



## **Hijrah Celebrity: Creating New Religiosities, Branding Economics of Lifestyle in the Age of Muslim Mass Consumption**

**Kirana Nur Lyansari**

Universitas Islam Negeri Sunan Kalijaga Yogyakarta

[h.ibdaganteng@stainutmg.ac.id](mailto:h.ibdaganteng@stainutmg.ac.id)

**Abstrak:** *Much have been found in the research on the piety of the Indonesian Muslim communities in terms of ideology, culture and politics; the phenomenon of hijrah (internal conversion) among celebrities is not only limited to spiritual change but also in everyday of lifestyle economics. This paper examines three subjects of celebrities who write their hijrah stories drawing their secret transformation and telling their economic survive after hijrah. The three subjects are Riris Setyo Rini, Sakti personil group Sheila on 7 and Febrianti Almeera. Data gathered from the books published by each subject and some information of social media account of the subject concerned. Through examining the three subject, I argue that the hijrah process among certain celebrities have transformed from their psychological mindset while at the same time creating the new formation of lifestyle economics. This paper contributes to understand the new formation of religiosities in the context of mass Islamic consumption.*

**Abstrak:** *Banyak yang telah ditemukan dalam penelitian tentang kesalehan komunitas Muslim Indonesia dalam hal ideologi, budaya, dan politik; Fenomena hijrah (konversi internal) di kalangan selebritas tidak hanya terbatas pada perubahan spiritual tetapi juga dalam ekonomi gaya hidup sehari-hari. Makalah ini*

*membahas tiga subjek selebriti yang menulis kisah hijrah mereka menggambarkan transformasi rahasia mereka dan mengatakan ekonomi mereka bertahan hidup setelah hijrah. Tiga subjek tersebut adalah Riris Setyo Rini, kelompok Sakti personil Sheila on 7 dan Febrianti Almeera. Data dikumpulkan dari buku-buku yang diterbitkan oleh setiap subjek dan beberapa informasi akun media sosial dari subjek yang bersangkutan. Melalui memeriksa ketiga subjek, saya berpendapat bahwa proses hijrah di antara selebriti tertentu telah berubah dari pola pikir psikologis mereka sementara pada saat yang sama menciptakan pembentukan baru ekonomi gaya hidup. Makalah ini berkontribusi untuk memahami pembentukan agama baru dalam konteks konsumsi massa Islam.*

**Kata kunci:** *University Strategies, Islamophobia, Aswaja Annahdliyah*

## **A. Introduction**

*Hijrah* would be new (religious) trends among Indonesian celebrities. It may attract the special impressions of one television station that aired the show 'Hijrah' during Ramadan. The interesting thing is to review the story of some peoples who have 'uniqueness' or 'novelty' stories of her life, such example as the story of Febrianti Almeera, called 'Pepe'. Pepe appeared in a show of Hijrah that aired on May 31, 2017, becoming the main subject of inspirational women who founded the Great Muslimah community and the Almeera Muslim Wear business after her through the hijrah process.

The above trend sketches how the hijrah story considered as an interesting displayed on the television screen. Pepe in the show considered as an important to delivered her story as and mass audience inspiration inviting the willing of mass audience to follow her “action” and economic activities. This paper seeks to examine in detail the phenomena of Pepe *hijrah* along with two other celebrities, such as Riris and Sakti.

In post-Soeharto Indonesia, new trends of changing religiosities among celebrities would be much greater than before. To mention some are Peggy Melati Sukma, Tengku Wisnu, Dewi Sandra, Cesar YKS, Soraya Abdullah, Claudia Cyntia Bella and Risty Tagor. This unique trend, fortunately, happened and an unintended

effect in the context of changing religious authority from institutional form to non-institutional ones, such as media and ustadz (celebrity) on the screen. In addition, the celebrities have been tremendously commodifying the act of *hijrah* as a medium promoting their economic products. In short, this paper argues that *hijrah* as new religious trend among celebrities contend psychological transformation while at the same time it bring it into modes of Islamic commodifying consumption.

### **B. *Hijrah* as Internal (Religious) Conversion**

Celebrity is an dynamic person; it is in contrast to machines that perform the same activity without the slightest experience of boredom. There are times when humans experience a change of self because of the situation at hand. This subdiscussion analytically examines how one's *hijrah* behavior situated as a pattern. This pattern is inadvertently formed from the individual experience.

The term *hijrah* was first initially referred to when Prophet Muhammad (PBUH) made a migration from Mecca to Medina. Hence, *hijrah* is defined as the movement from a certain place or certain condition to another state for a reason to get something better. In this paper, *hijrah* is seen as a psychological process categorized in the context of 'convert', more aptly internal (religious) conversion. This change takes place at the center of human self-control called 'heart'. In Islam, the heart occupies a very important position in the spirit of a human being. The position of the heart is almost the same as the mind. Both coordinate to form a behavior. Prophet Muhammad SAW calls the heart as something that is volatile.<sup>1</sup>

The pattern of one's *hijrah* can be felt from the story of one life. Celebrity individual movement from condition A to condition B is caused by stimulus. To clarify, the condition A is an individual state before *hijra*; while the condition B as individual state after *hijra*. While the stimulus is shown by problems that cause the individual to reach a psychological turning point.

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<sup>1</sup> G. Hussein Rassool, *Islamic Counselling: An Introduction to Theory and Practice* (San Diego: University of California, 2016), h.41.

The first condition, before the *hijrah*, the celebrities is in the stage of unconsciousness. This unconsciousness is not interpreted as a condition in which individuals experience fainting or coma or are being hypnotized. In contrast, unconsciousness in this case is defined as the condition of the individual who has not realized or interpret the nature of his existence and everything around him. In Islam, this unconscious is said as a negligence of a servant against his Rabb, because the individual is not aware that he was created by Allah SWT to worship.

The second condition experienced by the celebrity as an individual getting stimulus. In this condition individual psychology reaches the climax of the previous mindset so that then the celebrity responds by experiencing a turning point from the old mindset to the new mindset. The celebrity who achieve this condition have received a stimulus in the form of a problem that resulted in individuals reaching the peak and gain awareness. The celebrity begin to realize the meaning of life that Allah has given to him.

The third condition, after the *hijrah*, the celebrities has been in the stage of consciousness. That is, in this condition the individual is aware of what he is experiencing and is doing. Individuals perform an action based on the conscience of the servant against his Lord. Individuals have a duty to worship Allah Almighty by performing obligations and away from prohibitions. The move from the first condition to the three conditions forms a psychological pattern. Therefore, the authors intend to know more about how the pattern of psychology that occurs in individuals who experience the process of *hijrah* and how the subject in this paper perform daily activities after *hijrah*.

The process of celebrity *hijrah* happened through a number of psychological stages. Initially, they enter the stage of self-observation that includes the point of self-awareness and self-acceptance. At this stage the individual experiences a point of 'awareness' related to the conditions by the self against the environment. After obtaining 'consciousness' the individual begins to make new judgments on self and the environment. Assessment includes the process of mindset change and self-esteem. The celebrities have a new assessment concept of themselves and the surrounding environment. Finally, the

celebrities reach the stage of self-reactions or responses that include self-motivation and efficacy. They begin to take actions as a form of organizing new thoughts that they have.

In the process of hijrah, the celebrities have the ability to realize their potential to make an action or decision in their life.<sup>2</sup> Awareness needs to be built within to understand the individual's own individual condition and the environment. With this awareness, humans are encouraged to organize between thoughts, feelings and actions so as to elicit adaptive behavior.<sup>3</sup> That is, one can consider and plan the actions that will do. Conversely, without it man will not be able to solve problems or make decisions in his life well.<sup>4</sup>

The cause of hijrah individual self-consciousness with each other is different. This is influenced by the sensitivity to the situation being experienced by the individual concerned. In the context of *hijrah*, consciousness is achieved by the individual because of the stimulus received. They connect the surrounding events with what they experience and the moral values that shape them. In this case, awareness is achieved when the individual gets into trouble. When problems arrive, the individual experiences a state in which he or she needs calm and solutions to overcome.

*The first case*, the story of *hijrah* Riris Setio Rini, who comes from a family that embraces two different religions. Her father embraced the Christian religion, while his mother's family embraced Islam. Nevertheless, Riris claimed not to be introduced to any religion when she was in the children age. Just at the age of seven years old, Riris studying Islam. Riris life runs very prosperous, because whatever is desired is always fulfilled by both parents until one day his family affected. The Riris family business suffered a loss in 2006, that made Riris' life change dramatically, "The economic limitations keep me out of school with a car. I had to travel 2 kilometers on foot which took about 20 minutes. Actually not so a problem if school hours in the morning. But at that time, the school made the policy of

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<sup>2</sup> Gerald Corey, *Teori dan Praktek Konseling dan Psikoterapi*, trans. oleh E. Koswara (Bandung: Refika Aditama, 2009), h.54.

<sup>3</sup> David G. Myers, *Psikologi Sosial*, trans. oleh Aliya Tusyani (Jakarta: Salemba Humanika, 2014), h.46.

<sup>4</sup> Corey, *Teori dan Praktek Konseling dan Psikoterapi*, h.124.

morning and afternoon classes because the number of students was not proportional to the number of classes available. Class 7 class afternoon, while 8th and 9th grade classes in the morning. So every till my school is worn out. It makes me often mocked". From the problem, Riris experienced the realization that he no longer had a comfortable life so he had to move.

"Three years in junior high school, I feel a lot of experience, sour, sweet, even bitter. Fascinated friends as a poor fool. However, I tried to reverse their words, I woke up from my lazy world. I am not ashamed to admit, I used to be a slacker, because during elementary school I am accustomed to a life that God *alhamdulillah* fulfill, so I'm reluctant to learn. Now is the time for me to rise from the sense of laziness because I am not the son of the rich anymore". The sentence that Riris states can be seen as a change in conditions that make Riris reach the point of 'consciousness'. The realization that he admits his past behavior as a lazy is not a good thing. Therefore, he was determined to change his attitude. She tried to push herself away from being lazy.

*The second case*, the story of Sakti, former personnel Sheila on 7. Awareness Sakti started in 2004, when he was busy with his work as musicians who often tour to various cities in Indonesia. With his busy life, Sakti did not have time to pay attention to his family's situation especially mother until he heard the news that her mother was sick. "My feelings were mixed up at that time. I feel guilty, sadly hesitant, and confused, all in one. In my heart I self-nominated. So busy I am, that I do not know if the mother is sick again. I just know the real state of the mother when I already did in hospital. Seeing my mother lying limp on the bed, I feel like kayak slapped. So far I have been too busy with my own business, so I pulled over the person I loved the most". In this case, Sakti begins his consciousness with contemplation.

Sakti is much self-evaluating and talking to himself, "What exactly are I looking for? Should I pursue the ideals of making me put aside the mother? How can I worship him and then to Allah, if this is the way?". The contemplation of Sakti continues through the passages he accidentally encounters. First, the magazine brought by his aunt to the hospital. The magazine tells a person who is dormant. Long story

short, Sakti reads the story of a woman who sees torture in other realms in suspended animation, but God gives the woman the opportunity to return to the world to improve her life. Then, Sakti spoke again to herself, "I am thinking, not everyone is given a second chance with God. We are only given the chance to make life in this world once doang. I so remember one of my teachers saying, 'We live in this world only once, it is very much a loss if it is not God's guardian'. The contemplation of Sakti deepens on human death. He feels that death can fetch him anytime and whatever. From the story of Sakti it can be seen that Saki gained consciousness when his mother was ill, then he reflected on the circumstances to himself.

The incident caused Sakti to think and begin to perform the worship consciously. Since then, he feels able to perform the worship solemnly and feel at ease while listening to religious advice in majelis taklim. The same incident also repeated, when it sakti with friends to go to Malaysia to attend music event there. At that time at the airport, sakti interested to buy books. His choice fell on a book entitled *Menjemput Sakaratul Maut Bersama Rasulullah* (Picking Sakaratul Maut Together with the Prophet). The title managed to make Sakti's heart anxious and eager to read it. Sakti wrote, "For me, it's a warning and awareness. The contents of the book motivate me to recall Allah Subhanahu wa ta'ala, to remind life after death, and to pray properly" (Al Jugjawy, 2016: 18). In doing so, Sakti is addicted to buying such books until every buy as much as two plastic books.

*The third case*, the story of Febrianti Almera's *hijrah*. Initially, Febri is the type of woman who actively perform activities. Since high school she has been following the cheerleaders, dancer, sexy dancer team that she herself as a team coordinator. At that time, her friends did hang out freely so many who consume drugs and liquor. Once a time many of her friends died of disease. Febri is fall in such sadness. She found many activities that can make her happy but ultimately her own heart is not calm. She began to realize something was wrong. Febri starts looking for activities that can make her heart calm. Apparently, the calm she seeks to get after daily worship routine. Problems that occur among friends make Febri think. She feels something missing in her life until she finally has a

point of consciousness. She ultimately got purpose of life and tranquility with worship to Allah.

The three cases show that the subjects got a point of consciousness due to different causes. It is worth to note that the subjects stand on the point of awareness after they get problems, in turn they do contemplate on past actions. The three cases amplifies the mistakes made in the past and find the truth to be taken to overcome the occur problems. Individuals who have achieved self-awareness will experience the next stage, self-acceptance. They are enforced to accept the circumstances, including problems experienced to be able to change lives and solve the problem. Self-acceptance can be interpreted as self-acceptance of deficiency and excess with *tawakal*.<sup>5</sup> Individuals can realize what their advantages and disadvantages positively.<sup>6</sup>

Self-acceptance is not only related to the inner aspect, but also outside the person (external). Acceptance of external aspects as a form of continuation of self-awareness of the surrounding environment. This can be seen when a person is aware of his or her existence and has a role to the surrounding environment.<sup>7</sup> For example, an individual who realizes his role as a human being created by Allah, the individual will accept the circumstances that understand that his duty to perform his duty to Allah. In this case, Riris has realized her role as a child who needs to help parents over business problems so that she becomes an independent person and not spoiled anymore. Unlike Riris, Sakti is aware of her role as a child to continue to pay attention to family circumstances, especially mothers. Sakti who previously only busy with work as a musician, began to feel the need to spend time for mother and family. While Febri, her very negative social environment made her realize that something was wrong and she felt the need to help her friends change.

The next stage of cognitive change is related to the assessment process. The assessment process is defined as a process of

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<sup>5</sup> E. Koswara, *Teori-Teori Kepribadian* (Bandung: Eresco, 1991), p.139.

<sup>6</sup> Mike Robbins, *Be Your Self, Everyone is Already Taken* (San Fransisco: Jossey-Bass, 2009), p.90.

<sup>7</sup> Myers, *Psikologi Sosial*, p.46.



cognitive mediation that forms an individual mindset of what he does and he faces. After forming a way of thinking, individuals begin to set the standard of value for themselves by what they do or can be called self-esteem. By assigning value, the individual also makes his own perceptions of what his senses have received.

Broadly speaking, the way of human thinking can be divided into two namely fixed mindset and growth mindset. Fixed mindset can be interpreted as fixed or closed thinking. Stay and closed is interpreted as something that can not develop and close the possibility of entry of new thoughts even though the new thinking is positive. Generally, people who have a fixed mindset are people who do not like challenges so difficult to develop. While growth mindset is defined as a developing and open thinking. Growth mindset can change the way of thinking from negative to positive and always evolving to follow the demands of self-actualization. The opposite of a fixed mindset, a person who has growth mindset in general is a person who likes new challenges and experiences in his life so that the person is always growing.

The choice of her *hijrah* making Riris also has a different thinking. Initially Riris was spoiled to become self-sufficient with all the effort she could do not to burden her parents after her father lost his job. "Riris does not bother you, Ma. Riris has been a lot of trouble for you when you were in school. Now, his time lecture is looking for a hobby of Riris that can bring sustenance. Already, Mama need not worry". Riris is also a brave person. She tried to accept the consequences of her decision, including the choice to go to private universities so as not to burden her parents. This is shown by her writings, "However, my decision was lowered by Oma. She wants all her family to go to college in the state campus. Only my grandson who lectures on private campus. Despite my chagrin, I sought sincerity and accepted the consequences of my decision".

The Riris change for the *hijrah* made she got new thingking. She has a contradictory outlook from before. Certain considerations make her think more thoroughly about the benefits and consequences of what she does, including gratitude and start her own business to meet her needs. As Riris says, "There's a point. At the age of teenagers, it is more fun to play with friends. No need to think about

money, there are parents. I also want to feel the same with other friends, can play anytime. However, our conditions are different, I can not ask money to parents. I was grateful enough that my parents could pay for my education. It would not be wise if it had to trouble parents for things that concern my own pleasure. Therefore, I started a business, trading starting from 2007, at the age of 12 years. In order to have their own money”.

After doing *hijrah*, Sakti also has a new perspective, he did not want to continue his career in music so he finally decided to get out of the group Sheila on 7. Conversely, the spirit of Sakti to preach higher, “I am very struggling for my desires and needs to preach. For, if we look, the verses of Allah about da'wah almost meet the contents of his womb. So, to understand the content of Alquran content, we must preach.”

Sakti is able to face the problem without reckless. He was sure that God would help him, “I was so upset at the time. But I remember the material of one of the lessons I have ever followed: we must learn to solve problems patiently and pray. I also took the water ablution and perform prayers as much as two *reka'at* at Jami Kebon Jeruk Mosque, Jakarta. While waiting for the scheduled departure, I convinced myself of God's promise in facilitating the affairs of those who walk in his path. After the prayer I recited Surah Ya Sin, verse by verse.” Sakti's beliefs bear fruit so that he gets a way out of the problem he is experiencing. For Febri, she started her new beliefs. She began with her new activities by studying the Alquran. She began to create a religious learning community to accommodate her friends who also wanted to migrate and change.

Individuals who try to explore themselves will experience various things and events that are called experience. The experiences underwent in the past then form a belief in the individual self. Furthermore, the experience is interpreted to be a perception in the sense of a thing or event. Consequently, perception becomes a belief in looking at things related to past experiences in the present and / or future.

In the context of this paper, the three subjects make an assessment of the problems they experienced. They try to relate events to one another to create a meaning for their life. Individuals

who perform the *hijrah* process assume that every event experienced has been outlined by God with a purpose. Individuals believe that Allah will lead His servant to a better path after a reprimand with the problem. In addition, individuals also interpret the experiences that have been experienced before with the perception they have. Perception itself means the result of thought from the process of sensing people about a thing or object.<sup>8</sup> This perception affects the individual mindset.

The process of *hijrah* can not be separated by way of thinking (mindset). *Hijrah* occurs because individuals have different ways of thinking than ever before, especially religious views. At this stage, individuals begin to relate the experience by the intervention of Allah. By connecting experiences with God's intervention, the individual attains a level of security needs. The process of achieving a sense of security towards God makes the individual feel calm and peace so as to foster patience and clarity of thinking over the problems experienced.

When the individual has been able to accept himself then he will do an adaptation to the new environment. This adaptation is a form of self-esteem. Individuals begin to show themselves to the general public to explore pampering themselves with new experiences that are needed and liked. Self-esteem is a placement of self-worth towards characteristics, abilities, and behavior. The existence of self-esteem in the human self will bring up the self-esteem, the sense of worth, the strong sense, the sense of ability and the feeling of being useful to himself. If it is not sufficient or problematic then it does not require a possibility that the individual will experience frustration with low self-esteem, sense of inadequacy, inappropriate and useless.<sup>9</sup> The self-esteem of human beings manifests itself from an individual's mindset or mindset to the circumstances experienced.

At this stage the individual who emigrated determines the new self-esteem to form a new identity. Self-esteem is meant when the individual begins to appreciate the life he has until now, so he can take action to maintain the self-esteem he has, especially self-esteem

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<sup>8</sup> Bimo Walgito, *Psikologi* (Yogyakarta: Andi, 2004), p.90.

<sup>9</sup> Koswara, *Teori-Teori Kepribadian*, p.125.

before his Lord. This can be seen when the individual always performs the obligations ordered by Allah in the hope of meeting in the hereafter and getting reward for the charity that has been done. Case study in this paper, the three subjects have experienced the formation of a new identity as a form of self-esteem. They write their respective hijrah stories in a book. Riris has written her story with the title *Story of My Hijrah*. Sakti also wrote the same book and his understanding of faith with the title *Markas Cahaya* (Headquarters of Light). While Febri wrote motivational books and stories hijrah her friends with the title *Jalan Hijrahku*.

The last of the process of psychology is the process of reactions of self. The individual's self-reactions respond to the circumstances surrounding them, including the challenges faced and the way in which individuals meet their own standards. In this aspect the individual forms the motivation and self-efficacy (self-efficacy). According to Filmore, motivation is an energizing condition of the organism that serves to direct that organism toward the goals of a certain class. Motivation encourages individuals to perform an action after setting a goal.<sup>10</sup> From these two statements it can be understood that motivation is defined as the reason that encourages the individual to perform an action. If an individual does not have the motivation he will not be able to achieve maximum results because the impetus of existing capabilities from within him does not exist.

The mindset and individual self-esteem form a motivation. Motivation with confidence has a close relationship. Both encourage individuals to dispel doubts and achieve goals. Therefore, both are necessary to establish personal efficacy.<sup>11</sup> From the previous explanation, it can be understood that it is actually the self that can govern and determine what will happen next in the future. Self-efficacy includes the self-control process of what an individual has to solve environmental challenges.<sup>12</sup> While Bandura explained that self

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<sup>10</sup> Albert Bandura, *Self-Efficacy in Changing Societies* (New York: Cambridge University Press, 2009), p.9.

<sup>11</sup> Roland Benabou dan Jean Tirole, "Self Confidence and Personal Motivation," *Oxford Journals* Vol. 117, no. 3 (t.t.): p.877.

<sup>12</sup> Rhenald Kasali, *Self Driving Menjadi Driver Atau Passanger?* (Jakarta: Mizan, 2016), p.43.

efficacy can be interpreted as a feeling of confidence in the ability of individuals to complete a job.<sup>13</sup> That is, humans can manage the physical (behavior), emotions, feelings and thoughts in the face of a problem or challenge.

All aspects mentioned above, can only be controlled by yourself, not others. In other words, the individual as the center of control over himself includes the future of the individual. Self-efficacy can give a feeling for individuals to remain calm and think of finding solutions when faced with a problem. Individuals with low self-efficacy tend to grumble at their inability to solve the problem.

In this *hijrah* process, self efficacy plays a role when the individual controls himself not to do things that are considered sin by religion. In the story of Riris, can be seen self-efficacy attitude when she decided to wear hijab syari. Although many of her father's relative families did not even consider her a family, Riris kept her decision. Riris did not fight for family disapproval, she remained good to her family. That is, Riris tries to accept the consequences of the decisions she has taken. Riris tries to make sharia hijabs and masks marketed through her social media accounts. This is done in order to support the process of emigration, gain reward and economics fulfilled.

The story of Sakti, in his *hijrah* story, he decided to quit the band Sheila on 7. At that time, the 2006 Sheila Group on 7 was at the peak of fame but Sakti decided to get out. His decision has been contemplated for some time because the musicians are Sakti's ideals since childhood. Fortunately, no comrades forbade it and understood the condition of Sakti. According to the story, Sakti succeeds to take consequences on the choices he has taken. He gave up not to be a musician anymore in order to plunge into the world of da'wah. Unlike the two previous stories, Febri experienced self-efficacy on the activities he did after the hijra. He began filling his days with community and business activities. He founded the Great Muslimah community which consisted of Islamic learning and sharing experiences.

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<sup>13</sup> Myers, *Psikologi Sosial*, p.72.

Individual processes of hijrah are not the same, but they experience the same process as described above. Furthermore, this paper seeks to explain further how the activities of the three subjects after experiencing hijrah. If noted, each individual has a new activity that is different from before, for example, Sakti, he switched professions from a musician to an entrepreneur. Therefore in the next sub will be discussed about the change of profession associated with the hijrah process.

### **C. After Hijrah: The New Formation of Consuming Islam**

Today, clothing is developing value. In his research, Gokarikel and Banu<sup>14</sup> argue that today's Muslim women's clothing has become a commodity of marketing and consumerism in Turkey. Muslim clothing and fashion are two things that the opposite side, but in fact women are able to transform the two things as a 'new way'. Both are regarded as very important in addition to the decision of self to wearing hijab. That is why Muslim women's clothing is attractive enough to be made into an industrial commodity.

Whereas in Indonesia, Muslim women's clothing commodities are an established relationship between belief, gender and materiality.<sup>15</sup> In another argument, Jones<sup>16</sup> argues that Indonesian women today form a new role of 'expertise' in creating works of feminism (clothing, make up, and food). Feminism is done to create a new ideological justification. This occurred after the previous political authority of the New Order, which at that time formed the Dharma Wanita as a forum to increase the skill of Indonesian women to become ideal women.

The three subjects in this paper show how they apply the teachings of Islam in life after the *hijrah*. Religion is considered an important aspect that needs to be considered in everyday life because

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<sup>14</sup> Banu Gokarikel dan Anna Secor, "Between Fashion and Tesettur and Consuming Women's Islamic Dress," *Journal of Middle East Women's Studies*, Special Issue: Marketing Muslim Women, Vol. 6, no. 3 (2014): p.118.

<sup>15</sup> Carla Jones, "Better Women: The Cultural Politics of Gendered Expertise in Indonesia," *American Antropologist* Vol. 112, no. 2 (2010): p.212.

<sup>16</sup> Carla Jones, "Fashion and Faith in Urban Indonesia," *Fashion Theory* Vol. 11 (2010): p.278.

religion binds all aspects of life. This results in two conditions 1) the availability of a market or a container for new products that support the Islamic lifestyle 2) the creation of a new Muslim identity after the hijrah.<sup>17</sup> Therefore, the three subjects formed a new economic activity by establishing a business of 'Islamic dress'.

Firstly, Riris, she founded the business of women Muslim women with *hijab syar'i*. She provides his own brand for its products under the brand *Rise Collection (RC)*. Not only clothes and *hijab*, Riris also make products beauty masks, soaps and scrubs that use the basic ingredients of milk. The marketing of Riris products is done through social media instagram in @risemodesty account for clothing with jargon *proud your syar'i needs* and @risemask for beauty products with a homemade excellence. Until now the account has a followers of more than five thousand accounts. Similar accounts also cover various provinces in Indonesia under the name @risemask.aceh, @risemask.bekasi, @rise\_maskbalikpapan, @rise\_maskmakassar, @rise\_masksurabaya and much more.

In the story her *hijrah*, Riris also share tips on how to start an online shop business. Riris mentioned seven points including intent, searching for the most popular products in the community, creating social media accounts, making products as unique as possible, promotions, services and profits. The reason for opening the business because "The principle of RC is a small business that expects the blessings of God. The more Muslim women wearing hijab, the more rewards we collect". From these statements Riris trying to make an effort to get two things at once, namely reward and business.

**Picture 1.** Risemask



<sup>17</sup> Shelina Janmohamed dan Yusa Tripeni, *Generation M. Generasi Muda Muslim dan Cara Mereka Membentuk Dunia* (Yogyakarta: Bentang, 2017), p.18 & 25.

Riris facial care products are sold from 35-50 thousand rupiah with product durability of 14 days. In her instagram social media account, Riris promotes the product with his own testimonial (photo) as he writes,

*Sudah hampir 2 tahun ini owner memakai produk sendiri, dan bersyukur sekarang kalo bangun tidur, mau pergi tanpa mandi pun bisa, karena muka ngga demek atau berminyak lagi. Selain itu, ketika ditanya pake bedak apa? Owner jawab, tidak pernah pakai bedak di manapun kapanpun, memakai bedak maksimal yaitu bedak baby (banyak dijual di swalayan).*

Riris put the statement in the tips on how to do facial treatment using face wash soap @risemask. From here can be seen target market targeted Riris the young people who want themselves to look beautiful. This is also supported by his other activities as a seminar filler in various places, so that many see her as a figure who can be imitated.

Second, the story of Sakti former guitarist Sheila on 7. He made a branding for his trading business with the name 'al Jugjawy'. The name was taken from his name after doing the *hijrah*. Al Jugjawy means from Jogja. He have continuously been producing ranging from *gamis*, *t-shirts* bearing the message of *da'wah*, *sirwal* pants, caps until spindles (footwear). Sakti promotes his products through optimizing social media accounts such as instagram with the name @salman\_al\_jugjawy. In that account Sakti uploaded several models of its products with various colors. The jargon that he uses *Sunnah is my way* is used to support the marketing of the product. This indicates that the product al Jugjawy intended for consumers who want to do the teachings of sunnah; creating a boundary between the sunnah products and the non-sunnah.

Some of Sakti's products are also packaged with his writing book entitled *Markas Cahaya* and *Tuntunan Adab-Adab Rasulullah*. The former book contains the life-story of Sakti who migrated and equipped with Islamic materials related to the faith and the prayers zikir he did. It can be seen that the relationship between the package of fashion products and the title of the book, both used to support each other.



**Picture 2.** Al Jugjawy Kemeja Shalat



Salient thing that attracts attention is hastag tagar that is used Sakti in his account such as #kemejashalat #muslimfashion #adabsunnah #sunnahberpakaian #gamispria. From some of these hastags, it can be seen the use of words with the aim of attracting consumers. For example hastag #kemejashalat, Sakti make sense that when performing a prayer worship must use a certain t-shirt. Seeing from the picture of the product, the caption leads to long white men's clothing. Sakti has a goal to instill new suggestions to his followers that to worship should have long white clothing because it is a sunnah.

*The third story* is the story of Febri's *hijrah*. After doing the *hijrah*, Febri established a business of Muslim women's clothing and hijab syari. Febri also uses social media account instagram with the name @almeerasoslemwear to market her products.

Picture 3. Almeera Moslem Wear



Febri has contiously been producing women's robe, hijab, ciput, and her husband's koko shirt under the DCSN brand. From the name of the social media account it can be interpreted, Febri create a name *Almeera Moslem Wear* to instill suggestion to the consumer that Muslim women's clothing is a long gamis product for women with hijab syari blend. As for the men is the shirt koko with long sleeves.

The process of *hijrah* not only affects the spiritual aspect, but also the economic life. In this case, the *hijrah* actors have a new profession by abandoning their old profession with the goal of 'preaching'. This can be seen from the activities undertaken by individuals after experiencing the *hijrah* process. Musicians' professions are no longer singing pop songs as they are, now writing more and singing religious songs. The subject profession of *hijrah* is no longer depicted with workers but instead of business owners. Various business opportunities were utilized to attract public interest, especially teenagers and young adults.

All three subjects use themselves as centers to promote products. The target market has indeed been constructed by the creator himself either in terms of age, intercourse or hobbies and religious dimensions through certain sentences and even theorem of religion.<sup>18</sup> Islamic products are finally used to identify with certain communal standards. In this case, the individual is not said to be a follower of Islam before using the syar'i and sunnah.<sup>19</sup>

The reality shows an increase of Islamic products resulting in Muslim consumers in order to display Muslim identity and social status.<sup>20</sup> Owners have reconstructed the consumer's way of thinking with the jargon of syari as it does in the above three subjects. As a result, consumers have followed the trends in the community. Hudaeri<sup>21</sup> argues that the contemporary Islamic movement aims to support the construction of individuals and communities of "good Muslims". The construction includes within within Muslims itself including the use of veil and public space. If the consumer does not behave intelligently as a user then it makes certain product advantages as the ruler of the market.

Another interesting thing is the competitiveness of the product. The owners of the new fashion industry are competing to make the brand as unique as possible. On the other hand, this phenomenon is supported by the large number of Indonesians who embrace Islam, that they nowadays need a beautiful new identity, elegant, luxurious but fulfilling the requirements of religion. The business of Islamic products is very promising for now. It aims to

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<sup>18</sup> Firly Annisa, "Representatiom of Fasion as Muslima Identity in Paras Magazine," dalam *Muslim Societies in The Age of Mass Consumption: Politics, Culture, and Identity Between The Local and The Global*, ed. oleh Johanna Pink (Tyne: Cambridge Scholars Publishing, 2009), p.272.

<sup>19</sup> Wasisto Raharjo Jati, *Politik Kelas Menengah Muslim Indonesia* (Jakarta: LP3ES, 2017), p.98.

<sup>20</sup> Alina Kokoschka, "Islamizing The Market? Advertising, Products, and Consumption in an Islamic Framework in Syria," dalam *Muslim Societies in The Age of Mass Consumption: Politics, Culture and Identity Between The Local and The Global*, ed. oleh Johanna Pink (Tyne: Cambridge Scholars Publishing, 2009), p.226.

<sup>21</sup> Mohamad Hudaeri, "Menentang Sekularisme: Upaya Membentuk Kesalehan Subjek Muslim di Banten," *Jurnal Theologia* Vol. 27, no. 2 (2016): p.305.

increasingly attract consumers but not infrequently also that the product wants to beat non-Muslim products made. As stated by Noorhaidi<sup>22</sup> that the Islamic market does not eliminate the possibility of sentimental nature towards Chinese and secular Western products.

Not only the business of trade, the three subjects also become new sources in religious learning activities through various seminars with a specific theme. Riris and Febri usually become resource persons in the event bingcang kemuslimahan on campuses. While Sakti is usually invited in the seminar in the mosques. In the event the three subjects tell the story of their *hijrah* and then give them certain insights about the religion they think is true. The audience of the event is generally also experiencing the same stage of the *hijrah* so it requires motivation-motivasi from the figure of the same fate. This Muslim generation seeks sources of instant moral guidance, not in authoritative institutions. As a result, the search ends in the participation of market products in the world of spiritual sale and sale which in this case reflects a religious identity only to the extent of appearance though not all of these.<sup>23</sup>

#### **D. Conclusion**

The *hijrah* among celebrities creates a new trend in society that gave birth to consumerism behavior. Seeing from the psychological side, the three subjects in this paper experienced several psychological stages such as self-awareness, self-acceptance, mindset, self-esteem, motivation and self efficacy. But the process can not be separated from daily activities after the *hijrah*. The three established the business of Islamic products that ultimately led to certain suggestions to consumers. The suggestion has consequently created a new religious identity different from before. From these statements it can be concluded that the phenomenon of *hijrah* among celebrities can be said to be transformed from the psychological context to the economics. [.]

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<sup>22</sup> Noorhadidi, *Kesalihan, Gaya Hidup, dan Pasar: Beberapa Catatan Tentang Kelas Menengah Muslim Indonesia* (Yogyakarta: UIN Sunan Kalijaga, 2017), p.14.

<sup>23</sup> Greg Fealy dan Shally White, *Ustadz Seleb, Bisnis Moral dan Fatwa Online* (Jakarta: Komunitas Bambu, 2012), p.27.

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