

# Blog and the Transformation of Moslem Youth's Fashion into Popular Culture: *Study about [www.fiminin.blogspot.com](http://www.fiminin.blogspot.com) \**

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*Abstract* – Blog emerge as a medium for urban young people, including for the Moslem. The Moslem girl fashion blog is a trend setter to influence the Moslem youth cyber community's style. There are Moslem women fashions bombing in Indonesia in the last few years. Based on Kılıçbay and Binark article published in 2002, This study tried to find out how is the transformation of Moslem youth's Fashion in blog into popular culture in Indonesia? How does blog play as medium for sharing ideas and creating new life style crossing transnational communities? Does the blog text still reflect and articulate the 'spiritual' aspect of Islamic faith in the middle of pressure of western fashion industry? Is the blog redefining the meaning of Hijab as popular culture? The study done in qualitative approach using interview method with theyoung Moslem women whom are fashion blogger in Jakarta and West Java. The research finding shows that the creativities of Moslem youth meet new lively representations in new media. They create a new culture by the blog's text. There are shifting meanings of the practice of youth Moslem's wear due to the articulation of Islamic faith into popular culture. Their creations based on modern religious paradigm, local context's taste and the global passion. The blog provide a space to shape religious sentiment. They become designer for the transformation of Moslem youth's fashion. They express their ideas to virtual transnational communities by conceptualizing, collaborating, producing, sharing, mobilizing, and exhibiting

their creative works, ideology and dreams. They declare unique and specific identity of urban Moslem youth fashion into and as a 'normal' trend. The blogger create the new fashion as the resistance of mainstream fashion industry's values. This is the politic of lifestyle. The blog's messages become the engine of Moslem.

*Keywords* - Blog, Moslem Youth, Fashion, Popular Culture

## I. INTRODUCTION

Indonesia is noted as one of country of the largest internet user. People in urban area transform to be cyber communities. Since the internet bombing in Indonesia few years ago, there are a lot of changes in Indonesian society. Nowadays, the Indonesian media use is changed from conventional media (television, radio and print media) to the new media, such internet. Table 1 shows the internet penetration in Indonesia in the last one year

Indonesian internet user data 2006-2010, versus IDC, PT Telkom, dan Nokia Siemens Network, shown that Indonesian internet users are about 20 millions users (in 2006), 25 millions users (in 2007), 31 milions users ( in 2008), 40,4 millions users ( in 2009), and finally the numbers are approaching 48,7 million users at the end of 2010. These numbers also decribing the position of alot of numbers of Facebook and Twitter users in Indonesia. With the average about 5,7 millions of increasing numbers in the last five years, the Indonesian internet user graphic is still growing. ([http://www.sharingvision.biz/tag/jumlahpengguna-](http://www.sharingvision.biz/tag/jumlahpengguna)

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[internet-di-indonesia/](#)). And how is Indonesian use internet? Figure 1 below shows the data:

Table 1. The internet penetration in Indonesia in the last one year

ASIA INTERNET USAGE AND POPULATION						
ASIA	Population (2011 Est.)	Internet Users, (Year 2000)	Internet Users, Latest Data	Penetration (% Population)	Users % Asia	Facebook Subscribers
Afganistan	29,835,392	1,000	1,000,000	3.4 %	0.1 %	198,020
Armenia	2,967,975	30,000	1,396,550	47.1 %	0.1 %	180,100
Azerbaijan	8,372,373	12,000	3,689,000	44.1 %	0.4 %	411,840
Bangladesh	158,570,535	100,000	1,735,020	1.1 %	0.2 %	1,735,020
Bhutan	708,427	500	53,280	7.5 %	0.0 %	53,280
Brunei Darussalam	401,890	30,000	318,900	79.4 %	0.0 %	214,120
Cambodia	14,701,717	6,000	329,680	2.2 %	0.0 %	329,680
China *	1,336,718,015	22,500,000	485,000,000	36.3 %	52.0 %	504,660
Georgia	4,585,874	20,000	1,300,000	28.3 %	0.1 %	630,840
Hong Kong *	7,122,508	2,283,000	4,878,713	68.5 %	0.5 %	3,748,580
India	1,189,172,906	5,000,000	100,000,000	8.4 %	10.7 %	29,475,740
Indonesia	245,613,043	2,000,000	39,600,000	16.1 %	4.2 %	38,860,460
Japan	126,475,664	47,080,000	98,182,000	78.4 %	10.6 %	3,812,460
Kazakhstan	15,522,373	70,000	5,300,000	34.1 %	0.6 %	293,040
Korea, North	24,457,492	--	--	--	--	n/a
Korea, South	48,754,657	19,040,000	39,440,000	80.9 %	4.2 %	3,697,020
Kyrgyzstan	5,587,443	51,600	2,194,400	39.3 %	0.2 %	49,820
Laos	6,477,211	6,000	527,400	8.1 %	0.1 %	70,420
Macao *	573,003	60,000	280,900	49.0 %	0.0 %	207,440
Malaysia	28,728,607	3,700,000	16,902,600	58.8 %	1.8 %	11,221,040
Maldives	394,999	6,000	107,460	27.2 %	0.0 %	107,460
Mongolia	3,133,318	30,000	350,000	11.2 %	0.0 %	182,600
Myanmar	53,999,804	1,000	110,000	0.2 %	0.0 %	n/a
Nepal	29,391,883	50,000	1,072,900	3.7 %	0.1 %	1,072,900
Pakistan	187,342,721	133,900	20,431,000	10.9 %	2.2 %	4,795,200
Philippines	101,833,938	2,000,000	29,700,000	29.2 %	3.2 %	25,307,800
Singapore	4,740,737	1,200,000	3,658,400	77.2 %	0.4 %	2,488,900
Sri Lanka	21,283,913	121,500	1,776,900	8.3 %	0.2 %	973,720

Indonesian Internet Provider Association (APJII/ Asosiasi Penyelenggara Jasa Internet Indonesia)'s report and Dirjen Aptel, mentioned that internet users in Indonesia is approaching 40 millions users, compare with 1,7 billion users in the world. And about 64 % (2/3) of these Indonesian users are teenagers or young people. (<http://teknologi.vivanews.com/news/read/173638-2-3-pengguna-internet-indonesia-adalah-remaja>).

These data proved that the internet and other kind of new media couldn't be separated from the life of young people. The digital world have been entering Indonesian young people world to create their actualization, existence and identity. Internet has risen as the new channel of communication for Indonesian, specifically for young people and teenager. Indonesian is entering the digital world. (See <http://www.finroll.com/baca/1730/20-Juta-Pengguna-Internet-Indonesia-adalah-Remaja>)

Scolari (2009), said that it is not easy to talk about these new forms of communication. Scolari (2009) compile few characteristic of digital media from few researchers (Such as: Lister et al., 2003; Manovich, 2001). He mentioned few characteristic of digital media such as internet in his wrote: Digitalization, interactivity, virtuality, dispersion, hypertextuality, numerical representation, modularity, automation, variability, transcoding, digitalization, networking, convergence (Scolari, 2009, p. 946). Scolari (2009, p. 946) made his own definition of digitalization as :

*“The technological process that reduces the text to something that can be easily fragmented, handled, linked and distributed – is what allows networking, multimedia, collaborative and interactive communication”.*

Dijk (2010) wrote that we are not only tied to roads, electricity cables, telephone wires and cable television, but also to computer networks such as the internet. He mentioned that we live in a ‘connected world’, ‘a connected age’, a ‘human web’, and ‘a web society’ (Dijk, 2010, p.1). Digital technologies transform how the way we communicate and how we produce the communication. The digital community presents as the virtual communities. Dijk (2010, p. 166) explained that virtual communities are associations of people not tied to time, place and physical or material circumstances, other than those of the people and media enabling them. They are created in electronic environments with the aid of mediated

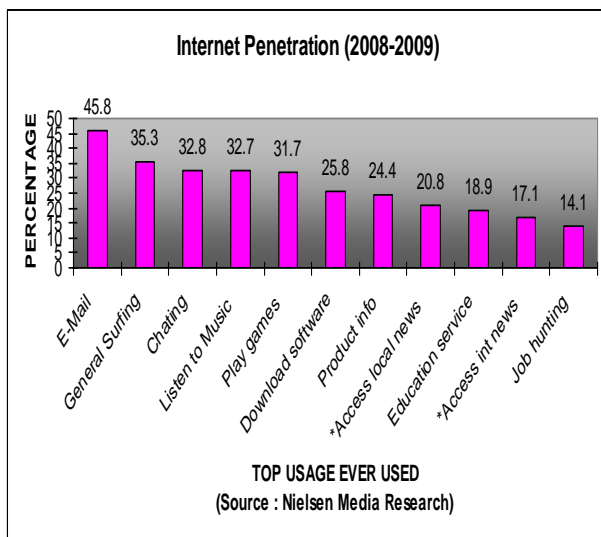


Figure 1. Internet Penetration compile and quoted from Media Scene 2008-2009, Vol.20, p. 139, source from Nielsen Media Research Data-Media Index Wave IV 2004, 2005, 2006, 2007, 2008

Based on data from Indonesian Ministry of Communication and Information, referred to the

communication. Discussion, sharing information and communication by blogger are the example of the digital community.

Tim Finin, Anupam Joshi, Pranam Kolari, Akshay Java, Anubhav Kale and Amit Karandikar wrote in *The information ecology of social media and online communities* (Finin, Joshi, Kolari, Java, Kale and Krandikar, 2007, Submitted to AI Magazine, special issue on networks, Fall 2007), explained that the Web-based social media systems, media-sharing sites, and message forums have become an important new way to publish information, engage in discussions and form communities on the Internet. Their reach and impact is significant. Citizens, both young and old, are also discovering how social media technology can improve their lives and give them more voice to the world. In the era of digital and convergence media, people want to feel connected. That's way everybody want to join in the internet, social media or blog.

Blog represent as medium for a lot of people to share their idea, creativeness, and connect it with the others (Graves, 2007). One of the strength of Blog is its independence. People have power by their written. Such as have own company, the bloggers could present themselves as the owner, journalist, source, editor, creative and manager. Blog also free, since everyone could see or read the blog. The visitor have chance to make comments into the blog. Blog become medium for blogger to express their values, ideas, perspective and also to increase their selfactualization and interact with their fans (blog's visitors). That's why we call blog as the citizen media, and blogger as citizen journalist. Vincent Maher explained the characteristics of citizen journalist, as the table 2.

Blog is kind of citizen media. Steve Outing mentioned blog as part of *11 layers of Citizen Journalism*. He called this as the citizen bloghouse. The real promise of blogs remains with the non-journalists, for whom blogging has given a powerful and inexpensive publishing tool to reach out to the world with their stories and thoughts. (Outing, 2005 in <http://www.poynter.org/uncategorized/69328/the-11-layers-of-citizen-journalism/>).

Table 2. Characteristics of Citizen Journalist

Citizen Journalists
- Uncoordinated individual self-interest and fear of litigation
- Self-taught amateurs – though you can do a doctorate in blogging with some less informed university faculties
- Superficial accountability on an individual level
- Subjective selection
- Nothing, except commentary and feedback
- Tool for activism, contesting truths
- Persistent message

Source :Maher, Vincent. *Citizen Journalism is Dead*. Posted in Uncategorized. on Monday, February 6th, 2006 by [Vincent Maher](#) Tags: [Blogging](#), [Citizen Journalism](#), [Media Studies](#), Retrieved from <http://www.vincentmaher.com/?p=400> in <http://kombinasi.net/citizen-journalism-is-dead/>, 30 Oktober 2011.08.00 WIB

By Blog, people have a medium to express their idea and actualize themselves by the text (visual or verbal), such as music, photography, fashion, design, etc. In the beginning, blog emerge as the medium for personal writing or sharing information and disseminate the information link. Now blog is using for any purposes. Blogger could create their own blog by text, picture, link, audio or video's content. Every Blog have specific type or characters, represent the character, point of view, ideology, perspective, ideas, and interest of blogger.

We quoted Marshall McLuhan, we live in global village (Ardianto, 2005). Gilmore quoted New York University Jay Rosen, mentioned blog as "extremely democratic form of journalism" (Gillmor, 2004, p. 28-30). Gillmor wrote that blogs run the gamut of topics and styles. A blog may be a running commentary on current events in specific arena, a series of personal musings, political reporting, commentary (Gillmor, 2004, p. 28-30). Blog emerge as a medium for urban young people, including for the Moslem. "Ignoring the Internet (and social media) is madness," says designer [Diane von Furstenberg](#) who has been advocating for transparency in the fashion industry for years. The internet was a very organic way for us to communicate online, such as about fashion. The people will always get access to the information of fashion (<http://mashable.com/2010/02/13/fashion-industry-social-media/>).

There are Moslem women fashions bombing in Indonesia in the last few years. The Blog is used to socialize the Moslem's fashion. One of the blog is [www.fiminin.blogspot.com](http://www.fiminin.blogspot.com). The blogger admit their blog as the medium for da'wah (disseminate Islamic values) and socialite the Moslem's fashion for young people. This blog mentioned as the fashion blog for young Moslem. The blog's topic are about the product and style of young Moslem women's fashion, such as celebrity style, trend, accessories, models, fashion designer, editorial fashion, fashion magazine, shopping information, etc. The [www.fiminin.blogspot.com](http://www.fiminin.blogspot.com) produces by the three young Moslem women. In 2010, the fashion concept of this blog becoming trend in Indonesia. The three young women or bloggers was interviewed by a lot of media, from inside and outside of Indonesia. The blog targeted the young Moslem women. This blog uses Qur'an and Hadist as the literature and reference for their religious text or message. Uniquely, the three blogger also put the international media such Elle and Vogue magazine, and other western's blog as their fashion references. Their ideas of Moslem's fashion have created the new trend for young Moslem women in fashion.

The Moslem fashion is identified by some characteristic, such as veil, hijab or others Moslem's clothes. Lauren Langman (2003) wrote that in every society, people dress and adorn themselves according to social conventions. This has been based on categorical status such as age, gender, occupation, or some other indication of social rank. In modern societies where status is attained and hence more problematic, people use public displays of self to differentiate themselves from others and indicate inclusion within a subculture of status, occupation, or value orientation (Langman, 2003. In Current Sociology, 2003; 51; 223. Retrieved from <http://csi.sagepub.com/cgi/content/abstract/51/3-4/223> or <http://www.scribd.com/doc/52913289/the-body-in-global-age>)

Ruben & Stewart (2006, chap. 8) explained that the performance, adornment, clothes and artifact are part of non-verbal communication. It will explain who the people are, where they come from and what their religions are. Those are symbolic message for others. Oscar Wilde in Davis (1992, p.1) said that the true mystery of the world is visible, not the invisible. We could disagree with this statement. Of course, the fashion or clothes are part of visible world, but we must consider that the clothes we wear always make statements and meanings. This is the invisible aspect of

communication (refers to Ruben and Stewart, 2006, chap 8).

Fashions and adornments act as markers of identity that tell others who one is and who one is not. Clothes, adornment and appearance have thus become statements of cultural capital as well as cultural resistance and opposition to values and norms of the dominant society (Simmel, 1950, in Langman, 2003. In Current Sociology, 2003; 51; 223. Retrieved from <http://csi.sagepub.com/cgi/content/abstract/51/3-4/223> or <http://www.scribd.com/doc/52913289/the-body-in-global-age>)

Simmel in Langman (Langman, 2003. In Current Sociology, 2003; 51; 223. Retrieved from <http://csi.sagepub.com/cgi/content/abstract/51/3-4/223> or <http://www.scribd.com/doc/52913289/the-body-in-global-age>) explained about certain styles of dress and adornment become expressions of personal lifestyles that articulate oppositional identities. Such as bohemian, Goths, harajuku, or moslem's style. Fashion also represent to distinguish *in-group* and *out-group* identity. Clothes for example, threat as indicators of 'who are you or who we are'. Simmel wrote Fashion is not something isolated; it has roots in a soil that lies beyond its mere appearance

## II. RESEARCH QUESTION AND METHODS

The idea of these research is initiated from the previous research, done by Kılıçbay and Binark (2002, p. 495–511). Kılıçbay and Binark (2002, p. 495–511) wrote an article about the growth of the 'fashion for veiling' which has grown in Turkey since the early 1990s, and discusses the representation of Moslem women in both the cultural and public spheres in the late 1980s. Turkey, such as Indonesia, is part of Asia which its history could not separated from the Islamic history. At the last few years, such as in Indonesia, Veil is new phenomenon for young people in Turkey. The veil issue become one of the controversies and sensitive issue in Turkey. (see <http://www.thedailybeast.com/newsweek/2008/02/03/fighting-the-veil.html>).

What the differences between Kılıçbay and Binark research (2002) with this research? The Kılıçbay and Binark research (2002) focus on the meaning of hijab or veil. Their research observe about the practice of veiling. It has been chosen to



explore how religious iconography is changing to reflect new patterns of consumption and pleasure, and the ways in which these changes are occurring. The authors focus on the shifting meanings of the practice of veiling due to the articulation of Islamic faith into consumption culture, as evidenced in advertising images and commentaries taken from Islamic women's magazines, and fashion catalogues of major Islamic clothing companies. The authors examine the problematic relationship of the fashion for veiling to two other established meanings of veiling: as a sign of adherence to the Islamic principle of covering the female body to conceal it from the male gaze, and as a sign of 'political Islam' (Kılıçbay and Binark, 2002, abstract, p. 495)

Kılıçbay and Binark (2002) only explored and analyzed the women's magazines and fashion catalogues. Meanwhile the object of study of this research was digital media, specifically blog. This research were not stress on the meaning of hijab or veil only, but also seen the blog function as the medium to share the idea about veil and how it disseminate the idea of veil in the middle of modern culture, western fashion industry and popular culture. We also must underline that this research are done in the context of virtual or digital life, not the objective life.

This research highlights the blog phenomenon of young people in Indonesia, especially the Fashion Moslem blog for women. Based on Kılıçbay and Binark article published in 2002, this study tried to find out **how is the transformation of Moslem youth's Fashion in blog into popular culture in Indonesia? How does blog play as medium for sharing ideas and creating new life style crossing transnational communities? Does the blog text still reflect and articulate the 'spiritual' aspect of Islamic faith in the middle of pressure of western fashion industry? Is the blog redefining the meaning of Hijab as popular culture?**

The study using a qualitative research with in-depth interview method. The interview done with the young Moslem women. They are fashion blogger and visitor, live in Jakarta and West Java.

### III. LITERATURE REVIEW

Blog is one of the new media. Sarah Kember described the characteristic of new media as digital,

interactivity, dispersal, and virtual (Kember, 2006, p. 235). Blog such others media have power to construct reality, meaning, culture and ideology into the people or audience. The new media give space for personal freedom and personal expression, as user-generated media. Blog emergent as the interactive and personal media. Blog is web-based experience. Blog is placed as the medium to make link, to provide the sphere for dialog, critique, question, discussion, etc. There are professional blog and personal blog. Blog present as the connectivity medium. Connectivity is the aspects of society that ties us together through complex flow of interrelationship and dependency. A city exists in a state of connectivity (Hartley, 2002, p. 35-36). In a globally connected system of information world, the media places as source of authority and information, and also the field of comparison and criticism (Teusner, 1998, p.5)

The media is where people construct meaning into their lives (Teusner, 1998, p.5). Blog as media, play as the cultural medium for young people. The new technologies provide people to be connected with new people and new culture. The new technologies endorse people to think about the media and how we use the media. Culture means human activities in creating their identities and organizing their potential capacity (Kellner, 2003, p. introduction 3). As the other media, blog give space for the emergent of popular culture. Vasquez quoted Alvermann and Hong Xu (2003), explained that 'popular culture' refer to everyday culture where audiences negotiate its consumption. According to Storey (2009, p. 5-6), popular culture is simply culture that is widely favored or well like by many people. Popular culture also definite as mass produced commercial culture, meanwhile high culture is the opposite. High culture is the result of an individual act of creation.

One of the popular cultures is fashion. Fashion is about dress and adornment. As Ruben and Stewart (Ruben & Stewart, 2006, chap. 8) explained that dress and its complementary aspects are non verbal symbols and language of human life. These become a medium for representing and communicating their life, feeling, idea, ideology, identity. Dress and adornment (-Readinclude cosmetics, jewelries, veil, etc) functions as group identification and display of status or role. These will be play as an important source of information about them. Non verbal communication scholar Dale Leathers (in Ruben & Stewart, 2006, chap. 8) wrote that our social identity and image is defined,

sustained and positively or negatively modified by communication through appearance. Dress and adornment often utilized as the basis for judgments as gender, age, social class, tastes, values, and cultural background (include the religion). Troxell and Stone in *Fashion Merchandising* defined fashion as style which is accepted and used by the majority of people or groups in the term of specific condition or time frame. Fashion offers the model and material to build one's identity. Fashion will describe a class, profession or status (Kellner, 2003.p.264).

Dress and adornment represent the religious, personal and collective identity. Michelman (1998, pp. 165-192) explained that dress has played a critical and visible role in reflecting and helping to construct social and personal identity of Roman Catholic women religious. During the 1960s and 1970s, the majority of women in active, non-cloistered orders relinquished religious habits for secular fashion. Their personal and social identities were interrelated. They present their individuality's fashion as their communal identity which is symbolically expressed by the habit. The dress symbolized the expression, experience and identity of women. Current uses of secular fashion have ability to visually convey the expanded role of personal identity in the lives of women religious (Michelman, 1998, pp. 165-192)

In sociological perspectives, by the clothing, people communicate themselves about something. In collective level, clothing puts or locates themselves symbolically in some structure universe of status claims and life-style attachments (Davis, 1992, p.4). Following Eco (1979), Davis (1992, p.5) mentioned that clothing is a code. It shared understanding and as the sphere of discourse. In clothing, there are rules that govern how it is used by people. Davis (1992, p. 5) said that it can be more generally equated with the language rules.

Davis (1992, p. 5-6) offer the analogy of clothing. He compared the clothing's code as the linguistic code, have 'low semanticity'. It must draw on the conventional visual and tactile symbols of culture. So the meanings evoke by the combination and permutations of the code's key term (fabric, texture, color, pattern, volume, silhouette, and occasion). The clothes meaning shared within culture, and other elements, such as design, occasion, historical frames, etc. So that, the clothing is about the certain things, reasons, rules or code.

Barthes explained the relation of fashion, consciousness and society. Barthes mentioned clothes as the sign system (Barthes, 1990). Fashion also represent the identity of group of people, such as the young people or youth Moslem's culture. For Castells (2004 chap.1, p. 6-10), identities in network society may serve to (1) *legitimate the status quo* (Legitimizing identity): Introduce by the dominant institutions of society to extend and rationalize their dominant; (2) *Resistance identity* : Actors who are in position/conditions devalued and/ or stigmatized by the logic of dominations, thus building trenches of resistance; or (3) *Articulate new projects (Project identity)* : when social actors, on the basis of whatever cultural materials are available to them, build a new identity that redefines their position in society. The problematic of contemporary identity can be seen in various debates over hegemony, resistance, social fragmentation, identity politics, or youth cultures (Langman, 2003, In *Current Sociology*, 2003; 51; 223. Retrieved from <http://csi.sagepub.com/cgi/content/abstract/51/3-4/223> or <http://www.scribd.com/doc/52913289/the-body-in-global-age>, p. 223-224)

Based on Kılıçbay and Binark's research and written (2002, p. 495-511), we could learn from the phenomenon and changes in Turkey. Since the early 1990s, local bourgeoisie and religious sects have gained an opportunity to intervene in the established meanings and positions of the centre and the periphery. When the Welfare Party came into power at a municipal level in 1994, and took part in the coalition government from January 1995 to February 1998, political Islam became more visible.

Furthermore, both the mainstream and Islamist media have helped to bring political Islam into the public sphere. Göle (1997: 62 in Kılıçbay and Binark, 2002, p. 495-511) noted the raising political Islam's public presence have been demonstrations such as the 'headscarf protest', which was initiated by the demand by some Moslem women to be allowed to cover their heads according to the Islamic principle while attending public schools, universities and working in public institutes.

The most important aspects of this popularization are twofold (Kılıçbay and Binark, 2002, p. 495-511). *On the one hand*, the emergence of the Islamist media and on the other, and *the other hand* is the rise of new consumption patterns. The

Islamist media includes newspapers, periodicals, literature, including some best-sellers, movies and radio and television programs that enable the voice of the Islamic other. The new consumption patterns include new leisure-time activities for Islamic communities, such as tourism and fashion.

There wereshifting meanings of the practice of veiling (Kılıçbay and Binark, 2002, p. 495–511). *First*, it means the *religious and traditional meaning*. In Turkey, the practice of veiling is generally discussed in two contexts. First, the practice indicates the ‘primary and pure meaning’ based on Islamic principles with reference to the Qur’an/Koran, and the Sunna (Hadith) these secondary and worldly source generated from the commentaries of the Prophet Muhammed. Quoted El Guindi, Kılıçbay and Binark (2002, p. 495–511) suggest the necessity of covering the female body to conceal it from the male gaze, as a sign of adherence to the Islamic faith and belief. In this first meaning, the scarf (covering), often in pastel or austere colours, covers the head and half the shoulder. Norton in Kılıçbay and Binark (2002, p. 495–511) noted in Turkey, this first meaning is evident in the traditional mode of dress favoured by housemaids and many peasant women. Meanwhile Subasrı (Kılıçbay and Binark, 2002, p. 495–511) wrote that until the mid-1980s, the word ‘headscarf’ only carried the first meaning, which eventually came to be seen as the symbol of popular religiosity in Turkey.

*In the next context*, the practice of veiling (Kılıçbay and Binark, 2002, p. 495–511) is considered as a *powerful symbol of ‘political Islam’ (Political meaning)*, seeking representation in the public sphere through the idealization of veiled women. According to some Islamist intellectuals, the question of identification either with the West or with Islam is closely linked to the veiling issue. Hence, they insist on women’s wearing the veil as an obligation, and as a true way to practice Islamic principles in everyday life. We could interpret political Islam’s insistence on the practice of veiling as using political symbolism to challenge the nation-state’s ideology and its conceptualization of civilized identity in Turkey. This condition is generally seen in urban areas, such as in Istanbul, Ankara and Kony. In this second, political meaning, the word *t’urban* describes how to cover the head, hair, neck and shoulders carefully. In the course of time, the practice of veiling came to mean that ‘the Islamic woman’ should conceal the rest of her body completely as well as the head and the

shoulders. Hence, Moslem women have begun to wear long coats and a modern *t’urban*, instead of a headscarf, which together come to signify the practice of veiling (*tesett’ur*). This second meaning represents something beyond an attachment to Islam as a religion, rather addressing Islamism as a political movement (Kılıçbay and Binark, 2002, p. 495–511).

*The last context* or new meaning of veil is consumption context that is the articulation of a religious practice to the consumption culture (Kılıçbay and Binark, 2002, p. 495–511). In Turkey, since the early 1990s, the rise of what could be called a ‘fashion for veiling’ is a result of this articulation process. The authors argue that the practice of veiling is inseparable from consumption, commodity, even pleasure patterns, and is stimulated by global and local trends of the market economy (Kılıçbay and Binark, 2002, p. 495–511).

#### IV. FINDINGS AND DISCUSSION

The research findings based on the interview data collected from the bloggers and followers (blogvisitors). The [www.fiminin.blogspot.com](http://www.fiminin.blogspot.com) is made and maintained by three young Moslem women. All of them are university student. The three founder of this blog have different style and characters : “Love and Lust” (Ashfi), “fierce and power” (Yasmin), and “Soft and Pale” (Anin). Three of them combined their personal characters into the blog message, style and identity (Shahbanu, 2011, 53-55). The blog disseminate the Moslem fashion as the *in group* identity for young Moslem’s women.

The [www.fiminin.blogspot.com](http://www.fiminin.blogspot.com) was turn from the personal blog to the professional blog, cause it offers and express the products, ideas, values, lifestyle and looking for the fans or friends. The objective of fiminin bloggers are helping the young Moslem to get inspiration about Moslem women’s clothes and fashion. The bloggers’s dreams are sharing and providing information about the simple and cheapest way of Moslem’s fashion. It gave space to Moslemah (Moslem women) to share information to their friends/fans/followers (name of people whom seen or visit their blog), such how to chose and use veil and accessories.

*Fiminin*blog is an interactive medium for bloggers to write and share the idea or creativity, as a citizen journalist. The bloggers put their self interest and subjective perspectives. Blogger used blog as a tool for religious activism with the persistent message about fashion in Islamic corridor. Blog became medium for *da'wah*of Islamic norms of fashion. It provided an area to share information, debate, dialogue and lively comment. They provide credible source and reference, based on Qur'an/Koran and the Sunna (Hadith). Blog as digital media play as medium for sharing and creating ideas and new life style crossing transnational communities. It become an interactive and virtual medium as the role model of representation of new lifestyle of fashion for theyoung Moslem women in Indonesia. The blog's content not only as the inspirational message but also as the inspirational medium and cultural medium.

One informan (Anin) mentioned that Blog *Fiminin* has objective to attract the young moslem women to use jilbab/hijab/veil (note : it isn't easy to separated these three term). Finally we assume these three term (jilbab/hijab/veil) as the same meaning in this reasearch's context. According to Anin(one blogger), it wasn't easy to ask young people for using jilbab, since it is associated with limitation of lifestyle. Anin and her friend tried to change this perspective. They want to promote the idea of new fashion for Moslem women. They provide a guidance for moslem women about using the jilbab/veil/hijab in modern and trendy style. The blogger hoped the idea will encourage the visitors or followers of this blog in using jilbab/veil/hijab.

*"We really want that the young people interest in using jilbab. We will suggest for everybody whom want to use jilbab, they do not have to be afraid with this. We want to attract young Moslem woman as many as possible to use jilbab, "ayopakejilbab" (Anin, Blogger, in Shahbanu, 2011, chap. 5)*

Yasmin, one of the blogger said that the main idea of their blog's message is for *da'wah*. They want every visitors or followers to understand and follow their objectives. They want everbody see their idea and work of Moslem women's style, not their personal things (Shahbanu, 2011, chap. 5).

Blog *fiminin* present as trend setter for young Moslem Women. It has been the main source of

young moslem women to find information about moslem style and fashion. This blog not only contains of fashion only, but also about the Islamic values. This blog seen as the simple, unique and mysterious one by the visitors. The blog and its message have plus point for the young people as Febby (Shahbanu, 2011, chap. 5).

*"Something that I like from this blog is this blog not discuss about the fashion only, but also present the Islamic values and other things about Islam. The blog 's display seen mysterious characters" (Febby, visitors/viewers)*

Other blog's visitors, admitted that *fiminin* blog have succeeded to convince them that using veil is not difficult and awkward thing.

The three bloggers success in turning the public's view of Moslem fashion. They have changed the exclusive view of Moslem fashion into the inclusive one. This blog provoked the pride of young Moslem women to practice Islamic values in their daily life and to declare their Moslem identity. The research found that this blog was responded positively by their fans or friends (=visitors/viewers/followers). The blog visitors saw *fiminin* blog as mysterious and inspirational one. It is broaden the visitor's knowledge of Islamic values and fashion design. In this research, blog playedas medium for disseminating, sharing or constructing the cultural discourse. Blog is cultural medium to create the new culture of young Moslem's woman. The research finding shows that the creativities of Moslem youth meet new lively representations in new media. The blog's texts create a new culture. The blog provides a space to shape religious sentiment.

The finding shown that the practice of veiling represent by the blog text, indicates the level of religious understanding and consciousness of young Moslem woman on Islamic principle. These proved by their awareness about their obligation to cover their aurat (body). It becomes a symbol of popular religiosity. What the differences with Turkey's condition ?in Turkey, only housemaid and traditional woman used *jilbab*/veil as the symbol of popular religiosity.

The bloggers declared unique and specific identity of urban Moslem youth fashion as a 'normal' trend. The blogger create the new fashion as the alternative of mainstream fashion industry's values. This is the politic of lifestyle. The blog's messages



become the engine of Moslem women. The bloggers created the young Moslem women's fashion identity based on: (1) Their modern religious paradigm; (2) Local context's taste; (3) And the global passion. The blogger (blog fashion's writers) become designer for the transformation of Moslem youth's fashion. They express their ideas into virtual transnational communities by conceptualizing, collaborating, producing, sharing, mobilizing, and exhibiting their creative works, ideology and dreams. Using blog, the bloggers tried to put and to adapt jilbab/veil/hijab (as Islamic culture) into the western world paradigm.

The blog used mix reference : Eastern style (Islamic principle) and Western style (Western design of clothing). The western styles were referred to the mainstream media magazine (Such as Elle and Vogue magazine), to the western designer; And to the fashion design in fourth season of climate. The bloggers want to realize their idealism into realism. Fashion idealism implemented in design, form, and esthetic of Moslem's dress. It been integrated into one valued thing. Bloggers said that their new ideas of fashion are combination of love, ambition, power, tenderness, respect, and tolerance. The bloggers compiled the Islamic principle with the modern (-read: western principle). The blogger tried to made compilation by accommodating Islamic values in their blog in popular packaging.

As the cyber media, *Fiminin* blog renew identity of young Moslem woman in their cyber world. It combines the Islamic principle with the new perspective of fashion style. The blog transcending the traditional and religious moslem's fashion into the mode of lifestyle and trend. The *Fiminin* blog is one of trendsetter to influence the Moslem youth cyber community's life style and fashion style. In this context, the bloggers create the new young Moslem women's fashion as public displays of self to differentiate themselves from others (non Moslem, not young). It also indicated the status and value orientation: young, trendy, open-minded and modern person. Fashions and adornments act as markers of identity that tells others who one is and who one is not, differentiate who is Moslem and who are not.

In this case, the blog messages have not cultural resistance of western values and paradigm. Directly, it did not opposite values and norms of the dominant society. Blogger tried to compromise with the Islamic values and modern style. Popular

culture usually lives in modern culture. Storey (2009, p. 4-8) explained that popular culture is simply culture that is widely favored or well like by many people. Popular culture also definite as mass produced commercial culture, meanwhile high culture is the opposite. High culture is the result of an individual act of creation. Referring to Castells (2004 chap.1, p. 6-10) about identities in network society, this *fiminin* blog tried to articulate new projects (*Project identity*), cause of social actors (bloggers) built a new identity that redefines their position in society.

There is a dichotomy of the fashion blog's phenomenon. *One side*, the [www.fiminin.blogspot.com](http://www.fiminin.blogspot.com) disseminates and offering the Islamic values for Young Moslem's women. This blog shares the invitation for young Moslem to be aware, considerate and participate in Islam's way. The blog persuade young Moslem to internalized Islamic value and follow the God's way (such as selfacceptance of destiny, humble, and not consumptive one), based on Qur'an (God's words) and Hadist (Prophet's Muhammad's words). Islamic values perspective put people in the same level, determine by their kindness, not by their performance or adornment (fashion).

*On the other side*, Blog plays as an agent of socialization of new life style. *Fiminin*blog presents the new mechanism of conformity of covering the 'aurat' (the part of body of Moslem's women must be covered). Fashion is massive and needs novelty. The blog attracted the business's company to advertise in this blog. Some of the clothing, design, wardrobe, department store, accessories Company and online shop in Indonesia offer various veiling models and styles to women. The life style presented in any kind of theme considering the market's taste.

The others facts are the basic principles of Islamic values are still the same, but models of Fashion are always change. Fashion have glamourized side. The blogger always up date their idea about dress and adornment, so do the theme and session. There is novelty in every moment of fashion. So that, the visitors, viewers, followers or audiences need alot of efforts or resources to follow the trend and new lifestyle of fashion. The research found that even the *fiminin* blog offered the simplicity of fashion, but still fashion need alot of cost and energy. Blog *fiminin* represent the homogeneity mechanism in the context

of covering body or aurat with different kind of theme. It present the mass product and lifestyle.

The women belonging to urban middle and upper classes provoke to choose a dress. Following the fashion trend was not easy and cheap one. It needs cost and financial energy. These made the fashion become elites, and accessible easily by urban and middle-upper class only. These findings proved that fashion could not be separated of symbolic capital of the people's status. In this perspective, we must quoted Gilmore's note. Gilmore wrote that business now join with blog or insert in blog. He said that a business blog could bring information to the audience with more style than on business website (Gillmor, 2004, p. 28-30). The bloggers made joint venture with few clothing business. *Fiminin* blog also attracted and inspiring visitors or audiences as the entrepreneur. The visitors or followers used the *Fiminin* blog as their online shop or entrepreneurship reference.

There are shifting meanings of the practice of youth Moslem's wear due to the articulation of Islamic faith into popular culture. The consumerism had been latent values in the blog's message. The blog offers the passion of consumptive trend by offering new style, refers to the newer product and design of western media (magazine, fashion design, etc). The bloggers accommodated the market interest by presenting the temporary trend of fashion. The Moslem's symbol was presented and commodified (packaged) in popular culture. The production and consumption of Islamic fashion have been standardized globally in the perspective of 'modernism'. The three blogger tried to create new culture and identity for young Moslem's women. The popular culture means the culture of new young Moslem women. The concept of FMN style is the personalization of *Fiminin* blog characters. These politic of life style was transformed into the visitors or followers (=audiences). Latently, bloggers create new meaning of veil/hijab/jilbab as the consumption process of religious practice of young Moslem woman in Indonesia. Practically, the fashion's message could not be separated from the issue of clothing supplies, commodity, passion and pleasure, in the context of local and global trend.

As we quoted above from Kılıçbay and Binark (2002) research, there are relationship of the fashion for veiling of two other established meanings of veiling: As a sign of adherence to the Islamic principle of covering the female body to

conceal it from the male gaze; And as a sign of 'political Islam' (Kılıçbay and Binark, 2002, p. 495-511). In our research, we only found that the Moslem hijab refers to the Islamic values, the life style, fashion trend or new popular culture.

Blogger tried to blend the two aspects of veil or hijab, the ethics and aesthetics aspects of Moslem fashion in the public sphere of blog. There are changing and interplaying between the obligation of the code of Islamic religious and traditional meaning, which are based on Islamic principles (Qur'an and Sunnah), and the pressure of fashion. The young Moslem women's life is changing in the context of lifestyles due to their encounter with modernized lifestyles. Therefore, as G'ole points out, there is a compound relationship between the identity politics of Islamic communities and the global forces of consumerism and of market economics (G'ole, 1997: 74-7. in Kılıçbay and Binark, 2002, p. 495-511).

The emergent of new media such as blog, rise more understanding about Islamic values and life way. By the virtual media, blog play as the medium of public sphere for everybody to create ideas, to criticize, made open debate about an issue, such as veil/hijab issues and Islamic perspectives. On the other hand, this emergent of new media rise new attractiveness to consumption patterns. *Fiminin* blog shared the ideas, ideology, identity and characters of three bloggers. Findings shown the initiatives of young Moslem women's fashion emergent from the original ideas of three blogger, not constructed by power of 'political Islam'. The veil/hijab/jilbab is not used as political symbol. The bloggers did not construct veil fashion as political symbolism of Islam or civilized identity to challenge the nation state's ideology. It presents more as social and group identity symbols (Young Moslem women). The blog's idea of fashion (Dress and adornment) represent the religious, personal and collective identity, but not as the political movement. In Indonesian Islamic context, it is a common to see women with veil or hijab. It is part or religious life and culture. The discussion about dress and adornment are part of Indonesian daily life, ritual and right. Today, the veil/hijab issues as political identity is already old fashioned. This is the differences between Turkey and Indonesia in the term of Moslem fashion's issues. In Indonesia, there are no more debate about the practice of Moslem fashion in the context of powerful symbol of 'political Islam' or 'political movement' (Political meaning).

## V. CONCLUSION

1. Blog offered the transformative idea of Moslem youth's Fashion into popular culture in Indonesia. We could see that there are transformative changes in interpreting the meaning of hijab and veil as Moslem fashion. Veil, hijab or jilbab represent as the religious symbols of Moslem. It transforms into new fashion to be part of global culture. Blog text represents young Moslem women's fashion as simple, fashionable, trendy and modern style. Fiminin blog constructed the new identity of young Moslem woman's style into the modern and popular way. It shared ideas about group and social identity of modern young Moslem women.
2. Blog popularized the rigid religious practice into the commercialized and symbolic values of contemporary capitalism. But still, it depends on the acceptance of public and the construction of mainstream media of trending issue of fashion industry. This research found that concept of modernism was associated with the western values or condition.
3. *On one side*, The *Fiminin* blog text still tries to reflect and articulate the 'spiritual' aspect of Islamic faith in the middle of pressure of western fashion industry. It was stated by blogger or informan. She said that the main idea or objective of their blog's message is for da'wah. *But on the other side*, The blog redefine the meaning of Hijab, not only as the body cover, but also as the identity of young Moslem woman's group, as the symbol of prestige and the modernity. The blogger refers to the international trend of fashion published by the western media. Blog package the da'wahin acceptable way by young Moslem woman. Blog commodified the message about hijab, veil or jilbab into the popular way, popular culture, everyday culture where audiences negotiate its consumption.
4. There were shifting meanings of the practice of veiling in Indonesia, *from the religious and traditional meaning into the consumption meaning*. At the first one, Moslem fashion is the symbol of popular religiosity, cultural identity, obligation, and way to practice Islamic principles in everyday life. It is changing now into the consumption context. It articulates the religious practice into the consumption culture. There is rise of what could be called a 'fashion for veiling'. Now the practice of veiling is inseparable from consumption, commodity,

even pleasure patterns, which is stimulated by global and local trends of the market economy, such as in Turkey.

5. Based on findings, there are differences between Turkey and Indonesia in the term of Moslem fashion's issues. In Turkey, there is political perspective and issue connected with the hijab, as a *powerful symbol of 'political Islam' (Political meaning)*. How is about in Indonesia? We found that there were no practice of Moslem fashion in the context of powerful symbol of 'political Islam' or 'political movement' (Political meaning) in fiminin blog's text. Means, there is no connection between the new trend of hijab/veil and the political issue. We could see this by considering that Indonesian history and the principle of united of nation.

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