

Al-Iqyad

JOURNAL OF ISLAMIC AND CONTEMPORARY ISSUES

E-ISSN 2650-1992

VOL. 9, NO. 1 (JUNE 2024)



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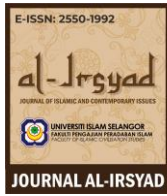
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Published biannually by:
**Faculty of Islamic Civilisation Studies,
Universiti Islam Selangor (UIS)**
📍 Bandar Seri Putra, 43000, Bangi, Selangor (Darul Ehsan), Malaysia
☎ 603-8911 7167 📠 +603-8925 4402
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To cite this article:

Azwar, A. & Nasir, M. N. (2024). Muslim fashion development strategy in the *ḥalāl* industry in Indonesia: Some notes from the Quran and Hadith. *Al-Irsyad: Journal of Islamic and Contemporary Issues*, 9(1), 1272-1291. <https://doi.org/10.53840/alirsyad.v9i1.444>.

To link this article:


 <https://doi.org/10.53840/alirsyad.v9i1.444>

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 Published online: 30 June 2024

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Muslim Fashion Development Strategy in the *Halāl* Industry in Indonesia: Some Notes from the Quran and Hadith

[Strategi Pembangunan Fesyen Muslim dalam Industri Halāl di Indonesia: Beberapa Nota daripada al-Quran dan Hadis]

Azwar ^{1*} & Mohd Norzi Nasir²

¹ Sekolah Tinggi Ilmu Islam dan Bahasa Arab (STIBA) Makassar, INDONESIA.

² Fakulti Pengajian Peradaban Islam (FPPI), Universiti Islam Selangor (UIS), MALAYSIA.

* Corresponding Author: Azwar. Pusat Penelitian dan Pengabdian Masyarakat (P3M), Sekolah Tinggi Ilmu Islam dan Bahasa Arab (STIBA) Makassar, Indonesia.  azwar.iskandar@gmail.com.  (+62) 813-4267-0617. ORCID ID: <https://orcid.org/0000-0002-7930-4693>.

Keywords:

Fashion, Muslim, Industry, *Halāl*, SWOT.

ABSTRACT

This article aims to analyse the internal and external factors that influence the development of the Muslim fashion industry in the context of the *halāl* industry in Indonesia and formulate appropriate strengthening strategies based on the results of the Strengths, Weaknesses, Opportunities, and Threats (SWOT) analysis. This research uses a mixed approach, or a combination of qualitative and quantitative methods (mixed method), in the form of an exploratory sequential design, using the SWOT analysis technique. The research results indicate that the Muslim fashion industry in Indonesia has several strengths, which include a large domestic market, increased awareness of Sharia-compliant fashion, as well as ethnic diversity and traditions. It also shows Islam as a religion that promotes respect for cultural diversity, as Allah created humans in various forms, languages, and cultures (al-Ḥujurāt [49]: 13). Several weaknesses were identified, including a lack of access to necessary resources and technology. In terms of opportunities, they can be obtained through the increasing global demand for *halāl* products, the opportunity to innovate in Sharia-compliant fashion design, and the demand for eco-friendly products. These are in line with Allah's command to His caliphs to preserve the environment, among which are found in al-A'rāf [7]: 85 and al-Qaṣaṣ [28]: 77. However, threats such as global competition and regulatory changes can hamper industry growth. Therefore, strengthening strategies are urgently needed in several main areas, to strengthen the domestic Muslim fashion market, encourage the market for Muslim fashion products, collaborate with other *halāl* sectors, and control the export market.

Kata Kunci:

Fesyen, Muslim, Industri, *halal*, SWOT.

ABSTRAK

Artikel ini bertujuan untuk menganalisis faktor dalaman dan luaran yang mempengaruhi perkembangan industri fesyen muslimah dalam konteks industri *halal* di Indonesia dan merangka strategi pengukuhan yang sesuai berdasarkan hasil analisis Kekuatan, Kelemahan, Peluang dan Ancaman (SWOT). Kajian

ini menggunakan pendekatan campuran, atau gabungan kaedah kualitatif dan kuantitatif dalam bentuk reka bentuk sequential penerokaan, menggunakan teknik analisis SWOT. Hasil kajian menunjukkan industri fesyen Muslim di Indonesia mempunyai beberapa kekuatan, seperti pasaran domestik yang besar dan kesedaran yang semakin meningkat terhadap fesyen patuh syariah, dan kepelbagaian etnik dan tradisi. Hal ini kerana Islam menggalakkan penghormatan terhadap kepelbagaian budaya, sebagaimana Allah SWT menciptakan manusia dalam pelbagai bentuk, bahasa, dan budaya (surah al-Hujurāt [49]: 13). Walau bagaimanapun, beberapa kelemahan juga dikenal pasti, termasuk kekurangan akses kepada sumber dan teknologi yang diperlukan. Peluang termasuk peningkatan permintaan global untuk produk halal, dan permintaan terhadap produk mesra alam, sebagaimana perintah Allah SWT untuk memelihara alam sekitar, antaranya dalam surah al-A'rāf [7]: 85 dan al-Qaṣaṣ [28]: 77. Sebaliknya, ancaman seperti persaingan global dan perubahan peraturan boleh menghalang pertumbuhan industri. Oleh itu, strategi pengukuhan diperlukan dalam beberapa bidang utama, termasuk mengukuhkan pasaran fesyen Muslim domestik, menggalakkan pasaran produk fesyen Muslimah, berkerjasama dengan sektor halal lain, dan mengawal pasaran eksport.

ARTICLE HISTORY

Received: May 08, 2024

Accepted: June 14, 2024

Available Online: June 23, 2024

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To cite this article:

Azwar, A. & Nasir, M. N. (2024). Muslim fashion development strategy in the *halāl* industry in Indonesia: Some notes from the Quran and Hadith. *Al-Irsyad: Journal of Islamic and Contemporary Issues*, 9(1), 1272-1291. <https://doi.org/10.53840/alirsyad.v9i1.444>.

I. INTRODUCTION

The fashion industry is currently a subsector of the creative economy. The Republic of Indonesia's Creative Economy Agency (*Badan Ekonomi Kreatif*, Bekraf) noted that in 2016, the fashion industry contributed around 18.01 percent to the Gross Domestic Product (GDP) of the Creative Economy. The Creative Economy GDP contribution to the Indonesian economy is 7.44 percent, with an average growth rate of 3.63% (2014–2016 Creative Economy GDP Report). The GDP calculation for the fashion subsector was carried out by the Central Statistics Agency (BPS) and Bekraf based on the 2015 Standard Classification of Indonesian Business Fields (KBLI) mapping. The fashion subsector is spread across business fields such as processing industry, wholesale and retail trade, repair and maintenance of cars and bicycles, and educational services (Bappenas, 2018).

In the last few decades, the Muslim fashion industry in the world has begun to develop and diversify in line with the increasing need for followers of religions, including Islam, to appear in accordance with the rules that apply to their religion. Indonesia has become one of the main centers of the Muslim fashion industry in the world. This is not surprising considering the large and dominant Muslim population in Indonesia, where the majority of the population practices Islam as their main religion. The demand for Muslim clothing and accessories that conform to religious principles has also increased significantly. Nowadays, Muslim women's awareness of covering their private parts is high, so Muslim fashion products are always sought after. Moreover, many fashion influencers have emerged on social media, plus the increasingly massive use of social media has made the promotion and purchase of Muslim fashion goods increasingly accessible to consumers (Anafarhanah,

2019; Yuliza, 2021). Changing lifestyles and consumer values have driven demand for products that not only meet functional needs, but also reflect religious and cultural identities. As a result, Muslim fashion designs have evolved over time, encompassing a variety of styles, materials and motifs that combine local traditions with global trends (Nurdianik, Attas, & Anwar, 2022).

Therefore, it is important to recognize that the Muslim fashion industry in Indonesia is not just a temporary fashion trend but is an integral part of the country's cultural and religious identity. With more than 87% of Indonesia's population embracing Islam, demand for Muslim fashion products not only reflects market needs but is also part of important social and religious needs for society. Apart from that, changes in consumer paradigms have also driven an increase in demand for fashion products that comply with *halāl* principles. Consumers are increasingly aware of ethical and sustainable aspects of their purchases, including in the context of fashion (Ahyani, Putra, Muharir, Mutmainah, & Prakasa, 2023). This creates an opportunity for the Muslim fashion industry to stand out as a choice that aligns with evolving consumer values. Furthermore, the Muslim fashion industry also has the potential to become one of the main drivers of Indonesia's *halāl* economy. Indonesia has established itself as a global leader in the *halāl* industry, and the integration of *halāl* principles in Muslim fashion can enhance the country's image and reputation as a leading *halāl* economic center (Al Mustaqim, 2023). With economic growth driven by a strong *halāl* sector, the development of the Muslim fashion industry is becoming increasingly important as part of an integrated *halāl* economic ecosystem (Azam & Abdullah, 2020).

However, the growth of the Muslim fashion industry does not come without challenges. Increasingly fierce competition, rapid changes in trends, and challenges in maintaining production and quality standards are some of the things that industry players need to overcome. Apart from that, even market penetration throughout the country is also a challenge in itself, where there are still many areas that have not been touched by Muslim fashion products. In this context, research on strategies for developing Muslim fashion in the *halāl* industry in Indonesia is important. Therefore, a deeper understanding of the strengths, weaknesses, opportunities, and threats in this context will help the government, industry players, and other stakeholders take strategic steps toward developing a sustainable and competitive Muslim fashion industry. Studying appropriate development strategies through analysis of internal and external factors will help the Muslim fashion industry identify strengths that can be improved, weaknesses that need to be overcome, opportunities that can be exploited, and threats that need to be watched out for (Azwar & Aqbar, 2024).

Several previous studies have investigated various aspects of the Muslim fashion industry in Indonesia, including business strategies, trends, and migration motives for purchasing Muslim women's clothing, employment, and sustainable development in this industry. Wahyuni & Achiria (2019), analyzed the impact of hijrah trends and motifs on purchasing Muslim clothing in Palu City, Indonesia, using a quantitative descriptive method with a questionnaire. The study found that hijrah trends and motifs significantly influence purchasing decisions for Muslim clothing in Palu. Most respondents consider these factors when choosing their attire, indicating that religious values and fashion trends are key determinants in their purchasing behavior. The research suggests that manufacturers of Muslim women's fashion should adapt their products to align with relevant hijrah trends and motifs to better meet consumer preferences.

Anafarhanah (2019), examines Muslim fashion trends from both business and Islamic preaching (*da'wah*) perspectives using descriptive analysis. The study gathers data from literature and interviews with businesspeople and religious figures. Findings indicate that Muslim fashion trends reflect both fashion changes and are integral to *da'wah* and business growth. Fashionable and *Shari'ah*-compliant Muslim women's clothing is gaining popularity among the Muslim community. The research concludes that Muslim fashion trends significantly impact business by creating market opportunities and influencing marketing strategies, while also serving as a means of reinforcing Muslim identity and spreading Islamic values through appropriate attire.

Beta (2021), examines the rise of new Muslim fashion entrepreneurs and their impact on the workforce in Indonesia using a qualitative approach with in-depth interviews and literature analysis. The study finds that the growth of the Muslim fashion industry has created opportunities for young entrepreneurs but also highlights significant labor issues, including uncertain working conditions, low wages, and lack of social security. The conclusion emphasizes that while the industry contributes economically, attention must be given to the negative impact on labor conditions. The research underscores the need for protecting workers' rights and updating policies to support worker welfare in the Muslim fashion sector, providing key insights into the industry's dynamics and labor challenges in Indonesia.

Putra (2023), analyzed business strategies to increase sales in the Muslim fashion industry, focusing on a case study of Four-S Moslem. Using qualitative methods, including in-depth interviews and direct observation, the study identified key strategies: targeting the right market, enhancing product and service quality, employing effective marketing strategies, and managing the supply chain efficiently. The study

recommends focusing on product innovation to meet market needs, implementing integrated marketing strategies, improving customer service quality, and closely collaborating with supply chain partners. The conclusions highlight that appropriate business strategies are crucial for increasing sales and competitiveness in the Muslim fashion industry.

Ashari, Arif, and Hasibuan (2024), studied the application of sustainability in the *halāl* fashion industry from an Islamic perspective using a qualitative approach that included literature analysis and interviews with experts and practitioners. The research found that sustainability in the *halāl* fashion industry involves environmental, social, and economic aspects, aligning with Islamic principles of environmental stewardship, social justice, and economic sustainability. The study concludes that sustainability in the *halāl* fashion industry encompasses not only eco-friendly production but also social and economic responsibility in line with Islamic values. This sustainable model can positively impact society and the environment, contributing significantly to our understanding of the importance of sustainability in the *halāl* fashion industry and its alignment with Islamic principles.

Even though there have been a number of studies on various aspects of the Muslim fashion industry in Indonesia, as described above, there is still a lack of in-depth studies regarding strategies for strengthening the Muslim fashion industry using SWOT analysis, along with notes to the Quran and Hadith related to this matter. This research seeks to fill this gap by providing a new contribution to the understanding of internal and external factors to identify and analyze the strengths, weaknesses, opportunities, and threats that exist in the Muslim fashion industry in Indonesia. Therefore, the main objective of this research is to analyze the internal factors (strengths and weaknesses) and external factors (opportunities and threats) influencing the Muslim fashion industry in Indonesia, as well as to formulate appropriate strengthening strategies based on the SWOT analysis results for policymakers or industry practitioners, reinforced by references from the Quran and Hadith that explain these matters. This research will explore specific development strategies in the context of the *halāl* industry through a SWOT analysis approach to gain a comprehensive understanding of the current conditions and future prospects of the Muslim fashion industry in Indonesia.

This research brings novelty in several important aspects. First, although there has been a lot of research on the Muslim fashion industry in Indonesia, the SWOT analysis approach has not been widely applied in the context of the *halāl* industry. This research makes a new contribution by applying the SWOT framework to analyze the condition of the Muslim fashion industry, which can provide comprehensive insight into the internal and external factors that influence this industry. Second, this research not only investigates the current condition of the Muslim fashion industry in Indonesia but also focuses on development strategies in the context of the *halāl* industry. With increasing awareness of the importance of *halāl* principles in consumption and production, Third, the Muslim fashion industry is part of the creative industry that is developing in Indonesia. This research highlights the important role of creative industries in the *halāl* economic ecosystem, which often does not receive enough attention in the context of the *halāl* economy. By clarifying the contribution of the Muslim fashion industry to the *halāl* economy, this research brings new contributions to the understanding of the *halāl* economic ecosystem as a whole. Fourth, this research brings novelty compared to previous studies by strengthening the analysis and discussion with relevant references from the Quran and hadith.

By highlighting these novel aspects, it is hoped that this research can make a significant contribution to the literature on the Muslim fashion industry, *halāl* economy, and creative industries in Indonesia. It is hoped that the results of this research will provide valuable strategic guidance for Muslim fashion industry players in Indonesia. By analyzing the strengths, weaknesses, opportunities, and threats in the industry, this research will help brands and designers identify areas for improvement and effective development strategies to increase their competitiveness. It is also hoped that the results of this research will help the government develop policies that support the growth of the Muslim fashion industry and the *halāl* economy as a whole. Furthermore, this research will provide new contributions to the academic literature on the Muslim fashion industry, SWOT analysis, and the *halāl* economy. The findings of this research can be an important reference for researchers and academics interested in the study of creative industries, the *halāl* economy, and consumer trends. By identifying appropriate development strategies, this research can help strengthen the image of the Indonesian Muslim fashion industry as a global leader in innovative, quality designs and in accordance with *halāl* principles. This can increase the attractiveness of Indonesian Muslim fashion products in local and international markets.

2. METHODOLOGY

This research adopts a mixed approach, or a combination of qualitative and quantitative methods (mixed method), in the form of a sequential exploratory design (Saifuddin, 2013), using the SWOT analysis technique. The qualitative approach method in this research is used for the process of drawing deductive and inductive conclusions as well as analyzing the dynamic interactions between observed phenomena using scientific logic. In this context, a qualitative approach is used to identify strengths, weaknesses, opportunities, and threats through SWOT analysis. On the other hand, quantitative methods in this research are used to calculate weights, determine matrix positions, and create strategic steps based on SWOT analysis.

The data collection method in this research uses observation and documentation methods, as explained by Sugiono (2017). Observations were carried out by making direct observations of the development of the Muslim and *halāl* fashion industries in Indonesia through relevant official government and private websites. On the other hand, the documentation approach involves collecting and analysing documents, literature, and other sources of information that are relevant to the research object, especially the Indonesian Sharia Economic Master Plan document issued by Bappenas in 2018. The data that was collected was then analysed to produce a descriptive explanation. in various forms, such as text, images, and symbols related to the research object, in line with the methodology outlined by John (2013).

The methods of data collection in this research involve observation and documentation, as elucidated by Sugiono (2017). Observation entails direct observation of the development of the Muslim fashion and *halāl* industries in Indonesia through relevant government and private official websites or web platforms. On the other hand, the documentation approach involves gathering and analyzing documents, literature, and other sources of information relevant to the research object, particularly the Indonesian Sharia Economic Master Plan issued by Bappenas in 2018. These methods were chosen because they allow for a comprehensive understanding of the current state and dynamics of the Muslim fashion and *halāl* industries in Indonesia. Observation provides real-time insights into industry trends, while documentation allows for a thorough examination of existing literature and official documents related to the subject matter. To select specific websites or documents most relevant to the research objectives, researchers employ a purposive sampling method in their sampling techniques. Data collection methods include extracting information from selected websites and documents, followed by categorization and analysis. Analytical tools such as descriptive analysis, as outlined by John (2013), utilized to interpret the gathered data. This approach involves organizing the data into various forms, such as text, images, and symbols, to facilitate a comprehensive understanding of the research object.

In this research, data analysis was carried out in three main stages, namely data reduction, data categorization, and data verification. The data reduction process implies selecting and simplifying data that is relevant to the research focus. The reduced data is then categorized based on existing themes or research topics. The final step is data verification, which aims to produce conclusions based on the researcher's interpretation of the data that has been collected. In verification efforts, the triangulation method is used, which involves comparing data from various different sources in line with the principles stated by Djamba (2002). In order to improve and deepen the analysis, this research applies the SWOT analysis method. SWOT analysis is an approach used to identify structured factors to formulate strategies. This approach emphasizes exploiting strengths and opportunities while reducing weaknesses and facing threats simultaneously, in accordance with the concept proposed by Rangkuti (2015). SWOT analysis helps organizations face changes and emerging challenges to maintain stability and increase productivity, as found in research by Ifediora and Nzekwe (2014). The SWOT analysis method is used to compare external factors such as opportunities and threats with internal factors such as strengths and weaknesses, with the aim of producing strategic choices (Febriana, Madusari, & Sari, 2022; Puyt, Lie, De Graaf, & Wilderom, 2020).

SWOT analysis has proven to be an effective tool in strategic analysis, especially in maximizing the role of strengths and opportunities while minimizing weaknesses and reducing the impact of threats, as explained by Rangkuti (2015). In the context of this research, the data analysis method involves the use of Internal Factor Analysis Summary (IFAS) and External Factor Analysis Summary (EFAS), where the final value is calculated through a weighting and scoring process. The next step is to determine the position of the digital economy in the Internal-External SWOT Matrix (IE SWOT Matrix) as in Table 1 to formulate various alternative strategy options (Azwar, Usman, & Abdullah, 2022; Febriana et al., 2022; Jain, Ajmera, & Davim, 2022; Meza, Koç, & Al-Sada, 2022; Osita, Onyebuchi, & Justina, 2014; Puyt et al., 2020).

In the process of analyzing this data, weights are assigned based on the level of importance, significance, or urgency, using a scale from 1 to 5 (with 1 indicating not important and 5 indicating very important). Then, the weights for strengths and weaknesses are added up, which becomes the basis for calculating the relative weights for each indicator in the strength and weakness categories. This is done to

ensure that the total weight reaches 1, or the equivalent of 100%. In the same process, weights and relative weights are also calculated for each indicator contained in the opportunity and threat categories (Azwar & Aqbar, 2024).

Table 1
IE SWOT Matrix

		Internal Factors		
		High (3,0-4,0)	Medium (2,0-2,99)	Low (1,0-1,99)
External Factors	High (3,0-4,0)	I Growth: Concentration through Vertical Integration	II Growth: Concentration through Horizontal Integration	III Retrenchment: Turn-round Strategy
	Medium (2,0-2,99)	IV Stability	V Growth: Concentration through Horizontal Integration or Stability Profit Strategy	VI Retrenchment: Divestment Strategy
	Low (1,0-1,99)	VII Growth Concentric Diversification	VIII Growth: Conglomerate Diversification	IX Liquidation

Source: David (2006); Pratiwi & Sudiarta (2019)

The next stage is to determine the rating. This rating is an evaluation of possible events in the short term, such as next year. The strength variable is given a value from 1 to 5, where the higher the rating value indicates that the indicator has better performance compared to the main competitors. On the other hand, the weakness variable is given a value from 1 to 2, and a lower rating value indicates that the indicator has more weaknesses compared to the main competitor, as explained previously. The rating assessment for the weakness and threat variables will be the opposite of the rating assessment for the strength and opportunity variables. The total score value is calculated by multiplying the weight value by the rating. The total score value for each variable will become the coordinate point used in the IE SWOT matrix, which is then used to select the appropriate strategy (Azwar & Saputra, 2023; Febriana et al., 2022; Jain et al., 2022).

3. ISLAMIC FASHION: SOME NOTES FROM THE QURAN AND HADITH

Islamic fashion is part of a clothing style that follows sharia principles in the Islamic religion. Islamic fashion is not just a fashion trend but also a concept that combines the principles of the Islamic religion with a style of dress or attire (Ashraf, Williams, & Bray, 2023; Ismail et al., 2023). In reviewing the Quran, hadith, and Islamic perspective in general, Islamic fashion has a strong foundation that reflects the spiritual and moral values of Muslims.

The Quran is the main source of law and ethics in Islam. In terms of clothing, the Quran emphasizes the importance of covering the aurat for men and women (al-A'rāf [7]: 26 and al-Aḥzāb [33]: 59). Ḥanbalī and Shāfi'ī scholars argue from the verse above that a woman's private parts are the entire body. Meanwhile, Mālikī and Ḥanafī scholars are of the opinion that a woman's private parts are the entire body except the face and palms of the hands (Purkon, 2023). This is based on a hadith from 'Ā'ishah RA:

أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ دَخَلَتْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهَا ثِيَابٌ رِفَاقٌ فَأَعْرَضَ عَنْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ - أَسْمَاءُ إِنَّ الْمَرْأَةَ إِذْ لَبِغَتِ الْمَحِيضَ لَمْ تَصْلُحْ أَنْ يَرَى مِنْهَا إِلَّا هَذَا وَهَذَا وَأَشَارَ إِلَى وَجْهِهِ وَكَفِّهِ

[Abū Dāwud, *Sunan Abī Dāwud, Kitāb al-Libās, Bāb Fīmā Tubdī al-Mar'ah min Zīnatihā*, hadith number 4104, *Ṣaḥīḥ*]

Meaning:

“Asmā’ binti Abū Bakr once met the Messenger of Allah, wearing thin clothes. So the Prophet (PBUH) turned away from her and said, “O Asmā’, indeed, when a woman has menstruated (has reached puberty), nothing can be seen of her except this and this, he pointed to her face and the palms of her hands.”

The verses above emphasize that a Muslim woman's clothing must cover her private parts properly and must also reflect one's attitude of piety. This emphasizes the importance of choosing clothes that not only comply with the rules but also contain spiritual values. In the Islamic perspective, clothing is not just a covering for the body but is also an expression of religious identity and moral values. Islamic identity involves a person's overall way of life, which is reflected in their actions, attitudes, and appearance. Clothing becomes an integral part of this identity (al-Sa'dī, 2002). In Islam, dressing in accordance with sharia principles is a form of obedience to Allah and the Prophet Muhammad (PBUH). Therefore, Islamic fashion is an important platform for Muslims to strengthen ties with their religion while still looking fashionable and elegant.

Apart from the Quran, the hadith, or teachings and practices of the Prophet (PBUH) also provide guidelines for clothing. The Prophet (PBUH) emphasized the importance of dressing simply, without excessive luxury, with the intention of being arrogant and proud (Mauluddin & Habibah, 2022). This is because simplicity in everything, including clothing, is part of faith. The Prophet (PBUH) said,

الْبِدَاذَةُ مِنَ الْإِيمَانِ

[Aḥmad, *Musnad Imām Aḥmad, al-Mulḥaq al-Mustafraq min Musnad al-Anṣārī, Musnad Abī Umāmah al-Ḥārīsī, Ḥasan*]

Meaning:

“Simplicity is part of faith.”

In the hadith, it is also stipulated that the clothing worn must not be see-through so as not to show the shape or curves of the body, which should be covered. The Prophet (PBUH) said (al-Naysābūrī, 1955):

صِنْفَانِ مِنَ أَهْلِ النَّارِ لَمْ أَرَهُمَا، قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَدْبَابِ اللَّبَقْرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٍ عَارَتُ مُمِيَلَاتٍ مَائِلَاتٍ، رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلْنَ الْجَنَّةَ، وَلَا يَجِدْنَ رِيحَهَا، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا

[Muslim, *Ṣaḥīḥ Muslim, Kitāb al-Libās wa al-Zīnah, Bāb al-Nisā' al-Kāsiyāt al-Āriyāt al-Mā'ilāt al-Mumilāt*, hadith number 2128]

Meaning:

“Two (kinds of people) from the people of hell that I have not seen now, namely the people who carry whips like cow's tails, they beat people with them, and women who are clothed but naked, waddling around, their heads like the humps of camels, which are inclined. They will not enter heaven and will not even get its fragrance, and indeed, the fragrance of heaven can be smelled from such a distance.”

In another hadith, it is stated,

لَعَنَ رَسُولُ اللَّهِ صَلَّى عَلَيْهِ وَسَلَّمَ الْمَتَشَبِّهِينَ مِنَ الرِّجَالِ لِلنِّسَاءِ، وَالْمَتَشَبِّهَاتِ مِنَ النِّسَاءِ لِلرِّجَالِ

[al-Bukhārī, *Ṣaḥīḥ al-Bukhārī, Kitāb al-Libās, Bāb al-Mutashabbihīn bi al-Nisā' wa al-Mutashabbihāt bi al-Rijāl*, hadith number 5546]

Meaning:

“The Messenger of Allah cursed men who resemble women and women who resemble men.”

In general, this hadith explains that the Prophet (PBUH) forbade his people from resembling members of the opposite sex, including in terms of clothing. This shows that Islamic fashion is not only about how we

dress but also about our attitude towards the world and materialism. Dressing simply and sincerely is a way to express piety and devotion to Allah. Islam emphasizes simplicity in clothing as a form of respect for Allah. Dressing simply shows that a Muslim is not fixated on the material world and materialism (Nurasyiah, Destri, Izdiar, Nurazijah, & Nurjaman, 2024). This is also a form of appreciation for social and economic diversity in society.

The Islamic perspective generally emphasizes the importance of maintaining a balance between worldly needs and preparation for the afterlife (Ajmain, Zaki, & Rahman, 2022). In the context of clothing, this means that Islamic fashion must reflect Islamic moral and spiritual values without ignoring functional and aesthetic needs. Islamic fashion is not just about what to wear but more about how we combine elegance with devotion to Allah. By following the guidelines of the Quran and hadith and understanding the general Islamic perspective, we can choose clothing that reflects our religious values while still appearing fashionable and elegant.

In his book *al-Halāl wa al-Harām fī al-Islām*, al-Qaradāwī (1999) pertaining the characteristics of the garments supposed to be worn by women:

- a. The clothing of women encompasses the concept of decency and modesty as set in Islam. Meanwhile, the Islamic clothing is everything characterized in these characteristics:
- b. The clothing should cover all parts of the body except some which are allowed in the Quran and agreed upon opinion of scholars, which are the face and two palms.
- c. The clothing is not from materials which are thin to the extent of able to make her body shape be visible to others.

Some of the requirements of the Islamic dress code for females are: (i) it should cover the whole body; (ii) it should be thick enough (to conceal the skin); (iii) it should be loose and not tight; (iv) it should not be decorated; and (v) it should not be perfumed.

A woman may wear whatever she wants, so long as she does not wear a colour that is only for men, and she does not wear a garment that is an adornment in itself, i.e., decorated and adorned in such a way that it attracts the gaze of men, because of the general meaning of the verse (interpretation of the meaning), "...and not to show off their adornment..." [al-Nūr (24): 31]. This general meaning includes the outer garment, if it is decorated as narrated from Abū Hurayrah RA that the Prophet (PBUH) said,

لَا تَمْنَعُوا إِمَاءَ الْمَسَاجِدِ، وَلَكِنْ لِيَخْرُجْنَ وَهِنَّ تَفَلَاتُ

[Abū Dāwud, *Sunan Abī Dāwud*, *Kitāb al-Ṣalāh*, *Bāb Mā Ja'a fī Khurūj al-Nisā' ilā al-Masjid*, hadith number 565, *Sahīh*]

Meaning:

"Do not prevent the female slaves of Allah from attending the mosques of Allah, but let them go out unadorned."

4. STRENGTHS, WEAKNESSES, OPPORTUNITIES AND THREATS

4.1. Strengths and Weaknesses

The development of Muslim fashion in the *halāl* industry in Indonesia has several strengths. However, on the other hand, internally, it also has several weaknesses that have the potential to hinder its development efforts in Indonesia. The results of the identification of strengths and weaknesses are as described in Table 2.

From an internal perspective, as in Table 2, Indonesia has a large Muslim population (Masuda & Yudhistira, 2020), namely more than 200 million Muslims, creating a strong demand for diverse and innovative Muslim fashion products as a strength for the development of Muslim fashion in Indonesia. Along with economic growth and increasing purchasing power among Indonesian people, demand for quality Muslim fashion products is also increasing. This offers a huge opportunity for brands and designers to reach an increasingly large market. Indonesian designers are known for their ability to create fashion designs that are innovative and in line with Islamic values, which is a particular strength for this industry. They are able to

combine traditional elements with a modern touch to create products that are attractive and relevant to consumers. Muslim fashion designers in Indonesia are able to follow global trends while still maintaining their local cultural identity. This makes their products have a unique appeal in local and international markets.

Table 2
Identification of Internal Factors

Internal	
Strengths	Weaknesses
1. Large Muslim population	1. Crowded market situation.
2. Economic growth and increasing purchasing power	2. Price reduction.
3. Innovation in design	3. Quality uncertainty.
4. Following global trends with a local touch.	4. Risk of returns and refunds.
5. Rich cultural heritage.	5. Risk of currency fluctuations.
6. Ethnic diversity and traditions.	6. Supply limitations.
7. Direct access to a wide market.	7. Distribution challenges.
8. More measurable marketing.	8. Limited growth opportunities.

Source: Data Processing Results (2024)

Apart from that, Indonesia also has a variety of rich Islamic cultures and traditions (Seff, Susanti, & Nawwawi, 2022), including Muslim clothing. Designers can take inspiration from this rich culture to create unique and authentic products. With the diversity of ethnicities and traditions throughout Indonesia, there are many variations in Muslim fashion designs. This allows for the constant discovery of new, marketable styles. Likewise, the Muslim fashion industry is actively utilizing social media platforms such as *Instagram*, *Facebook*, and *YouTube* to expand their reach. This allows brands and designers to interact directly with consumers, promote products, and increase brand awareness. By using social media, brands and designers can track consumer responses and behavior in real-time, allowing them to optimize marketing strategies and produce content that is more relevant and engaging for their audiences.

Islam respects cultural diversity and local traditions. Therefore, in dressing, Muslims may take inspiration from their own culture as long as it does not conflict with religious principles. Islamic clothing can combine elements of local culture with sharia principles to create clothing that is unique and identical to Islamic identity (Alawiyah, Handrianto, & Rahman, 2020). Islamic clothing respects cultural diversity and local traditions while ensuring the clothing chosen is in accordance with religious principles. This allows Muslims to express their religious identity while still strengthening ties to their own culture and traditions.

Among the important things to understand is that Islam encourages respect for cultural diversity. Allah created humans in various forms, languages, and cultures, as mentioned in the Quran, al-Ḥujurāt [49]: 13. In the context of clothing, Islam has certain principles that Muslim individuals must follow, such as covering their private parts and wearing clothing that is not flashy or erotic. However, these principles still allow for variations in fashion styles according to local culture and traditions, as long as these Islamic principles are adhered to. For example, in different Muslim countries, you will find variations in clothing styles that suit the local culture. For example, in Indonesia, Malaysia, and various other Southeast Asian countries, there are traditional costumes such as *batik*, *kebaya*, and *baju Kurung* that still adhere to Islamic principles while also reflecting local cultural heritage (Kusrianto, 2023). In the Middle East, we find robes, abayas, and hijabs that also reflect Islamic identity while being rooted in local culture (Koto & Priyoyudanto, 2023). Furthermore, issues related to fashion are included in the realm of *mu'āmalah* (social interaction), where the original law of muamalah is that it is permissible as long as there is no argument that prohibits it, as stated in one of the rules of fiqhiah (al-Qaḥṭānī, 2012):

الأصلُ في المعاملاتِ الإِباحةُ

Meaning:

“The original law of muamalah is permissible.”

Thus, it is important for Muslim individuals to choose clothing that conforms to the principles of their religion while also respecting the diversity of local cultures and traditions around them. This not only creates harmony in a multicultural society but also reflects the universal values of politeness and respect for diversity enjoined by Islam (Alawiyah et al., 2020). Furthermore, even though it has strengths, from an internal perspective, the development of Muslim fashion in the *halāl* industry in Indonesia also has several weaknesses.

Based on Table 2 above, it is known that the Muslim fashion industry in Indonesia has very high competition, with many brands and designers competing to get market attention. This can make it difficult for new brands to enter the market or for existing brands to maintain their market share (Pratiwi, Riani, Harisudin, & Rum HP, 2020). Intense competition can lead to lower product prices, which in turn can affect profitability and business sustainability for brands and designers. Additionally, quality uncertainty, i.e., variance in production standards between brands, can cause uncertainty for consumers about the quality of the products they purchase. This can damage consumer confidence and harm the reputation of the industry as a whole.

The existence of return and refund risk, namely that products with low or inconsistent quality can increase the rate of returns and refunds, which will increase operational costs for brands and designers, is a weakness that needs to be addressed. Dependence on imports for raw materials and production equipment makes the Muslim fashion industry vulnerable to fluctuations in foreign exchange rates (Asad, Pavelková, Pham, & Quddus, 2022). This can cause an increase in production costs and product selling prices. Likewise, disruptions in international supply chains or foreign trade policies can cause delays or instability in the supply of raw materials, which can disrupt production and delivery processes. Even though there is large demand in big cities, the distribution of Muslim fashion products is still not evenly distributed throughout Indonesia. This can be a barrier for brands and designers to reach markets in rural areas or small towns. Limited market penetration can also limit business growth potential for brands and designers, especially if they only focus on established markets and do not explore potential new markets.

4.2. Opportunities and Threats

Apart from strengths and weaknesses, externally, the development of Muslim fashion in the *halāl* industry in Indonesia also has opportunities and various challenges. The results of the identification of these opportunities and challenges are as described in Table 3.

Table 3
Identification of External Factors

External	
Opportunities	Threats
1. Demand for quality products.	1. The need for rapid response.
2. Demand for exclusive and classy products.	2. Design and production adjustments.
3. Large markets abroad.	3. Challenges from international brands.
4. Marketing through E-commerce.	4. Expansion of local brands into global markets.
5. Production efficiency.	5. Strict regulations.
6. Enhanced shopping experience.	6. Impact of currency fluctuations.
7. Demand for eco-friendly products.	7. Decline in consumer purchasing power.
8. Brand differentiation.	

Source: Data Processing Results (2024)

From the external side, as in Table 3 above, the opportunity for the *halāl* industry lies in economic growth and increasing purchasing power in Indonesia, consumers have more money to spend on fashion products. This creates opportunities for brands and designers to offer higher quality and higher priced products, capturing a wider market segment. Consumers who have higher purchasing power tend to look for exclusive and classy products. This provides an opportunity for brands and designers to develop more premium or specialized product lines that can appeal to consumers with higher purchasing power. Countries with significant Muslim populations such as Malaysia, the Middle East and Western countries have large market potential for Muslim fashion products (Thimm, 2021). Expanding into these markets can open up new opportunities for business growth and increase brand visibility on a global level.

Next, marketing through E-commerce: The increasingly widespread penetration of the internet allows brands and designers to reach consumers abroad through international E-commerce platforms. This facilitates international market expansion without the need to face major physical distribution challenges. Technological developments in manufacturing, such as automation machines and intelligent supply chain management systems, can increase the efficiency of Muslim fashion production. This can reduce production costs and processing time, thereby increasing business profitability. Innovations in technology such as Augmented Reality (AR) and Virtual Reality (VR) can create more interactive and engaging shopping experiences for consumers. This can help brands and designers differentiate themselves from competitors and increase consumer engagement (Wedel, Bigné, & Zhang, 2020; Xue, 2022). Likewise, more and more consumers are concerned about the environmental impact of the fashion industry, creating demand for environmentally

friendly Muslim fashion products. Brands and designers who adopt sustainable production practices and use eco-friendly materials can attract consumers who are sensitive to environmental issues. A focus on sustainability can be a differentiator for brands and designers in a competitive market. This can help them to build a responsible brand image and appeal to consumers looking for products that align with sustainable values. This is also part of worship to Allah. As understood, Islam as a religion of mercy to the worlds has emphasized to its followers to always take care of the environment for the benefit and mercy on earth. This command has been emphasized in the holy verses of the Quran and the sayings of the Prophet. Preserving the creation of Allah is also included in the category of beloved worship and will receive rewards from Allah (al-A'rāf [7]: 85 and al-Qaşaş [28]: 77).

However, the challenge that must be faced is that fashion trends and consumer tastes can change quickly, forcing brands and designers to continuously monitor and adapt their product portfolios. Brands that cannot adapt to these changes risk losing competitiveness and market share. To stay relevant, brands and designers need to have the ability to respond quickly to changing trends and consumer tastes. This can involve changes in design, materials, and marketing strategies (Sudirjo, 2023). Competition does not only occur at the local level but also from international brands entering the Indonesian market. International brands often have greater resources and can offer styles and offerings that appeal to consumers, putting local brands in a more difficult position. Meanwhile, local brands are also faced with competition in the global market if they decide to expand their operations. These brands have to compete with established international brands, which requires strong marketing strategies and market penetration.

Regulations related to production standards, trademarks, and taxes can hinder the growth of the Muslim fashion industry if not properly adhered to. Brands and designers need to ensure they comply with all applicable regulations to avoid adverse legal and reputational consequences. Compliance with regulations can increase production costs, which in turn can reduce business profitability. This emphasizes the importance of efficient operational management and close monitoring of regulatory changes. Likewise, global economic instability and currency fluctuations can affect the production costs and prices of Muslim fashion products in Indonesia (Anggara, Shawab, Majid, & Harahap, 2023). Changes in foreign exchange rates can increase the costs of importing raw materials and production equipment, which can ultimately be passed on to consumers in the form of higher prices.

5. STRATEGY AND PROGRAM

5.1. Positioning Strategy

From the results of identifying internal and external factors in the environmental analysis of the Muslim fashion industry in Indonesia, both from the aspects of strengths, weaknesses, opportunities, and challenges, weighting and rating are carried out on these strategic (internal and external) factors to obtain positioning and strategic choices. that can be taken.

The results of the analysis of internal environmental factors can be seen in Table 4. Based on the IFAS matrix in this table, it can be seen that the position of Muslim fashion development in the *halāl* industry in Indonesia is in a relatively good position in facing its internal environment, with a total value of 3.06. This means that Muslim fashion in Indonesia, in terms of development and strengthening strategies, has run optimally in utilizing strengths to reduce weaknesses.

Table 4
Analysis of Strengths and Weaknesses

No	Internal Factor Analysis Summary (IFAS)	Weight	Rating	Score
<i>Strengths (S)</i>				
1	Large Muslim population	0,07	5	0,36
2	Economic growth and increased purchasing power	0,06	5	0,29
3	There is innovation in design	0,07	5	0,36
4	Following global trends with a local touch	0,06	4	0,23
5	Rich cultural heritage	0,06	4	0,23
6	Ethnic diversity and traditions	0,06	4	0,23
7	Direct access to a wide market	0,07	5	0,36
8	More measurable marketing	0,06	4	0,23
Total of Score (S)		0,50		2,27
<i>Weaknesses (W)</i>				
1	Crowded market situation	0,06	2	0,11

2	Price reduction	0,07	1	0,07
3	Quality uncertainty	0,07	1	0,07
4	Risk of returns and refunds	0,06	2	0,11
5	Risk of currency fluctuations	0,06	2	0,11
6	Supply limitations	0,07	1	0,07
7	Distribution challenges	0,06	2	0,11
8	Limited growth opportunities	0,06	2	0,11
Total of Score (W)		0,50		0,79
Total (S+W)		1,00		3,06

Source: Data Processing Results (2024)

The results of the analysis of external environmental factors can be seen in Table 5. Based on the EFAS matrix in this table, it can be seen that the position of the Muslim fashion industry in Indonesia is in a relatively good position in facing its external environment, with a total value of 3.03. This means that the Muslim fashion industry in Indonesia, in terms of development and strengthening strategies, has run optimally in taking advantage of existing opportunities to face challenges and threats.

Table 5
Analysis of Opportunities and Threats

No.	External Factor Analysis Summary (EFAS)	Weight	Rating	Score
Opportunities (O)				
1	Demand for quality products	0,06	5	0,31
2	Demand for exclusive and classy products	0,06	5	0,31
3	Big market overseas	0,08	5	0,38
4	Marketing via E-commerce	0,08	5	0,38
5	Production efficiency	0,06	4	0,25
6	Improved shopping experience	0,06	4	0,25
7	Demand for environmentally friendly products	0,06	4	0,25
8	Brand differentiation	0,06	4	0,25
Total of Score (O)		0,52		2,37
Threats (T)				
1	The need for rapid response	0,06	1	0,06
2	Design and production adjustments	0,08	1	0,08
3	Challenges from international brands	0,06	2	0,12
4	Expansion of local brands to global markets	0,08	1	0,08
5	Strict regulations	0,08	1	0,08
6	Impact of currency fluctuations	0,06	2	0,12
7	Decrease in consumer purchasing power	0,06	2	0,12
Total of Score (T)		0,48		0,66
Total (O+T)		1,00		3,03

Source: Data Processing Results (2024)

Next, based on the internal (strengths and weaknesses) and external (opportunities and threats) factor analysis tables in Tables 4 and 5, position coordinate points can be created in the SWOT Model Quadrants in Table 6.

The environmental analysis position of the Muslim fashion industry in Indonesia, both in terms of strengths, weaknesses, opportunities, and challenges, is at the high-high coordinates (3.06:3.03), namely in cell I. With this position, the Muslim fashion industry is advised to implement a growth strategy: concentration through vertical integration. In this position, the development and strengthening of the Muslim fashion industry can be carried out both through internal and external resources. The existence of a large Muslim population, economic growth and increasing purchasing power, innovation in design, following global trends with a local touch, rich cultural heritage, and others are internal strengths that must be optimized to take advantage of existing opportunities, such as demand for product quality, demand for exclusive and classy products, large markets abroad, marketing via e-commerce, production efficiency, and others.

Table 6

IE SWOT Matrix Position Coordinate

		Internal Factors		
		High (3,0-4,0)	Medium (2,0-2,99)	Low (1,0-1,99)
External Factors	High (3,0-4,0)	I Growth: Concentration through Vertical Integration	II Growth: Concentration through Horizontal Integration	III Retrenchment: Turn-round Strategy
	Medium (2,0-2,99)	IV Stability	V Growth: Concentration through Horizontal Integration or Stability Profit Strategy	VI Retrenchment: Divestment Strategy
	Low (1,0-1,99)	VII Growth Concentric Diversification	VIII Growth: Conglomerate Diversification	IX Liquidation

Source: Data Processing Results (2024)

5.2. Strategy and Program

In realizing the vision of making Indonesia the center of the sharia economy in the world, a number of strategies and programs can be implemented. Based on the results of the analysis of internal and external factors and strategic positioning in the previous description, there are several strategies recommended for strengthening and developing the *halāl* industry in Indonesia, namely:

5.2.1. Strengthening the domestic Muslim fashion market

In the context of strengthening Muslim fashion in the *halāl* industry in Indonesia, this strategy refers to a series of steps or programs designed to increase the growth, competitiveness, and sustainability of the domestic Muslim fashion industry. Specifically, this strategy aims to strengthen the market share of Muslim fashion products in Indonesia with various efforts focused on developing human resources, increasing the number of entrepreneurs, and increasing public awareness and interest in Muslim fashion products (Krisna, Yusuf, & Putra, 2023). In this strategy, the main focus is to increase the role and contribution of the Muslim fashion industry to Indonesia's *halāl* economy. This includes developing quality and skilled human resources in the fashion sector, increasing the number of innovative and competitive Muslim fashion entrepreneurs, as well as increasing public awareness and appreciation of the beauty and values of Muslim fashion products.

The strategy “Strengthening the Domestic Muslim Fashion Market,” can be implemented through the following main programs:

First, increasing HR competency, namely by:

- a. Special Education and Training: Encourage the implementation of special education and training programs to improve human resources (HR) competency in the Muslim fashion industry. These programs may cover fashion design, business management, marketing, and relevant production technology.
- b. Collaboration with Universities and Industry: Building partnerships between universities and the Muslim fashion industry to develop relevant curricula and facilitate internships and work placements for students. This will help create ready-to-use and highly competitive human resources in the Muslim fashion industry.

Second, increasing the number of Muslim fashion entrepreneurs, namely by:

- a. Entrepreneurial Coaching Program: Launching a coaching and support program for Muslim fashion entrepreneurs, including business funding, business mentorship, and access to markets. This can be done through government agencies, non-profit organizations, or partnerships between the public and private sectors.
- b. Creative Business Incubator: Establish a creative business incubator specifically for the Muslim fashion industry, where young entrepreneurs can receive mentorship, training, and access to the resources necessary to grow their businesses.

Third, increasing awareness and love for Muslim fashion products, namely by:

- a. Promotional and Educational Campaigns: Carrying out promotional campaigns aimed at increasing public awareness and love for Muslim fashion products. This campaign can be carried out through mass media, social media, and promotional events at local and national levels.
- b. Collaboration with Influencers and Public Figures: Collaborating with influencers and public figures who have influence in society to become ambassadors for Muslim fashion products. In this way, the message about the beauty and diversity of Muslim fashion can be conveyed more effectively to a wider audience.
- c. Exhibitions and Fashion Shows: Holding regular Muslim fashion exhibitions and fashion shows to introduce local products to the public. This can be an effective platform to promote local talents and support the growth of the domestic Muslim fashion industry.

5.2.2. Market driver for Muslim fashion products

This strategy refers to a series of steps or programs designed to mobilize and encourage the growth of the Muslim fashion industry in the *Halāl* industry in Indonesia. The aim is to make the Muslim fashion industry one of the main drivers of the *halāl* economy in Indonesia (Randeree, 2020; Shahid, Parray, Thomas, Farooqi, & Islam, 2023). This strategy focuses on creating a supportive environment for the growth of the Muslim fashion industry, increasing quality and production capacity, and strengthening the competitiveness of Muslim fashion products in local and global markets. In this strategy, the main focus is on developing industrial capacity through strengthening relationships between industrial players, increasing the quality and quantity of production, as well as product and process innovation. This also includes the protection of intellectual property rights, the utilization of Industry 4.0 technology, and the development of supporting infrastructure such as an integrated Muslim fashion research and development center.

The “Market Driver for Muslim Fashion Products,” strategy aims to become the main driver of growth for the Muslim fashion industry in the *Halāl* industry in Indonesia. The following are several main programs that can be implemented within the framework of this strategy:

First, strengthening links and matches and increasing production capacity (especially for SMEs), namely by strengthening connections between producers, distributors, and consumers in the supply chain for Muslim fashion products, This includes training and assistance to improve the quality, efficiency, and production capacity of small and medium industries in the Muslim fashion sector.

Second, strengthening the raw materials industry and Muslim fashion manufacturing industry, namely by focusing on developing a quality and environmentally friendly local raw materials industry to meet production needs in the Muslim fashion industry. This involves collaboration between raw material producers and finished product producers to increase the availability and quality of raw materials.

Third, the establishment of an integrated Muslim fashion R&D and Innovation Center, namely by building a research and development center that focuses on innovation in design, materials, and production processes in the Muslim fashion industry. This center will be a place for collaboration between academics, industry players, and the government to design innovative and competitive products.

Fourth, protection against plagiarism and copyright, namely by increasing awareness about the importance of legal protection for copyright and designs in the Muslim fashion industry. This includes implementing stricter regulations and educational campaigns to prevent plagiarism and ensure that intellectual property rights are protected.

Fifth, utilization of Industry 4.0 technology through digital platforms, namely by encouraging the use of Industry 4.0 technology, such as the Internet of Things (IoT), big data analytics, and artificial intelligence, to improve efficiency, quality, and consumer experience in the Muslim fashion industry. This can be done through the development of digital platforms for e-commerce, supply chain management, and technology-based product design.

5.2.3. Collaboration and synergy with other *halāl* value chain sectors

This strategy refers to a cross-sector collaborative approach in the *halāl* industry in Indonesia to strengthen the Muslim fashion industry. The aim is to create synergy between the Muslim fashion industry and other sectors

in the *halāl* value chain, such as *halāl* cosmetics, *halāl* tourism, and sharia financial institutions. In this strategy, inter-industry collaboration and synergy with *halāl* values are the main focus (Rachman & Sangare, 2023). This involves various programs such as co-branding, co-marketing, and collaboration with sharia financing institutions. Through collaboration with other sectors in the *halāl* industry, the Muslim fashion industry can expand market reach, increase access to financing, and create added value for consumers who adopt a *halāl* lifestyle. By implementing this strategy, it is hoped that the Muslim fashion industry can grow sustainably, increase the competitiveness of Muslim fashion products in local and global markets, and make a significant contribution to the *halāl* economy and the overall economy in Indonesia.

The “Collaboration and Synergy with Other *Halāl* Value Chain Sectors,” strategy aims to strengthen the Muslim fashion industry in the *halāl* industry in Indonesia through cross-sector collaboration with other industries in the *halāl* value chain. The following are several main programs that can be implemented within the framework of this strategy:

First, Co-branding with *Halāl* cosmetic products and co-marketing with Indonesian *Halāl* tourism, namely by:

- a. Co-branding: Collaborating with *halāl* cosmetics manufacturers to produce joint products that include Muslim fashion and *halāl* cosmetics. This can create added value for both industries as well as attract the attention of consumers who have an interest in the *halāl* lifestyle as a whole.
- b. Co-marketing: developing joint promotional packages with the Indonesian *halāl* tourism industry, where *halāl* tourist destinations are marketed together with Muslim fashion products. This collaboration will help expand market reach and create a holistic shopping experience for *halāl* tourists.

Second, collaboration with Sharia Financing, namely by:

- a. Financing for Muslim Fashion Entrepreneurs: Building collaboration with sharia financing institutions to provide easy access to financing in accordance with sharia principles for Muslim fashion entrepreneurs. This will help increase access to capital for small and medium-sized entrepreneurs in the Muslim fashion sector.
- b. Sharia Financial Product Development: Collaboration with sharia financial institutions to develop financial products specifically designed to support the Muslim fashion industry, such as working capital financing, investment in new product development, and support for market expansion.

5.2.4. Control of the Muslim fashion industry export market

The “Muslim Fashion Industry Export Market Control,” strategy refers to an approach that aims to strengthen and expand the market share of Indonesian Muslim fashion products in the international market. The aim is to make Indonesian Muslim fashion products the main choice in the global market, thus making a significant contribution to the growth and sustainability of the Muslim fashion industry and the *Halāl* industry in Indonesia as a whole (Masrurroh, 2020). In this strategy, the main focus is on increasing exports of Muslim fashion products to potential destination countries as the main export targets. This involves efforts to strengthen exports by meeting international standards, developing marketing strategies that suit market needs, and expanding global distribution channels by utilizing e-commerce platforms.

This strategy aims to strengthen the position of the Muslim fashion industry in the *Halāl* industry in Indonesia by focusing on increasing exports of Muslim fashion products to international markets. The following are several main programs that can be implemented within the framework of this strategy:

First, increasing exports to potential destination countries is the main export target, namely by:

- a. Potential Market Identification: Conduct market research to identify countries that have great potential as export markets for Indonesian Muslim fashion products. Factors to consider include market potential, consumer demand, and trade regulations.
- b. Marketing Strategy Development: Develop marketing strategies that suit consumer preferences and market trends in export destination countries. This involves adjusting product design, promotion, and pricing according to local market needs.

Second, Fulfillment of International Standards, namely by:

- a. *Halāl* Certification: Ensures that Muslim fashion products meet international *halāl* standards to expand access to Muslim markets worldwide. This includes *halāl* certification from globally recognized authorities.

- b. Quality and Safety Standards: Ensure that Muslim fashion products meet international quality and safety standards to gain consumer trust and meet international trade requirements.

Third, Expansion of Global Distribution Channels with E-commerce, namely by:

- a. E-commerce Platform Development: Building or expanding presence on global E-commerce platforms to expand market reach and increase the accessibility of Indonesian Muslim fashion products for consumers around the world.
- b. International Logistics: Strengthen international logistics infrastructure to facilitate efficient and timely delivery of products to various export markets. This includes collaboration with leading logistics service providers and the development of advanced delivery systems.

6. CONCLUSION

From the analysis and discussion, it can be concluded that, from an internal perspective, Indonesia has a large Muslim population, strong demand for Muslim fashion products, innovative designers, and rich Islamic ethnic diversity, culture, and traditions, this is because Islam promotes respect for cultural diversity, as Allah created humans in various forms, languages, and cultures (al-Ḥujurāt [49]: 13). On the other hand, the Muslim fashion industry is faced with intense competition, product quality uncertainty, the risk of returns and refunds, dependence on imports, and limited market penetration. Externally, there are opportunities in economic growth, marketing through e-commerce, technological development, and demand for environmentally friendly Muslim fashion products, as Allah's command to preserve the environment, among them are in al-A'rāf [7]: 85 and al-Qaṣaṣ [28]: 77. However, there are also challenges in changing fashion trends, competition from international brands, regulations related to production standards, and global economic fluctuations. Based on the SWOT analysis, several development strategies are recommended, including strengthening the domestic Muslim fashion market, encouraging the market for Muslim fashion products, collaborating with other *ḥalāl* sectors, and controlling the export market. Programs such as increasing HR competency, collaboration with universities and industry, financing for Muslim fashion entrepreneurs, and developing e-commerce platforms are proposed to implement these strategies. It is hoped that by implementing these strategies, the Muslim fashion industry in Indonesia can grow sustainably, increase the competitiveness of Muslim fashion products in local and global markets, and make a significant contribution to the *ḥalāl* economy and the overall economy in Indonesia.

The limitation of this research is the limited availability of relevant and up-to-date data. More comprehensive data or primary data from surveys or interviews with industry stakeholders can enrich the analysis. This research is also limited in scope and may not cover all aspects relevant to the development of the Muslim fashion industry in the context of the *ḥalāl* industry in Indonesia. For example, there may be other aspects, such as cultural, social, or political factors, that were not properly considered. The use of a SWOT analysis approach may also have limitations in depicting a holistic picture of the Muslim fashion industry. Other analytical approaches or a combination of analytical methods may be needed to gain a deeper understanding. In qualitative research, the interpretation and generalization of findings are limited by the researcher's subjectivity as well as their limitations in representing a diversity of opinions and experiences. Suggestions for future research are to conduct further research on consumer preferences regarding Muslim fashion products, including fashion trends, new market trends, consumer behavior analysis, or innovative production techniques, design preferences, and other factors that influence purchasing decisions, conduct a more in-depth analysis of the social and environmental impacts of the Muslim fashion industry, as well as efforts to implement sustainable production practices, and conduct case studies on best practices in the development of the Muslim fashion industry in Indonesia and other countries, as well as cross-sector learning from these practices.

CONFLICT OF INTEREST

The authors of manuscript have no financial or non-financial conflict of interest in the subject matter or materials discussed in this manuscript.

ACKNOWLEDGEMENT

The authors would like to thank the various institutions who made this research possible. This work was supported by Sekolah Tinggi Ilmu Islam dan Bahasa Arab (STIBA) Makassar, Indonesia, and Universiti Islam Selangor (UIS), Malaysia.

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