolize celebrities wearing hijabs. Celebrities idolized by others will have an impact on their fans by determining their dress style. This is in line with the research results of (Hendariningrum & Susilo, (2008) that fans will tend to imitate the appearance of idolized celebrities, such as the fashion, accessories, hairstyles, body shapes and lifestyles of celebrities.

As for other research, there are some individuals who want to use clothing that is used by celebrities. This is as conveyed by Yuiani & Dida, (2018) in his research that the beginning of the business of clothing founded by Zaskia Adya Mecca started from fashion made by her brother and then she wore it. Once he used it for personal use, many people liked it and ordered him to make clothes like the one he used. It spread by word of mouth, so the idea of a fashion business came up.

this research revealed that Ha is accepted, namely there is a difference in the impact of celebrity worship on alumni groups who idolize celebrities in hijab and non hijab celebrity against the tendency of Muslim dress style. In the subject group that idolizes celebrities in hijab there is a positive impact, while in groups that idolize non-hijab celebrities, there is a negative impact.

Conclusions

Based on the results of the study of the impact of Celebrity Worship Hijab and Non-Hijab on the Tendency of Muslim Dress Style in Alumni Pondok

Pesantren Daarul Qur'an Putri Cikarang then obtained the conclusion that the level of celebrity worship in alumni who are classified as idolizing celebrities in hijab is at a moderate level. This is indicated by the statistical results that there were 71% or as many as 30 alumni who fell into the moderate category. While alumni who are idolizing non-hijab celebrities, including at a moderate level. The data is based on the results of statistical calculations that as many as 17 respondents or 40% of the subjects fall into the moderate category. At the level of Muslim dress style found that in alumni groups that idolize celebrities in hijab, the average fell into the high category.

This has shown statistical results that as many as 80% or as many as 35 alumni fell into the high category. Similarly, average earnings in alumni groups that idolize non-hijab celebrities are in the high range. This is indicated by statistics that there were 30 alumni or 70% of subjects that fall into the high category. There was also the discovery of different statistical test results known that there was an average difference in muslim dress style trend scores of both subject groups. The difference showed that the average score of the group that idolized the hijab-wearing celebrity was higher than the average score of the subject group that idolized non-hijab celebrities. While the main findings of this study are that there are different forms of impact of celebrity worship from groups that idolize celebrities in hijab and non hijab to muslim dress styles reinforced in excel charts that have been analyzed, that the slope of the subject line of groups that idolize celebrities hijab shows a positive impact of celebrity worship on the tendency of Muslim dress style, while the line of the subject group that idolizes celebrities non hijab to impact negative for celebrity worship on the tendency of muslimah dress style. This suggests that there is a difference in the impact of celebrity worship on the tendency of Muslim dress styles in groups that idolize celebrities in hijabs and groups that idolize non-hijab celebrities.

From here, it is expected that public figures will pay more attention to items displayed for public consumption because they influence lifestyle, particularly dress style. It also shows the importance of character education in school as a foundation for individuals to accept things from the outside that can affect their lifestyles, especially their dress style.

References

- Ansharullah. (2019). Pakaian muslimah dalam perspektif hadis dan hukum islam. *Jurnal Syariah Dan Hukum*, 17(1).
- Atmawati, F., & Permadi, A. (2018). Studi kualitatif fenomenologis: motivasi memakai hijab modis pada mahasiswa. *Jurnal Indigenous*, 79.
- Fakhruniisa, M. (2016). Gaya busana sebagai media pembentukan identitas musik white shoes and the couples company. *E-Journal "Acta Diurna"*,

Volum V No.1.

- Fitriana, M. (2019). Hubungan kontrol diri dengan pemujaan. *Psikoborneo*, 7(3), 579– 591.
- Hendariningrum, R., & Susilo, M. (2008). Fahion dan gaya hidup : identitas dan komunikasi. *Jurnal Ilmu Komunikasi*, 6(2).
- Maltby, J., Giles, D., Barber, L., & McCutcheon, L. (2005). Intense personal celebrity worship dan body image: Evidence of a link among demale adolescents. *British Journal of Health Psychology*, 17–32.
- Maltby, J., McCutcheon, L., Ashe, D., & Houran, J. (2001). The self-reported psychological well-being of celebrity worshippers. *North American Journal of Psychology*, 441–452.
- Mandas, A., Suroso, & S, D. (2018). Hubungan antara konsep diri dengan celebrity worship pada remaja pecinta Korea di Manadi ditinjau dari jenis kelamin. *Psikovidya*, 22(2).
- McCutcheon, L., Lange, R., & Houran, J. (2002). Conceptualization and measurement of celebrity. *British of Psychology*.
- Rifayanti, R., Saputri, A., Arake, A., & Astuti, W. (2018). Peran role model dalam membentuk perilaku. *Jurnal Psikologi*, 7(2).
- Sulistyowati, M., & Wisyastuti, I. (2017). Model konseptual faktor yang mempengaruhi keputusan. *Jurnal Ekonomi Dan Perbankan*, 2(1).
- Yazid, T., & Ridwan. (2017). Proses persepsi diri mahasiswi dalam berbusana muslimah. *Pemikiran Islam* (Vol. 41, Issue 2, pp. 193–200).
- Yuiani, R., & Dida, S. (2018). Personal branding selebritas dan bisnis online shop. *Jurnal Komunikasi*, 19.

This page is intentionally left blank