



A THESIS

**THE PORTRAYAL OF ONLINE MUSLIM FASHION STOPS IN
INDONESIA, MALAYSIA, UK AND USA: CORPUS LINGUISTICS AND
MULTIMODALITY APPROACHES**



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2016

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INDONESIA, MALAYSIA, UK, AND USA:
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A THESIS

**Submitted as Partial Fulfillment of the Requirements for the Master Degree
of Linguistic Department of Faculty Of Humanities
Universitas Airlangga, Surabaya**

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2016

**If you are not THE BEST,
Just DO your BEST**

Allah SWT is on His ummah's prejudice (H.R Bukhari).

ACKNOWLEDGEMENTS

In the name of Alloh the Most Gracious, the Most Merciful

Alhamdulillahirrabbi 'alamiyn...

First and foremost, I would like to say my huge gratitude to Allah SWT, for giving me strength to live life, learn and particularly to work on my thesis project, hereby completing my Magister studies. Besides, I would like to say blessings and greetings to the Prophet Muhammad saw who always leads his ummah to the light of Islam.

The researcher realized that this research is will not done without support from all lecturers, friends and family. Here the researcher wants to give respectful gratitude to:

1. Mrs. Diah Ariani Arimbi, S.S., M.A., Ph.D., as a Dean of Faculty of Humanities, Universitas Airlangga, Surabaya.
2. Mr. Aribowo, as a former Dean of Faculty of Humanities; Mrs. Nur Wulan, Ms. Viqi Ardaniah, Ms. Dahlia who allowed the researchers to expand the knowledge more in Malaysia.
3. Mrs. Dr. Ni Wayan Sartini, Dra., M.Hum., as a Head of Master Linguistics Department, Universitas Airlangga, Surabaya. An angel Mom and Lecturer who always believe in our ability and keep

motivating us through our years in Linguistics Department.
Matusuksma, Bu.

4. Mr. Deny Arnos Kwary, S.S., M.Hum., Ph.D. I must give my high, respectful gratitude to my thesis adviser for his guidance, advice, and help throughout my study from Sarjana degree to Magister degree. I have learned a lot and explore new knowledges.
5. Mrs. Nurul Fitri Hapsari, M.A. for always guiding, motivating, giving me precious advices in order to finish the thesis and improve myself to become a better person. I am so blessed to be your student. Thank you very much, Mrs. Nurul.
6. Mr. Puji Karyanto, S.S., M.Hum., for always being great inspirator.
7. Board of Examiners, thank you for the time, suggestion and patience.
8. Mama, Ayah who have always been there for me no matter how I am, for all everlasting love, unconditional supports and patience. Ayah Mama, you are number one for me. Thank you for always accepting and taking care of me as who I am. I am nothing without every single your pray and love. Thank you very much for the special printer bought for my thesis. Maturnuwun sanget. I dedicate this thesis to you, Ayah Mama.
9. Putra Wahyu Arizka, my little big bodyguard-brother. Thank you for always helping me, listening all my fear and for being a very kind Cacak for me. Please do your best for your future thesis and future dreams, do make Mama Ayah proud. Don't be late like me. Hehe

10. Mas Slamet Kristanto Tirto Utomo, my dunya till jannah-husband insya Allah. ありがとうございました、finally I finished it. I got the ticket already, one of the ticket that can make me get closer to you. Hehe. Thank you for never ending love, praying, supports, and motivations I have been getting all this while.
11. Mbah Sugiman (Alm) and mbah Karni (Almh)'s family in Blora, Central Java. Mbah Tohir (Alm), Mbah Sunnah's family in Surabaya. Pakdhe Suwito's family, Budhe Suci's Family, Ibu Sesami's family and little Alvaro, Tante Pertiwi's family, Lek Utomo's family, Lek Siam Aji's family, and Lek Teguh's family. I do want to type the entire name if there is no limitation page. In family I can lean on all my burden, to take a rest for a while before run faster to reach all my dreams.
12. I would like to thank for the rest of lecturers of Universitas Airlangga for their guidance and knowledge for all these times.
13. My dear colleagues, sister and brother in Linguistics who always motivate each other until now, Pak Sugeng Edi, Kakak Nidia Paula Titiana, Bunda Anita Risma Pratiwi Bu Manajer Gulita Eva Praja, Eonni Intan Ferdian, Kak Halimatus S, Cece Dhaniswari Ananta Ayu (A sister found in Linguistics. thank you for every support till the last minute. Let it be forever), MissKA Rysdhyta Tiara Rosa, Adek Ana Fitriana. The First alumnae and the Senior in Linguistics Department. Please keep the silaturahmi on and on.

14. Mbak Dilla, Bu Sih, and All Linguistics Department Students who contributes a lot in my life in Universitas Airlangga.
15. Mrs. Kurnaning family.
16. Universiti Malaya alumnae especially from FIB-UNAIR, Azro, Ghanes, Vina, Vita, Bonti, Citra, Anes, Ji Yen, Elizabeth, Kyu Eun, Chloe, Neary, Natsuho, Song I, Seulgee, Kiana, Min Kyeong, Hee Jun, Hyeri, Yee Ji, Jane, Soo Min and Soo Min, Sonia, Won, Ji Won, Ayaka, Yuuki and others whom I cannot mention one by one.

Undoubtly, there are a lot of people to thank. I would like to express my eternal appreciation and thank you for gave me precious moments on my last semester ☺ . This accomplishment would not have been possible without them.
Thank you.

June 3, 2016

Writer

Vidya Wahyu Pristian

*Thanks to Alloh SWT,
a small note about the Beauty of ISLAM.*

*Dedicated to my never ending
supporter family
Ayah Thoyan, Mama Sesanti, Best Bro and Bodyguard Putra
Wahyu Arizka, My Husband Mas Slamet Kristanto Tírto Utomo.
This is for you.*

ABSTRACT

The number of Muslims in the world has increased sharply both in Muslim-majority countries, Indonesia and Malaysia, and Muslim-minority countries, U.K. and U.S. Each country has special and different fashion styles that can be seen from the high frequency words and fashion images displayed on the main pages of promotion websites. This study aims at determining the relation between high frequency words (including Nouns, Verbs and Adjectives) and images displayed on the websites that influence Muslim representation in those four countries. This study uses the mixed methods design. This means that the Quantitative method is used to find the top ten most frequent Nouns, Verbs and Adjectives in each country using Corpus Linguistics approach. The corpus is built from eight Muslim fashion shops from Indonesia, Malaysia, U.K., and U.S.A. websites with a total number of 2,991 word types and 7,826 word tokens. Based on the Indonesia and Malaysia corpus, the most frequent word type is Noun with the word “fashion” as the most frequent Noun. Meanwhile, the mostly-used word type in the U.K. and U.S. Muslim Fashion shops’ websites is Adjective with the word “Islamic” as the most frequently-used word. The Qualitative method is used to interpret the data obtained from corpus analyses, and describes the Multimodality analyses as well. The discussion of Multimodality points out that Indonesia and Malaysia have unique and traditional styles representing respective countries. On the other hand, the U.K. and U.S. are seen as more diverse countries as they are places of many emigrants from different parts of the world. Some similarities among the data from the four countries are available, e.g. the use of Arabic words as the brands of some products and the Western Princess style as their main products. In Indonesia and Malaysia, the Western style might be influenced by the colonialism, while in the UK and USA, it is considered to be their original and universal style

Keywords: Corpus Linguistics, Multimodality, Muslim Fashion, Indonesia, Malaysia, UK, USA.

DECLARATION

This thesis contains no material which has been accepted for the award of any other degree or diploma in any university. And to the best of this candidate's knowledge and belief, it contains no material previously published or written by other person except where due reference is made in the text of the thesis.

Sumbaya, June 3, 2016

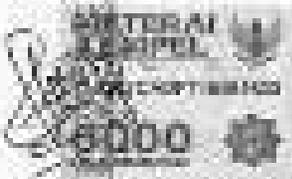
Writer,

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CHAPTER I

INTRODUCTION

1.1. Background of the study

The number of Muslims in the world has increased sharply. It happens in Muslim-majority countries such as Indonesia and Malaysia, and Muslim-minority countries such as the U.K. and the U.S. According to Naqshbandi (2015), Indonesia and Malaysia are among the twenty largest Muslim-majority countries in the world, while the U.K. and the U.S. are among the twenty largest Muslim-minority countries. In early 2011, Muslim population has reached about 1.57 billions from around 6.90 billions people in the world (Hasan, 2012). Indonesia and Malaysia are well-known as two largest Muslim-majority nation-states and both of them are home to approximately one-fifth of the World's Muslim population (Weintraub, 2011). Weintraub (2011) found that Indonesia has 243 millions of Muslim population or 86 percent of its total population. Meanwhile, the total population of Muslim in Malaysia is 26 millions or 60 percent of its population. Malaysia even calls themselves an Islamic state (IKIM, 2005). As Weintraub (2011) says, Islam has the largest number of Muslims compared to other religions in both countries.

The U.K. and the U.S. are English-speaking countries which have the rapidly-growing number of Muslims in the world. The U.K. is the top third country with the highest Muslim population among European Union member

countries. It has 2,960,000 Muslim population which has been increasing steadily through 2030 (Hackett, 2015). Pew Research (Hackett, 2015) also found that Muslims are the only major religious group which is projected to increase faster than the world's population as a whole. In 2010, Muslims made up to 23.2% of the global population in the world. Meanwhile, the U.S. has at least seven million of Muslim population (Pew Research Center, 2009 in Hasan, 2012). Muslim in the U.S. even has a three main ethnic groups: Arabs, South Asian, and African-American (Roy, 2005).

In fact, Muslim population in each country has special and different fashion styles from one to another country. It is interesting that types of Hijab (a head covering worn in public by some Muslim women (Oxford Dictionary)) and Muslim clothing in general have different fashion styles. They even put a certain special name on it. Such as "jilbab" and "kerudung" in Indonesia and "tudung" in Malaysia. According to Weintraub (2011), Hijab signifies women, fashion and freedom of expression. In addition, Brenner (1996) in Weintraub (2011), states that Hijab has served as a symbol of alternative modernity. Jones (2007) in Weintraub (2011) finds that Hijab is also a commercial fashion, and Rachmah (2008) in Weintraub (2011) adds that Hijab is an urban middle-class identity.

In Indonesia for example, Hijab becomes a hot topic especially in style and fashion update, which has different pattern of fashion with the other Muslim countries. My previous research about Muslim fashion shops in the U.K. and Indonesia showed different types of Muslim fashions in both countries. Designs of Muslim-targeted fashion products play with patterns and colors more than that

of the U.K., which tend to be more monochromatic and fully covered (Pristian, 2013). In 2004, Shihab stated that clothing is really related to culture and community development of the country. It literally means that, other than the weather, the types of fashion adopted in certain country have a close relation to the condition of the people and its culture. And, now hijab and Muslim stuff is not only apparel/clothes for praying. Shihab (2004) in “*Jilbab: Pakaian Wanita Muslimah (Pandangan Ulama Masa Lalu dan Cendekiawan Kontemporer)*” states that any clothes we wear have special impact psychologically for the wear-er. Many fashion choices make every person can show who he/she is through the clothes worn. As such, it is a big opportunity for many entrepreneurs who are interested in establishing Muslim fashion boutiques or trends, especially in major cities in a country which has many fashion lovers such as Indonesia, Malaysia, the U.K. and the U.S.

Language is a method of human communication, either orally or written text, it consists of the use of words in a structured and certain way (Oxford Dictionary, 2015). As Labov (1983) says in ‘The Boundaries of Words and their meaning’, word is the most central element in the social system of communication. The phenomena of a growing number of Muslim fashion cannot be separated from the role of language as one of the main communication way. The selection of certain words, the familiar and good collocations of each word should become a big consideration for Muslim shops’ product description, so it can easily help the customers in finding the clothes they want. The selection of the words among the online shops is varied according to the goods sold as well as

market segment, especially from different countries with different backgrounds and cultures.

The language that is used in Muslim Fashion shops to explain their products and to attract the customers in each country. The language used is certainly an interesting phenomenon. Furthermore, the visual images that are shown on the main pages of the websites can also be seen as another phenomenon among these four countries in displaying their products differently.

The language use can be analyzed using corpus linguistic approach by using Antconc 3.4.3w software. A corpus is a body of written text or transcribed speech (uttered in a computer, magazine, and others), which can serve as a basis for linguistic analysis and description (Kennedy, 1998). By using the corpus, we can analyze the distribution of words and function of different categories of words and focus on the part that words play in fulfilling the communicative function of different registers (Biber, Conrad & Reppen 1998). The data can be analyzed with corpus linguistics approach by using Antconc 3.4.3w software, a freeware of corpus analysis toolkit for concordancing, made by Laurence Anthony, a Professor and Director of Centre for English Language Education (CELESE) in Faculty of Science and Engineering, Waseda University, Japan (Anthony, 2016).

Furthermore, the fashion, which is shown by its image, can be read using Multimodality approach focusing on the words, color, and the actor. Modality is a term which comes from linguistics which investigates the truth value or credibility of (linguistically realized) statements about the world (Kress & van Leeuwen, 2006).

Meanwhile, multimodality look at how people communicate and interact with each other, not just through writing but also in several modes such as speaking, gesture, gaze, and visual forms (Kress, 2007).

The researcher focuses on the content words which has clear meaning of its own, such as noun and verbs (Halliday, 2004) and the reading of image-text relation so that those components form a more definite and precise restatement of the product which Barthes (in Kress & van Leeuwen, 2006) calls as an *anchorage*. There have been a number of studies that discuss wording using corpus linguistics. The first is “Applying corpus linguistics to pedagogy, a critical evaluation “ by Flowerdew (2009), which discusses four somewhat contentious issues in the application of corpus linguistics to pedagogy, ESP in particular, using Corpus Linguistics techniques. It says that corpus is always the most appropriate resource to use among the wealth of other resources available. Flowerdew focuses in phraseology approach that is related to the collocation, to view of language (in text) that is associated with corpus linguistics. Second, Pollach (2012) in article titled “Taming Textual Data: The Contribution of Corpus Linguistics to Computer-Aided Text Analysis” gave an exemplary analysis of letters to shareholders. The paper has demonstrated what the resources of corpus linguistics can contribute to organizational research methods. He argues that corpus linguistics as an enhancement of or an alternative to computer-aided text analysis. And the third is Paul Baker, Costas Gabrielatos and Tony Mc Eney (2012) who wrote “Sketching Muslims: A Corpus Driven Analysis of Representations Around the Word ‘Muslim’ in the British Press 1998–2009,”

discussing the word “Muslim” in a 143 million-word corpus of British newspaper articles published between 1998 and 2009 and the online newspaper database, Nexis UK. Using the analysis tool Sketch Engine. The researchers show in detail about examining the online database using corpus linguistics and critical discourse analysis to examine patterns of representation around the word “Muslim.” Another study investigating advertisements with Multimodality approach titled “The localisation of Advertising Print Media as a Multimodal Process” (Hiippala, 2014) focuses on localisation of tourist brochures in Helsinki and points out that there are several aspects for efficient communication, including layout structure and the whole visual communication in general.

The purposes of this study is to identify the variety and the most commonly-used words in Muslim fashion shops’ websites, comparison of the Multimodal aspects in describing of Muslim fashion in different countries (i.e. Indonesia, Malaysia, the U.K. and the U.S.). This research tries to elaborate the variety, differences, and how the Muslim fashion shops in each country describe and promote either their products or shops from their lexical choices and visual image choices. The researcher used Corpus Linguistics Approach to find out the most frequent words used in each country, and Multimodality to read image at the front pages of Muslim shops’ websites in these four countries.

1.2. Research Problem

In accordance with elaboration mentioned above, the researcher argues that Corpus linguistic and Multimodality approach can be really helpful to find out some reasons why particular words and images are used in products' descriptions in Indonesia, Malaysia, UK and USA Muslim fashion shops. The research questions of this study focuses on the following topics:

1. What words are most frequently used by the Muslim Fashion Shops in Indonesia, Malaysia, the U.K. and the U.S.?
2. What are the multimodality aspects shown in the online Muslim fashion shops in Indonesia, Malaysia, U.K. and U.S.?

1.3. Objectives of the Study

Based on the statement of the problems, the objectives of the study are:

- To identify the most frequently used words on The Muslim Fashion Shops in Indonesian, Malaysian, the U.K. and the U.S. on their shops' product descriptions.
- To investigate the differences and similarities using Multimodality theory including language (words), and paralanguage (orthography, models, background, and color) related to the product in Indonesia, Malaysia, U.K. and U.S. Muslim Fashion Shops.

1.4. Significance of the Study

The result of this study informs corpus linguists of the typical English keyword context used in selling the products in Muslim fashion shops in Indonesia and

Malaysia as the highest populated Muslim countries, and in the U.K. and the U.S. as English-speaking country with large Muslim communities. This study also investigates the multimodality aspects, such as the way Islam is represented through the Muslim shops' website advertisements in these countries. Furthermore, this research provides some references about styles and fashions in each country through the differences of the use of certain images including their promotional aspects. Moreover, this study also provides entrepreneurs or stakeholders, who want to establish or develop Muslim fashion shops, about the most frequent collocates, content words, pictures and colors to be used when promoting their products.

As this study identifies the relations between the most frequent words used and typical products sold in these four countries' fashion shops, it is also for consumers of fashion items who want to learn about the characteristics of Muslim fashions in these four countries. Because this study compares the words and images used in these four countries, the differences in the focus of the Muslim fashion shops in these countries can also be identified. Furthermore, this study is expected to motivate other researchers to conduct similar research about the correlation of work between corpus linguistics and multimodalities which is considered novel a comparative study in linguistics.

CHAPTER II

LITERATURE REVIEW

2.1. English as a Global Language

English is used across cultures as a lingua franca between speakers who do not share first language (Mollin in UKEssays, 2015). It is also to be a Global Language since due to its massive use in global context. English is a way of communicating between native speakers and or different first language speakers (Seidlhofer, 2005). There are several terms to support the phenomenon of English as a Gobal Language, such as “English as a World Language” (e.g. Mair, 2003 in Seidlhofer,2005), “World English” from Brutt-Griffler (2002) in Seidlhofer (2005), and “English as an International Language” (Kachru, 1992). We heard it on television spoken by scholars from all over the world. We saw it in every public place in a big city or whenever we travel around the world, in a travel signs or advertisements and we found it a lot in the internet in almost all subjects. Samuel Daniel in Kachru (1986) states that English language is a tool of domination, elistist identity, power and communication across continents. English also has a distinction related to the country, between “first”, “second”, and “foreign” as a difference in fluency or ability (Crystal, 2003).

Crystal (2003) adds that the English language becomes a global language is probably because this language has certain features which make it internationally appealing, and, thus, accepted around the world. For example, speakers may be familiar with the words of English which borrowed to their

native language. On the other hand, English has over the centuries borrowed thousands of new words from the language which it has been in contact (Crystal, 2003). English also does not express an intricate system of class relationship and a different grammar or system of coding social class difference, such as that of Javanese, for example. In addition, English is a popular choice for an elite group and also becomes a language for international communication, diplomacy and bussiness dealing (Platt, Weber, & Lian, 1984).

English in advertising started very early within a century, and has grown both in number and style. In the nineteenth century, the advertising slogan became a feature of the medium, so did the famous “trade name” (Crystal, 2003). As international market grows, English advertisements are usually the most noticeable in the world. The most noticeable in global manifestation of English language use is the growing of international market virtually in every town and city nowadays (Crystal, 2003). In addition, Crystal (2003) states that the official language of international advertising agencies as in European Association of advertising Agencies is English.

Crystal (2003) explains that a language has become an international language naturally for the reason of the power of its people-especially their political and military power. Related to the political and military power, Kachru (1991) differentiates the diffusion of English in terms of three concentric circles: the *Inner Circle*, the *Outer Circle*, and the *Expanding Circle*. The three circle of English was published in a 1985-book chapter of the fiftieth anniversary conference of the Bristish Council (Kachru, Kachru, & Nelson, 2009). The Circles

model represents (1) the types of spread of English worldwide, (2) the patterns of acquisition, and (3) the functional domains in which English is used internationally. In the developmental study (Kachru, Kachru, & Nelson, 2009), The *Inner Circle* refers to countries where English is their “primary language”, e.g. the U.S., the U.K., Australia, Canada and New Zealand. The *Outer Circle* represents postcolonial Anglophonic contexts, a large diverse speech community, including Nigeria, Zambia, India, Bangladesh, Pakistan, Philippines, Singapore, and Malaysia (Kachru B. B., 1991). Whereas, the *Expanding Circle* is comprising areas where English is considered to be an “international language” and where societies learn English as a Foreign Language (EFL), including China, Japan, Korea, Saudi Arabia, the Soviet Union, Taiwan and Indonesia (Kachru, Kachru, & Nelson, 2009).

2.2. Internet Linguistics Theory

Internet linguistics deals with the influence of the internet, as a part of the contemporary life on a language. It is another domain of linguistics founded by David Crystal who has already explored new linguistics analysis of Internet security, Twitter, and online advertising. Internet linguistics is a scientific study of all manifestation of language in the electronic medium (Crystal, 2011). The part of internet linguistics is a remarkable expansion of the expressive option which is shown in a language-kind of stylistic expansion that takes place with printing and broadcasting (Crystal, 2011). Since internet linguistics introduces many new kinds of language such as on a news article, and on advertisements, it also explores

multilingual character of the internet and already observes a wide range of online behavior (Routledge, 2015).

Crystal finds that the internet linguistics is the most convenient name for the scientific study of all manifestations of language in the electronic medium (Crystal, 2011). Internet linguistics is more appropriate compared to other terms such as Netlish or Weblish which shows the predominance of English on the Internet, as nowadays such other languages as Chinese and Japanese are also commonly used on the Internet.

Internet is a new medium to communicate which cannot be identified as either spoken language or written language, though it shares some features with the two (Crystal, 2011). This medium creates a new possibility of human strategies of communication in unprecedented ways. It has many limitations such as limited message size, and lack of simultaneous feedback. On the other hand, it also has some additions which might be hard to find in other media. For instance, the Internet facilitates us with hypertext links, emoticons and the opportunities to make multiple conversations.

Susan Herring in Crystal (2011) has approaches this problem by dividing two parameters or facets which has been adopted from the field of knowledge management. One parameter which is generally applied in the Internet is technological parameters, including :

- Synchronicity : the conditions whether the activity happens in real time (synchronic) or not (asynchronic).

- Granularity : the time when the messages, characters, or line is transmitted by the system.
- Persistence : the period or how long the message will stay on the system after they are received.
- Length : the number of characters allowed by the system in a single message.
- Channels : the multimedia channel involved in the system, such as video, audio, or animated graphics.
- Identity : the identity of the writer of the messages.
- Audience : the person(s) allowed to read the messages, either in public or in private.
- Adaptations : when the system allows filtering, quoting, or modifying the content.
- Format : the appearance of messages on screen.

As a language use in Internet generates new phenomena that affect language in a large scale (Posteguillo, 2002), it considers the importance of length, channels, and the format as a comprehensive linguistic data for language usage and change in the Internet.

The scope of internet linguistics is very wide. Crystal divides it into several units of perspectives of medium: its formal character, its use of sociolinguistics, educational and stylistic perspective and also its exploitation. The use of the medium: the stylistic perspective more interests me to relate to this work, Crystal (2005) said that the Internet and its associated technology is

fostering new kinds of creativity through the language, especially in literature. The writing on the Internet, such as blog, shows that there are many “naked” forms on the internet appear. “Naked” means the written text is presented without the interference of the proof-readers, copy-editors, sub-editors and others who take our written expression and standardize it. Crystal (2004) also states that applied internet linguistics gives attention to improve the relevance and coherence of results in several online areas such as document classification, search, contextual advertising and e-commerce.

2.3. Advertisement Language Theory

Language has a powerful influence over people and their behavior. This is especially true in the fields of marketing and advertising. The choice of language to convey specific messages with the intention of influencing people is vital (Goddard, 1998). Visual content and design in advertising have a very great impact on consumers, but it is the language that helps people to identify a product and remember it. Goddard (1998) conveys that advertisements are forms of discourse which make a powerful contribution to how we construct our identities. Advertisements have longstanding a cumulative effect which combines to form a body of messages about the culture that also produced them.

Advertisement comes from a Latin root “advertere” means “to turn towards” (Goddard, 1998). Advertisement is any public notice, as a printed display in newspaper, short film on television and announcement on radio designed to sell goods, publicize an event, etc. (Collins, 2015). Goddard (1998)

says it is a form of discourse around us which has a powerful contribution to how we construct our identities. Advertisement is not only about the commercial promotion of branded product, but also including the idea of texts to improve the image of a group, individual or even an organization. Some advertisements have a function to directly persuade people to buy their products, another has free sampling to induce purchase, and also there are infomercials, which look like a program but selling the products (Peng, 2015).

As Goddard (1998) says, advertisement is an attention-seeking devices, it is undoubtedly that when we saw an advertisement, it will capture our attention and make us focus on them. The advertisements are not only for commercial promotion of branded products, but also for warning, travel sign, idea, or might be messages. Literary, advertisements are simple texts which operate on a single level, involving complex notions of audience to convey the message code and understand different relationship (Goddard, 1998). When reporting news items, marketing and advertising, we have to consider the emotive power of the words we use, including what and how to communicate. The language of advertising is, of course, normally very positive and emphasizes why one product stands out in comparison to another. Advertising language may not always be "correct" language in the normal sense. As the effect of language, it must be filled with entertaining the readers, has memorability effect, ambivalence, touchstone, and identity construction (Peng, 2015).

Behind the advertisements, there is a copywriter who should make their texts capture viewers' attention. There is a language and paralanguage in an

advertisement. Language is how message are constructed by the text (verbal or non verbal) while paralanguage is an aspect of communication that surround and support our verbal language (Goddard, 1998). In her study, Goddard (1998) states that written advertisements have to compete with other texts in their richly literate cultures in order to shout us from the page. Product manufactures would not invest in advertisements if the text did not work well (Goddard, 1998). A good text requires the readers to interact with them, in this case is the advertising. Thus, sometimes it can be very tough and complex process. The advertisers should make as short text as possible but have to gain as many as possible readers' understanding. It is because the language can construct various messages on readers' mind (Goddard, 1998).

Another attention-seeking point from an advertisement is the startling *image*. Sometimes they reveal a culture's prevailing ideologies to get accepted. As advertisements sometimes want to shock reader to make their messages salient, women have been used as sexual commodities for many years in selling any products than male bodies (Goddard, 1998). Second, *verbal text* or verbal language can be supporting particular qualities. It includes the type and the size of the text characters. Thirdly, *layout* such as the clear space, symmetry and smoothness of the shape created.

In the study of Goddard (1998), there are various terms to address a writer of advertisement and reader, e.g. sender and receiver; producer and consumer; and addresser and addressee. In advertising text, the real writer are the copywriters and artists who work on the advertising creative department, they can construct

variety of advert message with different pronouns or points of view that writer has in the story. Thus, it can produce some powerfully different effects for the readers (Goddard, 1998). Goddard also states that:

They must use our commonly shared resources of language in ways that affect us and mean something to us (1998:4).

2.4. Multimodality Theory

Halliday in Wilcock (2001) developed a fundamental theory about functions of language into three broad metafunction: ideational, interpersonal and textual. Each of them is concerned differently about meaning of clauses. The ideational metafunction is about the natural world including our consciousness and is concerned with clauses as *representations*. The interpersonal metafunction is about social world, between speakers and hearers which is concerned with clauses as *exchanges*. Thus, the textual metafunction is about the verbal world, and is concerned with clauses as *messages*. These three metafunctions are closely interconnected but still independent in defining each of them (Wilcock, 2001). The notion of metafunction serves as a full system of semiotic modes in several representational and communicational requirements in multimodality study.

Multimodality is a theory by Gunther Kress, first known as “multimodal” in 1902, this theory take a look at many different modes that people use to communicate with each other and express themselves, not just through writing, but also speaking, gesture, gaze and visual forms (which are many modes, such as font choice and color, images, video, and even interaction between them). This theory is an increase in technology tools, and associated access to multimedia

composing software (Kress, Multimodality). Modality is a linguistics form and refers to the truth value of statements about the world (Kress & van Leeuwen, 2006). Since this study also has contacted with the images and more than one code, it has very close relation with the semiotics. Semiotics is a human communication through signs and symbols, from small items such as those seen company logos to larger signs such as clothing and social rituals (Goddard, 1998). Thus, multimodality provides different study of language and visual communication. Barthes in Kress & van Leeuwen (2006) argued that the meaning of images and other semiotic codes (e.g. dress) is always related to and dependent on verbal text. He also mentioned two types of elaboration, first, the verbal text comes first so that the image forms an illustration of it. Secondly, when image comes first, the text forms a more definite and precise statement to “perfect” it.

In commenting the images, all different elements of the picture, such as color, words and framing should be identified. Barthes in Kress & van Leeuwen (2006) states:

Certainly, the image is not the reality but at least it is its perfect analogon and it is exactly this analogical perfection which, to commonsense, defines the photograph. Thus can be seen the special status of the photographic image: it is a message without a code.

(Barthes, 1977)

In one developmental study (Kress & van Leeuwen, 2006), the uses between color also affect the modality. The more color is reduced, the lower the modality. Beside the color, *composition* also has interactive meanings of the image through three interrelated systems;

1. *Information Value*. The placements or zones of the image: left, right, bottom, top, center and margin.
2. *Salience*. The elements to attract viewers' attention: participants, size, foreground, background, relative size, contrast in tonal value (or color), sharpness, etc.
3. *Framing*. Line elements in framing the image: disconnect or connect with the image, dividing or actual lines.

Finally, three things emphasized by Kress & van Leeuwen (2006) include the image or the painting itself, how a balance composition build a such a strong sense of a picture; the word written around the image in explaining more and tell the readers more about the "message"; and the shapes between left and right and its color difference in framing the whole "message".

2.5. Theoretical Framework

This subsection presents several theoretical frameworks and their applications in the analysis of keyword in Indonesia, Malaysia, U.K. and U.S. Muslim shop's description. The approaches divided into two categories: the corpus linguistic approach to seek the most the commonly used words on The Muslim fashion shops in Indonesian, Malaysian, the U.K. and the U.S. on their shop's description, and the multimodality analysis to know the comparisons of the product in Indonesia, Malaysia, U.K. and U.S. Muslim Fashion Shops. The subsection begins with corpus linguistics approach and concludes with the multimodality approach.

CHAPTER III

METHODOLOGY

3.1. Research Method

Since this study deals with numeric and descriptive data, the researcher used mixed method including qualitative and quantitative approaches to analyze the data. According to Dornyei (2007), mixed method is a study which involves the collection or analysis of both quantitative and qualitative data in a single study with some attempts to integrate the two approaches at one or more stages of the research proses. Quantitative plays role in a “meaning in numbers” or “meaning in the general” strategy, and Qualitative emphasizes in-depth understanding of the “meaning in particular” (Dornyei, 2007). Dornyei (2007) states, Quantitative method is a predetermined numerical category system which uses large samples to relieve any individual feature in relying on the formalized system of statistics. On the other hand, qualitative method is emergent and flexible verbal coding which focuses on the unique meaning carried by individual organism. This research involves combination of qualitative and quantitative research either at the data collection or at the analysis level.

The used of mixed method approach is because both qualitative and quantitative have roles to play in theorizing in this research. The quantitative part is the computerized step in calculating the frequency of the data which appears by a selecting computer program embedded in a corpus tool. Some numeric information will be shown in the computer program, including the rank and the

frequency of the data, which should be interpreted further. The qualitative approach is used to interpret corpus data and identify the modality of the data in multimodality analysis. As a consequence, the mixed method approach is an appropriate way to collect the data statistically and comprehensively and analyze the keywords, with its frequency and variety, in shops' product description in Indonesia, Malaysia, the U.K. and U.S..

3.2. Location, Population and Sample

3.2.1. Location

Data of this research were taken from online websites in four countries, i.e. Indonesia, Malaysia, the U.K., and U.S.

3.2.2. Population

The total population of online shop in those countries is 276 shops. Data gathered from each country are approximately as follows, Indonesia has 145 shops, Malaysia has 69 shops, the U.K. has 32 shops, and the U.S. has approximately 30 shops.

3.2.3. Sample

Sample of data taken by using purposive sampling technique. The researcher is using purposive sampling as tools to collecting the data. Purposive sampling is a non probability sampling technique, which is also known as judgemental, selective or subjective sampling (Lund Research,Ltd, 2012).

Purposive sampling is based on the judgement of the researcher when selecting the units to be studied (Lund Research,Ltd, 2012).

There are some criterias and steps taken in collecting the data as well as by the researcher prior knowledge. The criteria are as follows:

1. The websites sell Muslim products (it can be clothes and accessories),
2. The websites which sell Muslim products, thus, Muslim fashion shops, are from Indonesia, Malaysia, U.K. and U.S. and have mailing address in these countries as a specification,
3. There must be “About Us” bar. The function is to look for shop’s description in each shop. The shop’s decription must be written in English with the minimum of fifteen words.
4. The shop must be updated and active at least by December, 2015.
5. The shop has the front page banner to analyze.

Data gathered from each country were approximately as follows, Indonesia had 145 shops, Malaysia had 69 shops, the U.K. had 32 shops, and the U.S. has approximately 30 shops. The total number of accessible shops’ websites found on Google search results was 276. To fulfill the criteria above, the researcher selected only 32 shops which included 8 shops from each of these four countries. The data confirmed that the total number of words in this corpus was 1,634 for “Indonesia corpus”, 1,437 for “Malaysia corpus”, 1,918 for “U.K. corpus” and 2,627 for “U.S. corpus”.

In taking 32 samples, there was a rule of thumb in conducting statistical research with 30 of samples which has originated with William Gosset. Gosset

(1908) in Kufs (2010) (Kufs, 2010) concluded, *“with samples of 30 ... the mean value [of the correlation coefficient] approaches the real value [of the population] comparatively rapidly,”*(page 309).

3.3. Technique of Data Collection

In collecting the data, the researcher took several steps. The whole data were taken from the Internet as well as the main websites. These steps were important to lead the researcher collect the data precisely as needed. The data were taken with internet access and recorded by using computer application. There were some criteria and steps taken in collecting the data as well as by the researcher prior knowledge.

In searching the data, the researcher followed the criteria as follows. The shop must be an online shop established in these four countries, must sell a variety of Muslim stuffs (in this case the researcher tried to take a look at only shops that specialize in selling hijab/ /scarf/veil, jilbab/hijab, abayas, jubas, set of clothes such as Muslims' top and bottom as well, and hijab accessories). The websites must be official websites of original display brand which has front page-banner. They must be updated at least by December 2015 and has the shops' description of minimum fifteen words.

The steps for conducting the research are as follows: First, the researcher opened www.google.com, and put the keywords “Muslim Fashion shop” based on the country, e.g. “UK Muslim fashion shop”. In case of Indonesian Muslim shops, almost all shops have their official websites nowadays. It shows a quite big

difference with two years ago when only a few of the shop owners use website as their shops' promotion. Back then, most of them used the benefit of free social media such as Facebook and Twitter to promote their products (Pristian, 2013). After getting the websites' URLs, the researcher visited them and easily took the word data in "About Us" bar and the appropriate banner picture from the front-page of the website in every website found.

Based on the criteria which were previously set, the researcher was storing the eight shops which came on the top of the search results for each country. Finally, the researcher has HijUp, Ria Miranda, Dian Pelangi, Tuneeca, Shafira, Zaskia Sungkar Hijab, Lady Muslima and Jenahara for "Indonesia Muslim fashion shops"; Zolace, Zawara, Jelita Sara, Uswah, Muslimah Clothing, Poplook, Mimpikita, and Hajaba for "Malaysia Muslim fashion shops"; Muslim base, Shukr, Saif, Inayah Collection, Black Orchids, AAB, Modesty Lounge, and Arabian Nites for "UK Muslim fashion shops"; and lastly, Artizara, East Essence, Haute Hijab, Avow, Islamic Design House, HFH, Hijabican and Kabayare fashion for "USA Muslim fashion shops".

In selecting the shops, the researcher tried to look at the main banner and the shop's description in each website. Some shops were eliminated because they only have shop's description but do not have the main banner to promote their products.

3.4. Technique of Data Analysis

In analyzing the Corpus data, the researcher tried to analyze the raw data without any change. There is no data changed as they are taken from the source. In this study, the entire data are taken from websites with a computer. The data are from the shops' descriptions available on the 'About Us' page on each website of Muslim fashion shops in Indonesia, Malaysia, the U.K., and the U.S. The corpus consists of the descriptions of these shops. In this case, the corpus can further be divided into four sub corpora, Indonesia corpus, Malaysia corpus, U.K. corpus, and U.S. corpus.

The researcher copied and pasted the data needed into Microsoft Word in a separate column and file, re-read the data properly, numbered the data and selected the appropriate data input. After saving the files into .txt format, the researcher then labelled the data in a thesis' file with tag "data Indonesia", "data Malaysia", "data U.K." and "data U.S." After the files are saved in plain text or .txt format, the researcher analyzed them using *Antconc 3.4.3w* software to find out the most frequent words used in each country.

In a Multimodality part, the data were taken from the websites. They were from the front images of websites or main banner on websites of Muslim fashion shops in Indonesia, Malaysia, the U.K., and the U.S. Each images were cropped as needed, and divided into sub data, i.e. Indonesia image, Malaysia image, U.K. image, and U.S. image.

There are two kinds of analysis process in conducting this research. In analyzing the corpus linguistics data, the researcher uses some steps in finding the

results of the data. Firstly, the researcher used *Antconc 3.4.3w* software to classify and calculated the frequency of content words, including noun and verb, automatically by importing the file into the computer program. *Antconc 3.4.3w* software is a freeware taken from www.antlab.sci.waseda.ac.jp/software.html. It is a multiplatform tool for carrying out corpus linguistics research and data-driven learning (Anthony, 2011). The steps are as follows, by clicking Open “data” folder → run *Antconc 3.4.3w* software application → click File → Open File → choose the appropriate file → click file as a pointing file in software → click WordList → start.



Figure 3.1. The Screenshot of AntConc 3.2.4w

Then, the most frequent Wordlist appears, followed by the rank and the frequency. To know the concordance, just click the content word needed, for example in “data Indonesia,” the frequent word was “fashion” then clicked it, the software would show the concordances of “fashion” words properly as a qualitative approach. After that, when the word “fashion” was clicked in concordance column, the software automatically showed from which part of the data these words were taken. To observe the cluster, simply click “Cluster” tab on above part of the software and fill “fashion” in search box → click start, then the cluster words of “fashion” will automatically appear with the details of rank and the frequency as a quantitative approach report.

For Multimodality analysis, the researcher divided the discussion into two sub discussion for each image, Language and Paralanguage. It also used the elements of *Information value* and *Salience* in image. *Information Value* is about the position and the zones of an image while *Salience* focuses on the elements to attract viewers’ attention, such as size, background, color, sharpness, etc (Kress & van Leeuwen, 2006).

CHAPTER IV

DATA ANALYSIS

In this chapter, the explanation of the most frequent content words used in Indonesia, Malaysia, UK, and USA Muslim fashion shops are divided into two parts. The first part is using Corpus as a tool to examine and the second one is Multimodality. The first contains the most frequent content words used in Muslim fashion shops in Indonesia, Malaysia, UK, and USA and other related aspects. The second one consists of the interpretation in reading images or pictures of the front page of websites on those four countries. In the third part, the writer compares the words and the image used among the Muslim fashion shops in Indonesia, Malaysia, UK, and USA. The writer also makes some interpretation related to the comparison of the vocabulary and pictures used in those four countries.

4.1. High Frequency Words in the Corpus.

4.1.1. High Frequency Nouns in the Four Countries.

This subchapter presents the calculation of nouns used in Indonesia, Malaysia, UK, and USA Muslim fashion shops. The initial calculation was conducted by using wordlist menu at AntConc 3.4.3m 2014 software. This calculation showed Lexeme and frequency which were made by collecting all the nouns used in four countries, choosing and modifying the plural nouns and inflected nouns in one base lexeme, and selecting the top ten nouns used. The

recapitulation is shown in Table 4.1. which presents the Top Ten High Frequency Nouns in each country. The complete list is provided in the attachments.

Table 4.1. High Frequency Nouns in the Four Countries.

| No. | Indonesia | | Malaysia | | UK | | USA | |
|-----|------------|------|----------|------|----------|------|----------|------|
| | Lexeme | Freq | Lexeme | Freq | Lexeme | Freq | Lexeme | Freq |
| 1. | fashion | 32 | fashion | 14 | quality | 12 | clothing | 30 |
| 2. | indonesia | 15 | malaysia | 14 | clothing | 11 | hijab | 26 |
| 3. | product | 13 | cloth | 14 | fashion | 11 | fashion | 20 |
| 4. | tuneeca | 13 | poplook | 9 | yasmin | 10 | design | 18 |
| 5. | riamiranda | 11 | line | 8 | modesty | 10 | customer | 15 |
| 6. | jenahara | 10 | muslimah | 8 | aab | 9 | women | 14 |
| 7. | women | 10 | women | 8 | fabric | 9 | artizara | 10 |
| 8. | brand | 8 | style | 7 | design | 9 | faith | 10 |
| 9. | dian | 8 | hajaba | 6 | women | 9 | love | 9 |
| 10. | muslim | 8 | brand | 5 | shukr | 8 | world | 9 |

As shown in Table 4.1. all four countries share same word “fashion”. However, the highest one was shown in Indonesia and Malaysia data. Fashion is the production and marketing of new styles of clothing and cosmetics (Oxford Dictionary, 2015). On the researcher’s previous research, the word “fashion” in Indonesia Muslim Fashion shops occupies the highest frequency, and still remain the first until now with a significant amount of use (Pristian, 2013).

As in Indonesia, it has a fashion community called APPMI (Indonesian Fashion Designer Association) which holds annual Fashion Tendance. This community invites all designers all around Indonesia to participate in this event. As APPMI facilitates all the designers, they show many varieties of fashion especially in Muslim fashion industries. The popularity of Indonesian Muslim fashion is not only due to Indonesia as the largest Muslim population in the world but also due to the total of Muslim designers who become excessively well-

known and more creative in innovation (Wawa & Kompas, 2012). Islamic fashion in Indonesia reaches \$1.5 billion industry. Furthermore, the Indonesian Government has announced plans to export Indonesian Muslim fashion products accross Asia and Europe. By the year 2020, Indonesia intends to become the capital of Islamic fashion in the world (Fujita, 2015). While in Malaysia, it also has MODA (Malaysian Official Designer's Association) which represents the interest of fashion designers. The main concern of this association is development and growth of fashion industry. Thus, fashion seems to be the main point of Indonesian and Malaysian products, meaning that their products are up to date and have the latest trend which make everyone who wears it become stylish and fashionable.

These are data found about associations related to fashion in UK and USA. UK has UK Fashion and Textile Association (UKFT), while USA has United States Fashion Industry Association (USFIA). Based on the Table 4.1. the data hows the word "fashion" in the third row of UK and USA data. It means that term 'fashion' is not as frequently used as it is in Indonesia and Malaysia. Further, the researcher found that Malaysia is one of the countries where the Muslim fashion industry fast develops Furthermore, Indonesia has an Islamic Fashion consortium whose chairwoman hopes to establish Indonesia as a global center for Islamic fashion (Ifash, 2015). Fashion Association in Indonesia and Malaysia consist more Muslim designers than in UK and USA. Therefore, ,data about Muslim fashion shops in the UK and USA showed that, the term "fashion" did not appear as common as in Indonesia and Malaysia data.

We can also see in Table 4.1. that the country names are shown in second row at shops in Indonesia and Malaysia. This may imply that Indonesia and Malaysia found it important to focus on labelling the location of their shops, promoting their countries and showing the country of origin. According to Hornikx et al., (2007) in Roozen & Raedts (2013), there is a Country-of-origin effect theory which discusses if consumers associate a product with its country of origin, it can make an advertisement more effective. Nash-Hoff (2013) added that it is important to know where products are made and manufactured, it could impact consumers to change their mind in expressing greater interest in buying products even if they cost more.

The citation of the country-of-origin in advertisement plays an important role in consumers' buying behaviour (Elliot & Cameron, 1994 in Roozen & Raedts, 2013). In other word, labelling a specific country to certain products has always been a powerful sign and marker of quality (BOF, 2015).

| | |
|---|---|
| for the look. We love the way | Indonesia public figure like Nidyawati, Dian Sastro |
| renewing as our inspiration of truly inspiring | Indonesia women and their our positioning. Our vis |
| Our vision is to be the best | Indonesia muslim fashion company and accepted in T |
| selling products ever. Many fashion shows in | Indonesia Fashion Week, Jakarta Islamic Fashion We |
| nesia Fashion Week, Jakarta Islamic Fashion Week, | Indonesia Islamic Fashion Fair, Wanita Wirausaha M |
| our products in our store all over | Indonesia and Johor Bahru Malaysia plus through on |
| ss and joy wearing riamiranda! Love, riamiranda | Indonesia Muslim Fashion Designer 3. Dian Pelang |
| desire to promote the traditional outfits of | Indonesia and specializes in the field of Muslim fa |
| mpay with 24 showrooms in 15 major cities across | Indonesia. With more than 30.000 active members spr |
| has already exist in several cities in | Indonesia and in some neighboring countries, "I wa |

Figure 4.1. "indonesia" word's Concordance in the Indonesia corpus.

According to Figure 4.1. about “Indonesia” words, the concordance shows the word “Indonesia” is used to explain about Indonesian women, Indonesian public figures, and Indonesian Muslim Fashion designers. In a brand of a fashion product, it is important to engage some public figures or famous people to capture the ideology of “glamour” (Peng, 2015). Agrawal & Kamakura (1995) also state that the name of celebrity in a product can influence consumer’s attitudes and intentions to purchase the product. The public figure names or pictures usually inspire buyers to purchase the products. Here, the public figures shown are Widyawati and Dian Sastowardoyo. Both of them are famous celebrities in Indonesia, who represent characters of beautiful, feminine and independent women.

As shown from the concordance, a Muslim fashion designer also takes attention in Indonesia Muslim Fashion. Ria Miranda, as shown in the Figure 4.1., tried to introduce herself as a designer of her own brand. Ria Miranda is Muslim designer in Indonesia who is famous with her creative pastel fashion designs in ultra feminine and elegant aura of women (Wardah, 2013).

As the concordance shows above, the product of Muslim fashion shops in Indonesia is mainly intended for Indonesia women buyers. Women love clothes, cosmetics, jewellery. They are obsessed with style and fashion (Sawchuk, 2007). Women have a lot of control and tremendous influence over total of costumers’ spending (Huddleston & Minahan, 2011). Moreover, women nowadays are better educated and have more financial power, These factors encourage them to be able to make their own decisions to do shopping. Huddleston & Minahan (2011) also

mentioned that when women do shopping, they have a great time even if they did not buy a thing, because shopping for a women is about leisure, creativity, pleasure and independence (Huddleston & Minahan, 2011).

Beside the people, the word “Indonesia” is also associated with events that are related to fashion conducted in Indonesia, such as: Indonesia Fashion Week, Jakarta Islamic Fashion week, Indonesia Muslim Fashion Week, Indonesia Muslim Fashion Week and Indonesia Islamic Fashion Fair. Starting from 2010, Indonesia often holds Muslim fashion events in nearly all big cities in each province. Numerous Indonesian designers always participate on the stage. One of popular events is Indonesia Islamic Fashion Fair which is organized by Indonesia Islamic Fashion Consortium (IIFC). It is a collective of Indonesian fashion designers, industry associations, government agencies, media and other fashion-related entities whose mutual purpose is to develop potential of Indonesia’s modest fashion industry (Fitriati, 2013). Those events aim at promoting various unique styles of Muslim fashion in Indonesia to the world.

The last concordance data on Figure 4.1.is related to location of shops throughout Indonesia and neighbouring countries. It is important to choose and share the location of shops for their customers. It helps the customers to get to know about the products easily by choosing the strategic places to open their branch. Yeung & Tung (1996) state that one of the eleven factors to achieve succesful bussiness is choosing the right business location.

1. Zalace Founded in a beautiful country called Malaysia, Zalace is a brand that has been
 fashion. It have a strong presence in Malaysia and Singapore and offer free express ship
 Singapore and offer free express shipping within Malaysia, Singapore, Brunei and Indonesia, we sell
 distribute and sell through various networks in Malaysia, Africa and the Middle East. Our activities
 FESTIVAL (MFF) 2008 October 2008 in Kuala Lumpur (Malaysia) 2008 May 2008 in Jakarta (Indonesia) 2008
 in (Indonesia) 2008 October 2008 in Kuala Lumpur (Malaysia) 2008 May 2008 in Jakarta (Indonesia) 2008
 in (Indonesia) 2008 November 2008 in Kuala Lumpur (Malaysia) 2008 May 2008 in Singapore (Singapore) 2008
 in (Indonesia) 2008 October 2008 in Kuala Lumpur (Malaysia) 2. STYLO GRAND PRIX 2008 3. MALAYSIA 20
 in Kuala Lumpur (Malaysia) 2. STYLO GRAND PRIX 2008 3. MALAYSIA INTERNATIONAL FASHION FESTIVAL (MFF) 2008
 MALAYSIA INTERNATIONAL FASHION FESTIVAL (MFF) 2008 3. MALAYSIA ART, MUSIC & FASHION FESTIVAL GRAND 2008

Figure 4.2. “malaysia” word’s Concordance in the Malaysia corpus.

The origin of products as shown in Figure 4.2. is very important as the promotion of the country before customer purchase. Many people also consider purchasing the brand name and its origin rather than the function of the brand. White and Cundiff (1978) in Nes & Bilkey (2014) said that country-of-origin is important for the quality evaluation of industrial buyers. As a Muslim country, the existence of country on labels and shops’ description will ensure customers who look for exclusive Muslim fashion clothing which is suitable with the latest trend in Malaysia. The concordance data also showed several countries where the customers can find their products such as: Africa, Middle East, Singapore and Brunei. As Malaysia Muslim fashion online shops also mentioned events held in their country from year to year, they want to promote and show their capability in Muslim fashion industry always improve year by year.

Another unique feature from the data is the use of brand names in the Top Ten most frequent words. This is widely used in Indonesia data. The data in Table 4.1. showed four brand names (tunecca, riamiranda, jenahara, dian) in Indonesia,

two brand names (poplook, hajaba) in Malaysia, two brand names (aab, shukr) in UK, and one brand name (artizara) in USA.

Brand comes from the Old Norse “brandr” meaning to burn (Peng, 2015). Peng (2015) added that brand is a unique identity which influences customers’ decision in purchasing products. Ideal brand names should convey value, expertise and uniqueness of the products sold (Entrepreneur, 2016). Different from other countries which use Arabic words to name their brands, In Indonesia, the brand usually use names of people or owners or designers, such as: Jenahara, Dian Pelangi, and Ria Miranda. Nanida Jenahara Nasution was born from a senior celebrity and a designer’s mother, Ida Royani. Jenahara is Indonesian famous designer who is well-known for her bold, monochrome and black domination design (Susilawati & Hapsari, 2013). Ria Miranda or Indria Miranda is one Muslim designer who influences numerous Muslim fashion shops development in Indonesia. The characteristics of her designs are shabby chic, warm pastel color, feminine flower and girly style which are famous in young Islamic women in Indonesia (Marwila, 2015). The fashion designer Dian Pelangi is the most famous of all Indonesian young Muslim designers in the world. Her famous designs are made of billowy chiffon and silk cloth color-splashed in the literal sense with punchy tie-dyes. In Indonesia tradition, her design is known as *jumputan*. The cloth is created using a resist-dyeing technique (Cooper, 2013). Dian Pelangi is the one and only Indonesian who was selected as the 500 influencer people on BOF (Business of Fashion), a place for professional in a global fashion industry (BOF, 2016). She is an Indonesian designer, digital

influencer, and famous writer in Indonesia. She influences a broad demographic with her modern Muslim brand with a youthful, vibrant, playful spin; bold prints; and fusion of traditional and western silhouettes (BOF, 2016). BOF also mentioned that she is one of Indonesian Muslim designers who is successfully held her own fashion shows in Britain, France, Germany, Holland, Australia, Dubai, Egypt, Kuwait and Jordan.

In collaboration with Ria Miranda and Jenahara, Dian Pelangi also established Hijabers Community in Indonesia which gather Indonesian Muslim women to discuss and share about Islamic teaching and Muslim fashion in Indonesia.

From fashion to Islamic studies, from hijab style to learning Islam, anything that will make us a better muslimah insyaAllah. And it is hoped through this community, every muslimah can meet new friends, get to know each other and learn from each other (Hijabers Community, 2010).

It can be unique characteristic of Indonesian shops compared to other countries which tend to use Islamic or Arabic names to label their Islamic products. The “brand” is important as a glimpse representative of the “company”. The brand shown in the top ten of the data are “tuneeca”, “ria miranda”, “jenahara”, and “dian”. The word “tuneeca” is a word derived from the Indonesia word “tunik” means short dress, it is a modest clothes usually worn by Muslim women (KBBI, 2016).

While creating the brand’s names, a shop owner has to ensure to make a great first impression from the brand they had chosen (marketingmo.com, 2016). Since the shop’s owners are using websites as their main promotion, they need

eyecatching and easy-to-remember words for the URL. Usually, people consider the word from dictionary or common word related to something to be their brand. For instance “tuneecca” which Indonesians know as “tunik”/ this word is related to Muslim women wear. fact says that more than 220 million domain names registered in the world use over 99,9% of dictionary names (marketingmo.com, 2016). But, using name for the brand is also a good choice, since it came from famous people’s names, such as entertainers or public figures. For example the brand names “riamiranda”, “jenahara”, and “dian” which denoted from the names of public figure, famous model and popular designer.

Many potential customers would be attracted to famous brand’s names products even though they have no idea about the product, they will buy it anyway. This is called as the great first impression (marketingmo.com, 2016). In addition, positive things that emerge from using our own name is if people can remember your name correctly, obviously they can remember your bussiness name and vice versa (Lee, 2016).



Figure 4.3. “hijab” word’s Concordance in the USA corpus.

Next is the word “hijab” which emerged frequently in the USA data. In Oxford Dictionary, (2010), Hijab is a head covering, worn in public by some Muslim women. It is derived from the Arabic word *hajaba* which means 'to veil'. Based on the data, this word is widely used on USA Corpus. In Muslim’s holy book, Al-Qur’an, the term “hijab” occurs seven times and one of them explained and mentioned in relation to women (Tariq-Munir, 2014).

“O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e.screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Of Forgiving, Most Merciful. (Quran 33:59).

Alvi et al. (2003) in Tariq-Munir (2014) explains the verse above is asking all Muslim women to cover their *aurat* (private parts) so they could be distinguished from non-Muslim women. It is mandatory for all Muslim women to cover themselves from strangers and distant relatives with veil or *hijab* (Abdullah,1999 in Hassim 2014).

In the first concordance, the words “haute hijab” come from a brand used in USA Muslim fashion shops. Haute is fashionably elegant or high-class (Oxford Dictionary, 2016). Haute comes from France word, means “high” and it pronounced as *hote*. Related to next concordance, USA products need to promote hijab-friendly use for Muslim women’s daily activity in the USA. Haute hijab is known as high quality, stylish and high fashion products.

The next concordance, showed about “*wearing hijab in the west is not always easy*”, “*struggling with hijab support program*”, “*want to help you make a great hijab day*”, “*an American Muslim woman who wears hijab who chooses to*

embrace her culture”, and *“without compromising her faith”*. Based on those contexts of the word, it might be unusual and hard to find Muslim women wearing Hijab and Muslim apparel in the USA. And the Muslim fashion shops in this country would like to help them to show their identity. Tariq-Munir (2014) also mentioned that Hijab is important for Muslim women in America to recognize themselves as a part of their religion. In other words, it is important for Muslim women in USA to wear hijab to become parts of both worlds: their Muslim faith and their country, the USA (Williams and Vashi, 2007 in Tariq-Munir, 2014).

Muslim women in USA also found hijab as a “liberating” and “empowering” experience that helped them construct their own identity and declare that they are Muslims in the society they live in (Gurbuz and Gurbuz-Kucuksari 2009 in Tariq-Munir, 2014). We can imply from the last concordances show *“hijab doesn’t oppress a woman”*, and *“hijab doesn’t define her”*. Abdo (2004), Droogsma (2007), and Furseth (2011) also add that for some women, their Muslim identity is more important than their ethnic identity, hence American Muslim women consider hijab as liberation of their identity.

Muslim women wear the hijab primarily to create a cultural space for themselves, and to negotiate the conflicting values between their Islamic values and those of Christian centered America (Tariq-Munir,2014:13).

Hijab for American Muslim women are a faith that it can liberate them from America’s standard of beauty culture, the objectifying male gaze, and forces others to focus on their personalities rather than their sexuality (Bartkowski and Read, 2003, Alvi et al., 2003, Bullock, 2002 in Tariq-Munir, 2014). As a freedom and liberate country, Hijab is important choice for American Muslim women to

their entities and existences. Tariq-Munir (2014) also emphasizes that the decision of American Muslim women to wear hijab is a Muslim form of feminism that rejects the objectification of women as sexual objects.

The next nouns words which comparable are the word “muslim” in Indonesia, and “muslimah” in Malaysia. All countries are selling the same line of Islamic clothing, but in the Top Ten Nouns, only Indonesia and Malaysia who show the word of “muslim” and “muslimah” on their shops’s descriptions. It might because Indonesia and Malaysia are the countries with the biggest Muslim population. Malaysia is even using most of Islamic rules into their government.

According to Figure 4.4. “muslim” word’s Concordance in the Indonesia corpus, the term of “muslim” in Indonesia is dominated with the collocation of “fashion”. Here, the Indonesian writer tries to tell the readers that the shops in Indonesia are not merely creating and selling an outfit for one gender, but in general, Muslim. The context of “muslim” can be translated as a general follower of the religion of Islam, it can be man or a woman (Oxford Dictionary, 2015). Meanwhile, “muslimah” means a Muslim women.



Figure 4.4. “muslim” word’s Concordance in the Indonesia corpus.

Indonesia is currently the country with the world's single largest Muslim population and has developed very rapidly in the Muslim fashion sales. The data of Muslim Population in Indonesia shows that the estimated Muslim population of Indonesia is 205 million, which is 88% of the total population in Indonesia and makes up 13% of the total world Muslim population per 2011 (PEWResearchCenter, 2010). As cited in Nef-Saluz (2007), in the late 1970s, as a large Muslim population country, Frederick (1982) states that the first Muslim boutiques started to open since Islam become more popular in Indonesia. The term used is "Muslim" boutiques, means a shop that is created to all Muslim men and women.

Fujita (2015) also adds that because of the popularity of Hijab fashion and the high demand of Muslim clothing recently in Indonesia, many non-Muslim designers also take a part in the Muslim fashion industry. Here, she mentions that Itang Yunasz has become Muslim designer and produces Muslim men and women apparels. It implies that shops in Indonesian try to make products for all Muslim in general (men and women) by using the term "muslim", instead of using the term "muslim and muslimah".



Figure 4.5. "muslimah" word's Concordance in the Malaysia corpus.

As a country that makes Islam as its official religion, it is very common things to see majority of Malaysian women wearing Hijab in public places. In

Malaysia, hijab is not really compulsory despite the implementation of *shariah* laws (Hassim, 2014). Rosly's (2010) research in Hassim (2014) about the parameters of *shariah*, "*shariah*" is defined as principles that make permissible values of right and prohibitions in Islam. Islam is the state religion in Malaysia and only Muslims can be Malays (Muzaffar, 1987). In Malaysian government, they recognize sharia as a law of the land and states to implement. The rapid of Islamic attire in Malaysia has a significant segment of the Muslim women population in urban areas. About 60 to 70 per cent of all adult Muslim females wear such apparels (Muzaffar, 1987).

In the early 1970, when the first signs of Islamic consciousness grew, the Government decided to introduce azan, the call to prayer in radio and television around the country (Muzaffar, 1987). After the massive Islamic signs by the government, the practice of covering *aurat* was made familiar to the Malaysian public through the introduction of the *Muslimah* couture in the 1980s and *Busana Muslimah* was coined together with the struggles of the *Muslimah* popular style, including *jubah* (a long loose maxi dress), socks, and wrist cover, to be accepted in a fast-moving modern society (Hassim, 2014). Since then, the term of *Muslimah* is widely used in Malaysia. In addition to business side, below is the statement of Hassim (2014) that proves the term "*muslimah*" is among the most frequent word used in Malaysia:

Nevertheless, the embodiment of the cosmopolitan Muslimah is fast growing into a force to be reckoned with amidst the transactional flows of Islamic globalization. Young (cited in Potts, 2009: 10-11) stated that 50% of the world's 1.6 billion Muslim women are turning to Islamic clothing which can be extrapolated to a potential USD 96 billion global market. (2014:84).

As shown in Table 4.1. there is a “yasmin” word comes up in a high frequency. It states ten times and close with the word “fashion”. It is interesting that after the researcher looking into the data and found that “yasmin” is a name of the owner and the designer, but they do not make it as their brand names eventhough they mentioned it ten times on their shop’s description.

The word “quality” mentioned in UK data in the Table 4.1., it is related to mentioning the owner or designer’s name as it affected the quality of the products. They mentioned that *she was graduating with degrees from the prestigious Chelsea College of Arts and London School of Fashion* which is a popular mode school in UK. And before “yasmin” created her shop named Arabian Nights, she had been working in some famous fashion houses such as *Paul Smith; Frank Usher; Giorgio Armani and Monsoon;* and enhanced her product development by working *with Selfridges, Harvey Nichols, and Army & Navy*. By mentioning the famous names, it implies to the readers that she cannot be considered a new comer in the fashion and apparel maker world. She must be already a master in sewing, designing, and creating such a high quality and unique taste of fashion.

In branding, it is okay for using own name to put in shop’s description as Yasmin’s. It identifies with the business we have, and shows that we are proud to be the main person in delivering the products (Rudkins, 2014). Using own name also make easier networking and more powerful because as we introduce our name, we can also introduce our products characteristics, as “Hello, I’m George Arman. I’m a tailor of high quality suits” (Rudkins, 2014). By knowing our name

and our background, they will know what we do.



Figure 4.6. “faith” word’s Concordance in the USA corpus.

The last Noun word that different with the other countries is “faith” in USA data. As the researcher has mentioned above that Muslim women in America finds it important to show their Muslim identity rather than their ethnic identity. From the Figure 4.5. we can see that the word “faith” which is a kind of slogan that always mentioned on their shop’s description to emphasize their commitment to religion, and how the can add their faith into their fashion.

In conclusion, from the Table 4.1. about High Frequency Nouns used in four Countries above, we can conclude that all The Muslim Fashion Shops focus on the clothing design and fashion of their product. Fashion is main point that all countries focus on. Second point is all countries put the name of the brand in their highest frequent Nouns used, and uniquely Indonesia is the only one country that uses the name of the owner or designer as the official brand name. Indonesia and Malaysia have the words “muslim” and “muslimah” for referring their customers as they are claimed as a Muslim largest population countries, but UK and USA tend to use “women” as a selling negotiate since Muslim in those countries are still submissive. That is why their targeted customers are not only Muslim but also for Non- Muslim customer.

4.1.2. High Frequency Verbs in the Four Countries.

This subchapter shows the calculation of the Verbs used in Indonesia, Malaysia, UK, and USA Muslim fashion shops. As a previous subchapter, this calculation is done by using the wordlist menu at AntConc 3.4.3m 2014 software. The researcher collects all the verbs from those four countries and identifies them by their collocation. Then the researcher selects the top ten verbs used in each country. The recapitulation is shown in Table 4.2. which presents the Top Ten High Frequency Verbs in Indonesia, Malaysia, UK, and USA.

Table 4.2. High Frequency Verbs in the Four Countries.

| No. | Indonesia | | Malaysia | | UK | | USA | |
|-----|-----------|------|----------|------|---------|------|----------|------|
| | Lexeme | Freq | Lexeme | Freq | Lexeme | Freq | Lexeme | Freq |
| 1. | make | 9 | launch | 12 | provide | 9 | find | 14 |
| 2. | create | 7 | wear | 7 | produce | 7 | make | 13 |
| 3. | provide | 6 | make | 5 | mean | 6 | provide | 12 |
| 4. | wear | 5 | choose | 3 | take | 6 | want | 11 |
| 5. | name | 4 | know | 4 | want | 5 | cost | 10 |
| 6. | build | 3 | provide | 4 | create | 4 | believe | 8 |
| 7. | decide | 3 | start | 3 | find | 4 | bring | 5 |
| 8. | find | 3 | able | 2 | give | 4 | do | 5 |
| 9. | give | 3 | engage | 2 | wear | 4 | give | 5 |
| 10. | show | 3 | find | 2 | work | 4 | envision | 4 |

As shown in Table 4.2. all four countries have the word “provide”. The highest one comes from USA.

is Islamic Clothing for women is designed to provide a sense of leveraging technology to create an challenge with better and better to which can live on all sizes. Most companies engaging with customers directly, we're able to understand. In that spirit, we set out to to pioneer and our goal is to consistently . We are a dedicated team that strive to via combination of background and skills helps in a, marketing, and general retailer that aims to provide great value for your money. Our modest top provide the best "value for money" experience will provide complete transparency to our customer. We provide a free return label so they never to provide high-quality, expertly crafted and unique provide modest fashion that celebrates our beautiful provide the broadest range of unique products, so provide a simple and unique fashion statement that providing ultimate customer service with a 30-day + providing an exciting and engaging shopping experi

Figure 4.7. “provide” word’s Concordance in the USA corpus.

The first and second concordance of “provide” in USA are “great value for money” and “best value for money”. Okechuku (1994) mentioned that when customer asked how important it was to purchase apparel “made in the USA”, 59 percent of the respondents reported that it was “very important” or “somewhat important”. USA Muslim fashion shops are really make intention of what people pay is what people get. Goeben in Wee (2013) add that made in USA is known for one thing, that is quality. He also adds that the product made in USA is not merely about the cheapest product, but the high quality product. USA shops offers more about modest, unique, high quality, and trendiest fashion products. Not only the quality of the product, on the concordance they show us how the maintain high quality services for their customer to get exciting and engaging shopping experiences.

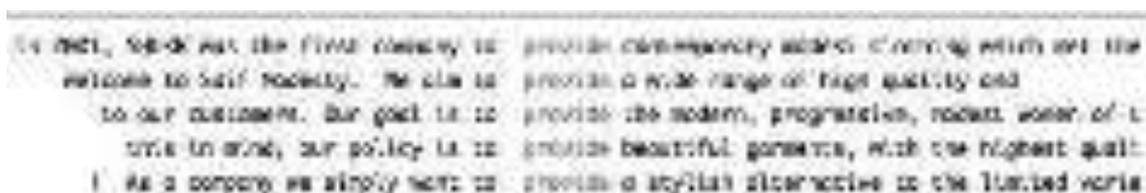


Figure 4.8. “provide” word’s Concordance in the UK corpus.

The second highest used of the word “provide” comes from UK data. In UK Muslim Fashion shops, besides in giving intention to contemporary high quality, beautiful and stylish outfit, the designers’ intention is to make Islamic apparel which shows modesty of Islam. In British, a famous convert-Muslim model Hana Tajima also promote, what she called, a right balance to discover the beauty of the modesty in a fashion clothing (Lewis, 2013). In a west country,

Muslim are trying to convinced to liberating qualities of their hijabs, some added that it is also one of some ways to control of women's bodies. In providing a modest clothes, Muslim in UK believes it as a way to show a liberation of their religion and identity to their country.

Figure 4.9. “provide” word’s Concordance in the Indonesia corpus.

In Indonesia corpus, the Muslim fashion shops intention is different. They are focus on a wide selection of a ready to wear Muslim women products with feminine look, simple apparel as a new alternative for all modern women to exploring politeness clothing. By the concordances on Figure 4.7., we can imply that people who bought their product can become Modern and up to date to Muslim Fashion line in Indonesia.

Figure 4.10. “provide” word’s Concordance in the Malaysia corpus.

In Malaysia Muslim Fashion shops, the word “provide” mentioned “you”, as they care about their customer need in a fun and fashionable apparels. They have a goal to make wide and extensive Muslim modest clothes to their customers.

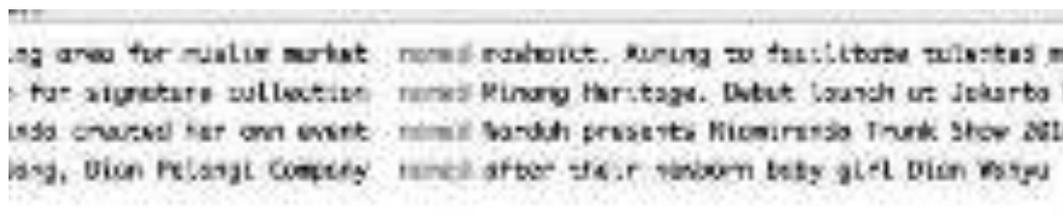


Figure 4.11. “name” word’s Concordance in the Indonesia corpus.

As shown on Figure 4.11. “naming” is very important for Indonesian to promote their product. They put intention about how their name are created, from whose name, and also promote the country heritage as well in “Minang Heritage” term. Indonesia famous for its vary culture which mixed into their fashion. The words “Minang Heritage” is one kind of their way to show the country’s heritage in their fashion line. One of Indonesia designers who creates fashion line with traditional is Dian Pelangi. Dian Pelangi is famous with her desire of traditional outfits Indonesia in the field of Muslim fashion. It is a perfect combination of outstanding old traditional techniques with strong sense of art in fashion (Pelangi, 2016).

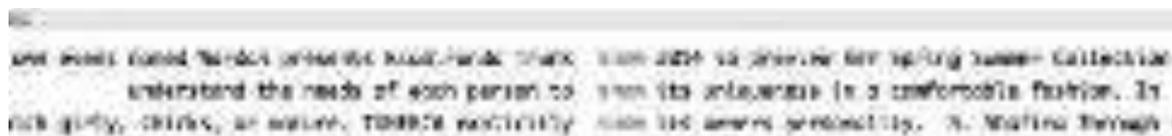


Figure 4.12. “show” word’s Concordance in the Indonesia corpus.

As Indonesian focus on “name, they also focus on how showing their works. Some of the “show” mentioned on Key Word In Context is Riamiranda Trunk Show 2014. Indonesia often held a Muslim fashion event in almost all big cities in each province and many Indonesian designers will always participate on the stage. Many Muslim fashion events collaborates with all Indonesian fashion designers, industry associations, government agencies, media and other fashion-

related entities whose mutual aim is to develop the potential of Indonesia's modest fashion industry (Fitriati, 2013). Those events are aiming to promote the various unique styles of Muslim fashion shops in Indonesia to the world and, it is common for designer to held an individual show to express their creation to their future customers.

The last of concordance data on Figure 4.1. is about the location of the shops throughout Indonesia and neighbouring countries as well. It is important to choose and share the location of the shops for their customer. It helps the customer to get to know about the product easily by choosing the strategic places to open their branch. Yeung & Tung (1996) state that one of the eleven factors to achieve bussiness succes is choosing the right business location.

| | |
|---|--|
| year) The Arizona Islamic Clothing Vision in heads high and celebrate their identity. many more ways than they are different. is the epitome of elegance and "cool". | envision a world where all people hold their heads envision a world where people believe that they or envision a world where Islamic clothing is the epi envision a world where the beauty of Islamic art |
|---|--|

Figure 4.13. "envision" word's Concordance in the USA corpus.

The word "envision" collocates with something related to freedom of identity. It is important for Muslim women in USA wear the hijab to become a part of both worlds, their Muslim faith and their country, USA, (Williams and Vashi, 2007 in Tariq-Munir, 2014). They also see hijab as a "liberating" and "empowering" experience that helps them construct their own identity and to declare that they are Muslim in the society they live in (Gurbuz and Gurbuz-Kucuksari 2009 in Tariq-Munir, 2014).

As mentioned before that Muslim apparel for American Muslim woman is a faith that it can liberate them from America's standard of beauty culture, the

objectifying male gaze, and forces others to focus on their personalities rather than their sexuality (Bartkowski and Read, 2003, Alvi et al., 2003, Bullock, 2002 in Tariq-Munir, 2014).

All four countries commonly have the word related to “providing something” as they are selling certain line of apparels, which in this case are Muslim apparels. They make, launch, create, and produce Muslim fashion based on the characteristic of their country.

4.1.3. High Frequency Adjective in the Four Countries.

This subchapter shows the calculation of the Adjectives used in Indonesia, Malaysia, UK, and USA Muslim fashion shops. As a previous subchapter, this calculation is done by using the wordlist menu at AntConc 3.4.3m 2014 software. It showing the Lexeme and the frequency which made by collecting all the adjective words used in four country, and the researcher select the top ten verbs used in each country. The recapitulation is shown in Table 4.3. which presents the Top Ten High Frequency Verbs in Indonesia, Malaysia, UK, and USA.

Table 4.3. High Frequency Adjective in the Four Countries.

| No. | Indonesia | | Malaysia | | UK | | USA | |
|-----|-------------|------|-------------|------|--------------|------|-----------|------|
| | Lexeme | Freq | Lexeme | Freq | Lexeme | Freq | Lexeme | Freq |
| 1. | best/good | 11 | modest | 13 | islamic | 11 | islamic | 17 |
| 2. | islamic | 6 | online | 9 | modest | 9 | high | 12 |
| 3. | modern | 5 | exclusive | 5 | arabian | 7 | modest | 11 |
| 4. | unique | 4 | affordable | 4 | black | 6 | unique | 10 |
| 5. | chic | 3 | fashionable | 4 | ethical | 5 | free | 6 |
| 6. | elegant | 3 | high | 4 | modern | 5 | great | 5 |
| 7. | new | 3 | islamic | 4 | unique | 5 | modern | 5 |
| 8. | traditional | 3 | modern | 4 | comfort | 4 | beautiful | 4 |
| 9. | exclusive | 2 | elegant | 3 | contemporary | 4 | best | 4 |
| 10. | fashionable | 2 | free | 3 | high | 4 | hard | 4 |

As shown in the Table 4.3, all countries have the word “modern”, the Indonesia, UK, and USA have the same frequency of the lexeme, appear in five times.

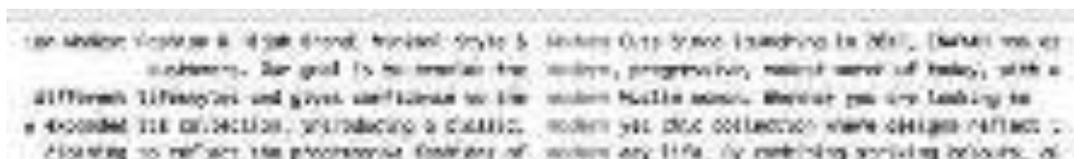


Figure 4.14. “modern” word’s Concordance in the UK corpus.

In UK data, the word “modern” collocate with “*cut*”, “*women*”, “*collection*”, and “*life*”. Islamic fashion is a non-Western world fashion system which still becomes a major topic in the Western countries. Modern Muslim in Britain and cosmopolitan cities in the West are increasingly choosing to express their identity through modern Muslim apparels (Tarlo, 2010). Dress with special and unique cuts of apparel collection will be chosen in order to fulfill the criteria of Muslim, in which the whole body needs to be covered. It is also becomes a sign to fashion, life style, freedom, beauty, modesty and cultural diversity.

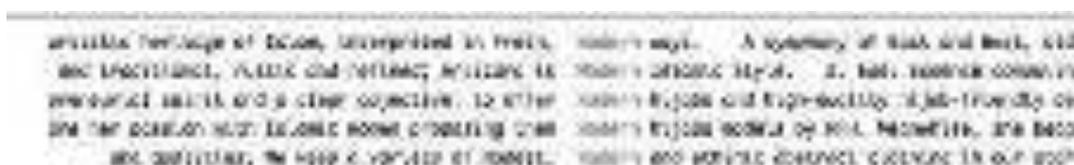


Figure 4.15. “modern” word’s Concordance in the USA corpus.

Whereas, in the USA, the word “modern” is showing the collocation varieties such as “*ways*”, “*Islamic style*”, “*hijab*”, and “*clothing*”. Almost similar for what happened in UK, as non Islamic country, Muslims in USA also choose their modern hijab and Muslim clothing to represent their identities (Goffman, 159 in Tariq-Munir, 2014). Many African Muslim also wear variation

of Islamic fashion hijab style which covers the hair but not the ears and neck area. They believe that Quran just ask them to cover modesty without mention any specific dress or apparel to wear (Karim, 2009 in Tariq-Munir, 2014).

Figure 4.16. “modern” word’s Concordance in the Malaysia corpus.

As a country who claim itself as the Muslim country, Muslim Fashion shops in Malaysia is more sensitive in modern loose design. The word “modern” has collocate with “*Muslimah women*”, “*design sensibility*”, “*interpretation*”, and “*Muslim*”. It may imply that they created kind of modern with the intention that the design can be worn by all Muslimah women in all activities and situations. Commonly, Muslim in Malaysia is following the relation to the religion through their fashion (Fischer, 2008).

The unique feature is, the Indonesia data has the words “*modern*” and “*traditional*”. The words “*modern*” and “*traditional*” are opposite to one and another, but Indonesia can make it together in their data.

Figure 4.17. “modern” word’s Concordance in the Indonesia corpus.

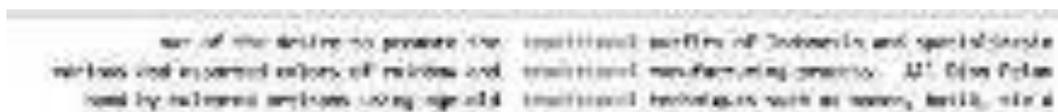


Figure 4.18. “traditional” word’s Concordance in the Indonesia corpus.

The Figure 4.17. is showing that the “modern” word has collocate with “*ethnic colour*”, “*women*”, “*styles and ethnicity*”, “*fashionable*”, and “*personality*”. They have mentioned the word “*ethnic*” twice. In this context, “*ethnic*” means something related to traditional or native heritage. In Indonesia Muslim fashion shops, the designer tends to mix traditional side of Indonesia and modern design to their fashion apparel. For example, the designer Dian Pelangi who has characteristics of the traditional Muslim fashion outfits of Indonesia, is using various colors of rainbow which made by hand using age-old Indonesian traditional techniques, such as batik, tie die, beadwork and woven (Pelangi, 2016). The new creation of fashion style in Indonesia bring together the modern and ethnicity to complete a perfect fashionable personality. Indonesian designer knows how to mix their heritage with the modern fashion nowadays to become the new style of Muslim Fashion in Indonesia.

All the countries have the word “*islamic*” in their data. But after seeing the concordance of each country, we can easily know what they are focusing on.



Figure 4.19. “islamic” word’s Concordance in the UK corpus.

As non Muslim country, it is unique that UK is the country which which most frequently uses the word “islamic”. Many sides of Islamic are discussing in the UK data starting from shopping, products, books, business, financial, clothing, and fashion. UK is not merely discussing about fashion and clothing. Nevertheless, business and financial also shown in the data. Ansari (2002) added that since Islam reached in UK, there is a large proportion of highly skilled Arab and Muslim in professional positions in UK and running their own bussiness. And currently, there are over 5,000 Muslim millionaires in Britain, with liquid assets of more than £3.6 billion.



Figure 4.20. “islamic” word’s Concordance in the USA corpus.

In USA, the word “islamic” collocates with the words “modest”, heritage, clothing, women, art and style. Islam in USA means modest. And Islamic fashion shops in USA have to put the modesty through their style and art of producing Muslim apparels. Muslim women in USA are wearing Muslim clothing without any force, that they use it because they want to as well to feel comfortable enough to wear it herself.

These women find hijab is much more than a piece of cloth covering their hair. It also refers to dressing modestly as described

in the Quran. Translated to today's fashion, that means wearing long sleeved shirts, tops that cover your upper and lower body and clothing that is not too tight or revealing. (Tariq-Munir, 2014)

Figure 4.21. “islamic” word’s Concordance in the Indonesia corpus.

In Indonesia data as seen on Figure 4.17., the word “islamic” collocates with the word “*e-commerce*”, “*fashion designers*”, “*Fashion week*”, “*Fashion Fair*”, “*principles*”, and “*related product*”. In the first concordance, the Indonesia Muslim fashion shop wants to be introduced as the first Muslim online shop in the world which using e-commerce. Commerce is the activity of buying and selling, especially on a large scale (Oxford Dictionary, 2016). Thus, e-commerce is the activity of selling and buying using in an online way. The second concordance is related to “fashion designer”. Fashion designer in a country is really giving a big impact to the fashion development and trend of the country. Moreover, Muchtar in TREDA (2009) says that the designer’s creativity contributes and surely gives a big influence to the women fashion world and the global trade.

On the next concordance, the term “*fashion week*” and “*fashion fair*” as the name of an event also come up. The fashion event in Indonesia held to promote Indonesian Fashion to the world, but also facilitate all designers to show up their works. It is truly giving a lot of positive impact to the development of Indonesian Fashion Business (TREDA, 2009).

The last are “principle” and “related product”. Since the Muslim designers has the principle of Islam, all Indonesian Muslim Fashion Shops not only sell good quality products, but also sell the products in quite cheap and reasonable price to avoid ripping off the money of the buyers. They also try to sell and add more Islamic stuff besides clothing to the customer. So, the customer will find a one-stop shopping-store to fulfill all they needs to Islamic thing.

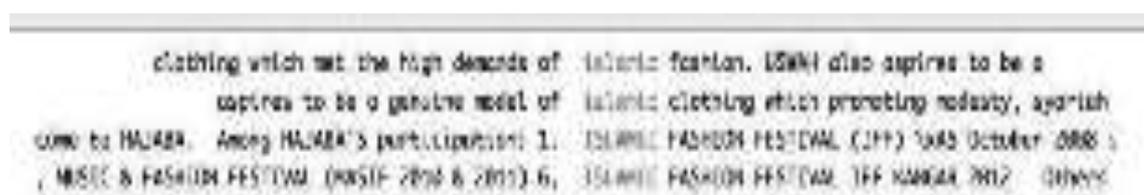


Figure 4.22. “islamic” word’s Concordance in the Malaysia corpus.

In Figure 4.18., the “Islamic” word collocates with “*fashion*”, “*clothing*”, and “*fashion festival*”. Malaysia is also famous with their uniqueness and variety in Muslim fashion apparels. That is why fashion is the highest collocation with the word “Islamic”. As a Muslim country, they also try to provide modest Muslim apparels with their original style.

The “Islamic Fashion Festival” is also mentioned in the Malaysia data. It is an event that is held in Malaysia every year. The purpose of this event is to promote the Muslim Industry and to show that their capability in creating Muslim fashion is getting better every year. The main concern of Malaysian Fashion Association is to support the development and the growth of the fashion industry in Malaysia (MODA, 2016).

Malaysia is well-known as a Muslim country which do not need further explanation that they have “Islamic” feature. That is why Malaysia data has the lowest frequency of the word “islamic”.

own brand. First brand name was Shabby Chic by Howard, she created one store shopping
 own store as business opportunity model. Shabby Chic by Howard was created as Howard's brand
 to. The design has a theme of "chic and elegant" and a touch of edge.

Figure 4.23. “chic” word’s Concordance in the Indonesia corpus.

The term “chic” in Indonesian corpus is commonly used by Muslim fashion shops that want to show the vintage touch. Chic is elegantly and stylishly fashionable (Oxford Dictionary, 2016). Thus Shabby chic means a thing which is characterized by a mixture of old and new, mostly “non-modern” objects and furniture (Dirix, 2014). Also can be the use of old techniques or vintage materials to create modern and fashionable designs (Dempsey, 2013). As discussed before that Indonesia is good in play with modern and traditional, the term “chic” here may imply that the designer still keep the traditional touch on their stylish designs.

of beauty TUBEDA dedicated to provide a new alternative for all modern women with products
 old. SHAFIRA is trying to bring a new wave of style, with "total look" as
 Sangkar Hijab Zaskia Sangkar is not a new comer to the world of entertainment, television

Figure 4.24. “new” word’s Concordance in the Indonesia corpus.

The word “new” in Indonesia data shows some collocations, such as “*alternative*”, “*style*”, and “*comer*”. Related to discussion before about “shabby chic”, the term “new” here is a further explanation of new trends in Indonesia which create a modern and new creation with the usage of old-traditional

techniques and vintage materials onto their fashion. Tuneeca (2013) says that a style that became popular at the moment in Indonesia fashion is Shabby chic which shows the uniqueness in every unique detail of feminine pastel.

...online business by the concept of SOO...
 ...because we have the advantages in prod...
 ...Starting from that point, we also a...
 ...services. Meanwhile, in 2012, Tabu...
 ...started to put an emphasis...
 ...through various operations. T...
 ...specializing in online fashion...

Figure 4.25. “online” word’s Concordance in the Malaysia corpus.

...affordable price ranges. ...
 ...functional & affordable...
 ...At any one time, we have...
 ...functional & affordable are working hard...

Figure 4.26. “affordable” word’s Concordance in the Malaysia corpus.

Different from USA and UK which have the purpose of Islamic fashion is to show their identity. In Indonesia and Malaysia, as the biggest Muslim population country, it is easy to see women in hijab and in Islamic dress. Muslim women who wear Muslim apparels are in high amount, that is why, the variation of clothing in both design and selling must be become different from one to another. Indonesia emphasizes in best traditional, elegant and modern mixing design, while in Malaysia as a country that applied Islamic regulation in almost all aspect of life, is choosing online media as the best way to promote their Islamic, modest and affordable apparels.

All the four countries are intended to make fashion culture in Islamic and

modern adaptation. UK and USA put the word “Islamic” on their data as they are minority, different with Indonesia and Malaysia, which are known as the two biggest Muslim population countries. For USA, since it is hard to find Muslim apparels in USA, they also put some strategy to their shops such as modest and modern clothing, free shipping and sweat-free certified which are unique and tend to attract more consumers. And UK, the inspiration of Arabian styles is shown on their brand name and their popular monochrome black dress. They offer certain unique feature of Muslim fashion that has high quality, modest, using ethical standard and contemporary style.

4.2. Reading Image of the Muslim Fashion Online Shops website.

4.2.1. Reading Image of the Indonesia Muslim Fashion Shops.

This subchapter presents the interpretation about language and paralanguage shown in the front banner of Muslim fashion shops in Indonesia, Malaysia, UK, and USA. As the function of advertising is not only to promote the product, but also to emphasize certain messages or idea of text whose intention is to enhance a certain image of individual or group (Goddard, 1998). Those message can be identified by the picture (paralanguage) as well as the text (language) shown in a advertisement. The language and paralanguage are shown in Table 4.2. which presents the Advertisement from Indonesia Muslim Fashion Online Shops. The complete list is in the attachments.

Figure 4.2.1.1. Advertisement from “HijUp” Brand.



As shown in Figure 4.2.1 above, the first advertisement comes from HijUp Muslim Shops. First, the explanation began with the Language part of HijUp Brand. The word HijUp is close with the word Hijab, “head cover of Muslim women”. It uses clipping words as Hij + Up → Hijab and Up, became HijUp. It pronounces similarly with “Hijab”. The creation of the word “HijUp” is similar

with “make up” and “wear up”. It emphasizes the word Hijab which recently becomes new trends in Indonesia (Hijab now becomes Up or as an invitation to “let’s wear hijab”). It is also supported with the “pink line” as a siluet of the Hijab in the right side of the brand, which shows about the Hijab itself. The bold Pink Fuchsia color represents feminity and women (Goddard, 1998), which shows that this brand mostly sells women apparels.

The word “Nymph” in the “The Desolated Nymph” is a phrase that represents the fairy, angel and the women. “Desolated” means pain, fragile, and sad or soft (common characteristics of women). This Indonesia online shop might focus on a product for soft-feminine women , or women who want to look good in a feminine way, and fairy look alike.

The paralanguage part of the brand comes in a very first where the readers put their attention, upper left, in a very constrast color (Pink Fuchsia) with the sky-background. The tagline “The Desolated Nymph” is colored in brown color as a nature color. The color is very similar with the earth color in the background, to create the situation that there is an angel/ nymph who is “trapped” in the earth.

The background consists of two elements, sky and earth, since it is a glimpse of Nymph story, the element of the sky is very important to explain that the real angel always comes from the sky and down to the earth. By its binary composition, literally the brand intends to serve a high class product (sky) with a reasonable price (earth).

They use “western” and skinny woman as a model since the story of angel and fairy tale comes from West Country. Here, the ideal women who has angel

prototypical is a Western girl. The use of western girl also gives impact to ideal model, luxurious, so “current day of beauty”, glamour, and high class (Beauty Undefined, 2013).

The model wears the model of the hijab that is simply as the headscarf, instead of the hijab which covers until chest area. It is quite different from the definition of hijab as The Messenger of Islam who taught us that we should cover *aurah* completely. She wore a long and very loose cutting dress with one hand open like “wings-open”. The common clothing used by western usually tend to be fluffy as it is related to their cold weather. Meanwhile, the picture shows the model wears a kind of Kaftan. Kaftan is a woman long loose originally wears by Turkish and Middle Eastern woman (Oxford Dictionary, 2016). It shows that the clothing is very comfortable and loose enough with a touch of Middle East.

Here, the portrayal of Muslim fashion gave more attention to the women as a fairy like, soft, fragile and feminine creature. The Muslim fashion of the dress is influenced from the Middle East design, whereas the online shop modifies the hijab in short and simple way.

Figure 4.2.1.2. Advertisement from “riamiranda” Brand.



The second advertisement is riamiranda. The name of the brand comes from the name of the owner, Ria Miranda. Brand is a crucial part of an advertisement, as it can act as a little concentrated capsule of meaning (Goddard, 1998). Ria Miranda is a well-known female Hijabers and public figure in Indonesia. By using her famous name, it can make her product become high competitively in Muslim fashion industry in Indonesia. As Goddard (1998) states, the brand name is all that is required to attribute all the miraculous change of the product. The tagline “Classifo: Resort Collection 2016” is coming from the inspiration of classical floral (Classifo) which puts on the headpiece and flower printing on her collections (Putri, 2015). And the word “resort” means a place that is frequented for holidays or recreation or for a particular purpose (Oxford Dictionary, 2106). The designer has created newest beautiful collections that represent the enjoyment and femininity of a flower in holidays or recreation place. Sometimes the name of the product has unfortunate association when translated into other language, as the word “Classifo”, but it can illustrate how powerful the way words can call up such association in our mind (Goddard, 1998).

The background made as a monochrome gradation to emphasize more the model and the tagline of the products. The two models pose with a slight smile and soft gaze to represent the sense of the elegance. Paralanguage also comes from the color of the brand “riamiranda” which comes in pastel color and identical with flower and femininity. As Goddard (1998) argues that pink is identical with femininity.

Since there are Eastern (Indonesian) and Western model, they also try to convince us that they sell their product internationally, both Eastern and Western can have. The “cold gaze “, in Kress & Leeuwen (2006), may imply in seductive at the viewer. The two models wore flower suit with a pair of flower hairpieces. A pair of flower hairpieces reminds us with the hairpieces worn by Roman goddess. By the description of Ria Miranda’s brand, the fashion is showing more in pastel color, flower print which typical characteristic of tropical country, and feminine detail. The hijab style imitates the Western style as they put the flower hairpieces on like Roman goddess. Thus, the design theme might be a Goddess of West in a tropical country.

By this image, Muslim fashion in Indonesia represented as the ideal Muslim women are feminine women with a seductive gaze, and follow the trend of Western style.

Figure 4.2.1.2.1. Picture of Roman Goddess style.



The next brand comes from famous Indonesian Muslim designer, Dian Pelangi, who put her name after the product.

Figure 4.2.1.3. Advertisement from “Dian Pelangi” Brand.



Dian Pelangi is one and only Indonesian who is part of the 500 influencer people on BOF (Business of Fashion), a place for professional people in a global fashion industry (BOF, 2016). She is Indonesian designer, digital influencer, and famous writer in Indonesia. She is influencing a broad demographic with her modern Muslim brand with a youthful, vibrant, playful spin, bold prints and fusion of traditional and western silhouettes (BOF, 2016). In BOF also mentioned that she is also one of Indonesian Muslim designer who successfully held her fashion shows in Britain, France, Germany, Holland, Australia, Dubai, Egypt, Kuwait and Jordan. Thus, Dian Pelangi is attractive name for consumer to see and buy the products.

The Tagline “#COIDENTITY 2015” may reflect to hybrid identity among Muslim, thus by the tagline they want to show the condition of Islam apparels in Indonesia is not merely about Arabian styles, but more general or hybrid.

The background in the picture is showing the crowd of the jungle. Here, jungle is captured as a wild and natural thing. By that philosophy, Islam in Indonesia is a bold thing but comes in natural ways. The same message also goes to their clothing that appears in stiff but still covering the *aurah* naturally.

In Dian Pelangi product, the African model is used to make the message of “jungle” more powerful, as Africa is famous with its natural and wide Jungle. It is also a message that Islam is not only about Arabian, but it is universal and has wider philosophy. The bold batik look-alike pattern and unique cutting of the clothes are giving the ethnic touch. In this brand, they build a perception of Universal Muslim with an ethnic touch of Indonesia as the designer comes from Indonesia.

Figure 4.2.1.4. Advertisement from “Tuneeca” Brand.



Tuneeca brand comes from the word “*tunik*” in Indonesian word means kind of short and modest dress usually wore by Muslim women (KBBI, 2016).

The brand comes in the beginning of the picture with a natural wood color and flower accent in one of its alphabet. It suits with gate background in the same color as it may imply the naturalness, authentic and exclusiveness of the product. The flowery garden at the background matched with the hair accessory of the model shows the femininity and beauty of a women. The green scenery shows freshness. In addition, Goddard (1998) states that green also mean as 'justice' as well as 'hope'. The cutting of the dress is clearly not an Asian style, but Western or Victorian style. This style may influence by a long colonization from the Dutch in 350 years. Thus, the tagline of "Potrait of Folktale" might be a message about The realization of past time's hope, in another word, it is the hope of history's potrait.

The Malay-Asian model is walking in the middle of the picture to become the center of the advertisement. She walked as if going to the viewer with a soft smile and strong gaze. The potrait of an Indonesian Muslim with western cutting apparels are captured in sense of fairy tale. The eyes of the model are straightly to the camera, it is quite contradictive with the Islam rule for any woman and man to lower his/her gaze. Most of Islam *Imaam*, person who leads prayers in Mosque (Oxford Dictionary, 2016) agree that lowering the gaze is one of the way to protect our dignities (Hakim, 2015).

The Indonesian woman with a strong gaze, wearing the Western cutting outfits, bringing the victorian accessories on her right hand, with a walking pose in a front center, are features that wrapped up in a tagline "Potrait of Folktale".

The western or European styles is widely used in Indonesia. Thus, the European dress is very popular to build the image of beauty in Indonesian Muslim fashion.

Figure 4.2.1.5. Advertisement from “Shafira” Brand.



The brand comes elegant in gold color. As a the luxurious of the Gold, the color represents a very valuable things in life that people adore to. It comes twice as they want reader to catch and remember the brand, in the upper center and the right side of the picture. The picture is dominated with red color both in outfit and more than one fourth in the rest of the picture. Red could mean ‘life’, since it is also the color of blood (Goddard, 1998). The witten texts and symbol in the right side are typed in white color. The message of white is lightness, glory or joy, white also means faithfulness (Goddard, 1998). It can be related to Indonesian flag’s red and white. Thus, they are trying to introduce their product to represent religion in life, in Indonesian Muslim lifestyle.

A couple of Asian model are shown in the left side of the picture. Both of them are not seeing the camera (look at the viewers) nor making eye contact each other. The gestures also come in different direction, but they show friendly and soft smiles. Their smiles and gestures are captured in candid way, as they naturally feel it. The woman model stays close with the man model with such gesture that shows a need of a man beside a woman. The man model itself shows a light smile with a gallant and strong pose. According to Goffman (1976) in Goddard (1998) says, if a man and woman are collaborating in an undertaking, the man is likely to perform the executive role towards the woman.

The color of the man's clothing is similar to the color of the hijab on woman model. In Indonesia, it is very popular to have couple clothing, which commonly made from batik called Sarimbit. In Sarimbit, the color or pattern of the woman dress/ blouse must be similar with the man shirt as it is a couple apparels. According to Goddard (1998), beside of its meaning as a 'life, read also means a charity, a warm way of showing love each other. The love is shown by such gestures of the models. The woman model also keeps the hijab short without covering the chest area, but she wears a loose outfit, so the *aurah* is quite covered properly. The cutting and pattern of woman model is represent of the ethnic style, it might be related with the tagline "The Country Side", a place where the traditional and ethnic apparels do exist.

Here, the power of the man is still an important thing towards the woman. In Al Qur'an Surah An Nisa Verse 34 states "*Arrijalu qawwamuna 'alan nisa'I*" means "Men are in charge of women by (right of) what Allah has given one over

the other”. Meanwhile, in Indonesia, the combination of Islam and Javanese patriarchy has built the image of ideal housewife (Dzuhayatin, 2012). Thus, Women do need the man. The red color and the ethnic touch of the clothes may imply that Islam is a religion which taught about love and peace. Thus, the designer plays the color with the ethnic touch to show the genuine of Indonesia apparels.

Figure 4.2.1.6. Advertisement from “Zaskia Sungkar Hijab” Brand.



Zaskia Sungkar Hijab chose to give mysterious touch in an elegant style. The main brand is written in a black font with dark background, the second one also comes up in not so obvious one. But, they make the tagline bigger and clearer among the models. The tagline says “STAR & CRESCENT | S/S 15”, the setting of the picture reminds us about the night sky. The dark background is very contrast with the apperance of the gold and silver dress which may imply as the Moon and the Stars. It makes every object look clearer to see, especially the

product. Crescent is the name for a young moon, thus these dresses are made for the young women with a princess look alike.

The Western model is chosen to represent the brand. The standard of beauty in this picture must be Western beauty. Stiff and elegant pose and empty gaze like a mannequin gestures. Almost of all poses are staring up without any contact to the camera (viewers). The position of the models seems to create a half circle like a dome of a Mosque (Muslim place of worship). From the relation of that model, seems to deliver certain message that when you get closer to God, you will look more beautiful.

The cutting of the dress uses western dress petticoat to make it look like a gown. The silk fabric makes it look valuable and exclusive. A shiny hijab with gold (crescent) and silver (star) colors also added glamour effect in the promotion picture. Long dress and long coat that cover the body line are chosen as a main product they sell. This image represents Muslim fashion as modest and holy, and reflects the high dignity of Islam which is covered in a Western style and design.

Figure 4.2.1.7. Advertisement from “Lady Muslima” Brand.



A woman with flowers in blurred image and soft color dominates the picture. Soft or pastel color manifest to emotive ‘temperatures’, or kind of affection, subtle and tender (Goddard, 1998). Related to the brand name “Lady Muslima” which typed in thin and soft font, the Lady should be soft, sensitive and has the characteristic of flower, beautiful. The tagline “for a Lady Muslima, everyday is SPRING TIME”, asks Muslim woman to be like a Lady, thus they can feel a spring time in everyday. The word ‘Lady Muslima’ here is not only mentioned about the brand, but also an imagery of the customers to pretend to be a Lady in Islam. In other words, in Lady Muslima, they offered a perfect figure for Muslim woman in Indonesia. Another unique word is “spring”, it is obvious that Indonesia has only two seasons and has no Spring season. Spring is a common season that happens in four season Country such as Northeast Asia (Japan, Korea) or even Western country.

The background is filled with soft and pastel color. Almost all color appeared from one same basic color. A half of Islamic calligraphy style shown in the left upper of the picture, tries to show Islam and Middle Eastern atmosphere in a soft way within the picture.

The model chosen is Indonesian or Asian woman with just showing her face with flowers. She is lowering her gaze as Islam told us to do so. The apparels shown is only the hijab that covers until neck and some upper parts of her dress. The color of the hijab and the dress are in monochrome with pastel touch. As in Islam, we are asked to simplify our clothing. ‘Abdirrahman (2008) argues that the

women who is in modesty and dress up in simple way with Islamic guidance, is the one who puts herself in a glorious place.

This muslim fashion shop tried to convey the message of Islam modesty, simplify the apparels, but still look feminine with the touch of pastel color and spring color.

Figure 4.2.1.8. Advertisement from “Jenahara Black Label” Brand.



The last Indonesian brand is “Jenahara Black Label”. The brand comes from the name of the owner and designer as well. She put “Black Label” as an addition for their monochrome and bold collection. The brand appears in small size in upper part of the picture. Simple, clear, and the message of the brand are succesfully transferred to the viewers. The background is dominated in white with the reflection of the models in the center creating “A-shape” with a “V-shape” in the middle. Those shape are describing of the balance between two sides, the two sides represent from black and white in the picture.

According to Goddard (1998), black is related with something dark, hard to see, mysterius or a symbol of economy, but refer to Leuween (2011), black means death and sin. Meanwhile, white is a symbol of light, faithfulness, glory and joy (Goddard, 1998). The two sides appear in the picture are showing the reflection of our sin and faith, or the balance that we should get in the world and the hereafter.

The Western models seems to be Indonesian favorite in Muslim fashion. Here, the owner chose the Western model and made her up in three different style, in a light hijab, dark hijab, and without hijab at all with a ponytail hairstyle. The three styles are describing that they do not merely produce apparels for Muslim woman with hair covered one, but also they also provide their best and bold collection for Non-Muslim. The style of Hijab with gold accessories and the bold make up especially on the eyeliner remind us with the image of Cleopatra in Middle Eastern country.

Figure 4.2.1.8.1. Pictures of Cleopatra headdress and make up style.



The model's facial expression, gesture, and absence of gaze at the viewer are offering something. The 'demand' picture represented from the direct gaze of the model to the viewer as if it says "wants something from the viewer", and 'offer' picture is when the viewer as an observer only, and there is information to be taken by the viewer (Goddard, 1998). There is something hiding in the picture that the viewers have to interpret it by their prior knowledge.

The apparels shown are kind of black and white coat with an addition of gold beads that showing the exclusiveness and valuable side. The cutting of the clothes are not completely shown on the picture, but from the upper parts, we can assume that the one who is wearing it will look more mysterious, represent the Middle East style, exclusive and elegant altogether.

The styles offered are the touch of Middle East style in makeup and the clothes as well. And, it is a universal products as it can be worn by all Muslim and non Muslim.

From those data from Indonesian Muslim Fashion shops, we may imply that Indonesia the portrayal of Muslim fashion gave more attention to the woman as a fairy like, soft, fragile and feminine creature. The power of the man is still an important thing towards the woman. The ideal Muslim women are feminine woman, seductive gaze, and has soft smiles.

The Muslim dress and model influenced by the Middle East and Western (European) design and style. Thus, the European dress is very popular to build the image of beauty in Indonesian Muslim fashion. It might be, the influence of Dutch colonialism for 350 years in Indonesia still gives the certain memories of beauty

for Indonesian. Beside the western and modern cutting, Indonesian designer also plays with an ethnic touch to show the genuine of Indonesia apparels. Still, the pastel and flowery design are widely used in this tropical country.

The holy and dignity of Islam are captured in modest long dress and coat that cover the body line. They also show by the image that, the products can be worn by all Muslim and non Muslim, in other word, it is universal product.

4.2.2. Reading Image of the Malaysia Muslim Fashion Shops.

Figure 4.2.2.1. Advertisement from “Zolace” Brand.



‘Fun’ message is easily read from the picture above. The ‘Zolace’ brand uses the tagline “Embrace your playful side this season” that is typed in handwriting and in oblique line which really suits with the illustration and the model’s gesture. The composition of the words and the mixture of green, soft peach and soft tone are successfully create the message of free, fresh, young and fun. Green color dominates the right picture brings a soothing effect and fresh recreational area (Goddard, 1998).

The smiling Hijab-Malaysian girl with soap bubble in her right hand is showing the kindness and adorableness of Malaysian Muslim girl. The cutting of her outfits are pretty simple with a loose blouse and daily hijab with a soft-fresh color. It is described as they provide simple fresh Muslim apparels for active, young, and adorable women. The bright smile shown in the picture is also a sign of inviting to play together. In other word, it is their way to attract customers for buying their product.

The simple and fresh Muslim clothing are representing the kindness and adorable Islam in Malaysia.

Figure 4.2.2.2. Advertisement from “Zawara” Brand.



The brand “Zawara” comes three times as they want to emphasize that these are their products. The background is illustration of the old and historical house in a countryside where usually traditional dress is still worn. According to Goddard (1998), the combination of brown and green color in the background is considered as a pureness. A pureness of countryside has mixed with the modernity comes from the design, those features unite in making the models look elegant, and princess look alike. The picture shows the variety of modern Muslim dresses worn by the Asian models with certain pose like Barbie and Disney Princess. The cutting of the dress commonly appears in long dress and semi-gown. Here, the influence of Western style appears. Thus, ‘Zolace’ brand are mixing the

The saturation of pink color is considered as high saturation, which means positive, cheerful, adventurous and garish (Goddard, 1998). Another unique text is the word “Tudung Gallery”, it is a new and unique word that other countries do not have. Tudung is Malay word for headscarf which now becomes common sight in Malaysia among Muslims and Malay women (Omar & Dan, 2006). While the other stores in Malaysia tend to use the word “Hijab”, this shop still prefers in using the word ‘tudung’ as their promotion tag. It is also a message that some Muslim in Malaysia still uphold the tradition among Western culture that comes repeatedly.

The background image is the wall of a warm house with a vase of flower and comfortable chair. The soft creamy wall makes the front object look very clear to see. The soft smiling Malaysian model is strong attraction in this picture as if she has similar face with Malaysian popular diva, Siti Nurhaliza. The ‘tudung’ shown is the common hijab in Malaysia that comes from wrapping up the head with long phasmina which has different colors between the front and the back side as shown in the Figure 4.2.2.4. below.

Figure 4.2.2.3.1. Comparison the model and Siti Nurhaliza.



Another thing that comes up in the picture is, they also share supporting data that their products already become sponsor in several TV stations

and events. People will be more enthusiastic if their clothes brand are the popular brand that is usually worn by the artists.

The original word and style of the “tudung” are representing the blend of Malay culture and Islam religion which happens in Malaysia.

Figure 4.2.2.4. Advertisement from “Uswah” Brand.



‘Uswah’ is an Arabic word for ‘sample or specimen’ (MuslimNames, 2016). In a picture above, the phrase “AMEL Flare Tunic” might be the name of the dress series as shown in the picture. ‘Amel’ is Arabic word for hope, and expectation (TheNameMeaning, 2016). By that phrase, they provide a flare, loose, and wide dress for covering *aurah* of Muslim women. The white and green background are blurred on a purposed, so the viewers can focus on the dress and hijab. Even though the model’s face is not shown, as they are selling dress so the viewers only focus on the beauty of the dress not to the model physical appearance. Even so, in Islam there is a popular quote from the daughter of

Prophet Muhammad SAW, Fatimah RA who says that “A woman best jewellery is her Shyness”. By not showing her face in a picture on internet that can be accessed many people, she has already kept her shyness for her own good.

The dress offered is a long monochrome simple dress without any light pattern with a chest-covered hijab in modesty. By using those features, monochrome and simple dress, chest-covered hijab, and not showing the face of the models, the Muslim online shop is trying to be ‘USWAH’ or sample or role models to completely implement Islam in daily life.

Figure 4.2.2.5. Advertisement from “Muslimah Clothing” Brand.



The ‘Muslimah Clothing’ brand has chosen to introduce their brand in the bold and big size font in the center of the picture. A collaboration with another brand also comes up in “MCC x NEDA Charisma Express is now available at MuslimahClothing.com”. The tagline “0% Conventional, 100% Muslimah” makes it different with others, as if this Muslim online shop want to be known as

non-mainstream product, but a reputable shop which sells modern Muslimah products. The blue color dominates within the background of the picture. According to Guardian's 'Office Hours' Supplement in Goddard (1998), blue is a color that promotes calmness. Blue also represent a cold, distance, and backgrounding (Goddard, 1998). This is why blue is usually chose as a background color to release the feeling of calmness, pleasure, comfort, cold and distance.

The Malaysian model put the wide smile on her face with self-touching. Behind a wide and friendly smiles, she offered such a relation between us to the product or label she represents (Goddard, 1998). By that expression, we know that how happy she is.

The hijab and blousse are in the same mixture of color, green and peach. The typical of hijab is really the typical of Malaysian tudung that the researcher has discussed before. Green is the color for recreational, freshness, and contemplation (Goddard, 1998). Green is also widely known as the favourite color of Prophet Muhammad SAW, which attract the Muslim to use it too. Thus, Islam in this picture is captured as a fresh, up to date, and not only put attention for the appearance but also the implementation of religion faith to the life.

Figure 4.2.2.6. Advertisement from “Poplook” Brand.



Pop means explosive sounds (Oxford Dictionary, 2016). The ‘Poplook’ brand may infer to a new look or new thing that attracts everyone to see and try on. The uniqueness in branding of this product is for the tagline ‘Rainforest Scarf’ with a symbol eye-catching green from Lanskap Malaysia. Therefore, the viewers might have questions, what is the relation between scarf and rainforest. The explanation comes under the tagline, *“Poplook has collaborated with Lanskap Malaysia. With the purchase of each scarf, one Anisoptera Scaphula tree will be planted. Let’s help conserve Malaysia’s rainforest & together save this beautiful tropical tree”*. Thus, what makes it different is, you will have more advantages in buying this product, firstly you can cover your *aurah* better, secondly it makes you good as you also indirectly has contributed to the rainforest improvement.

The shop keep the background white as it has a message of clean, joy, glory and new life. The Malaysian model with a soft smile and self touching, might show a self-pride, proud to be Malaysian who wears new trends of hijab which is wide enough to cover until chest, and also proud to be part of Malaysian

rainforest improvement. The seller offers the fusion in selling their product, not only by the message of the religion but also for the environment. Thus, Islam represents as the modesty through the apparels and the way we look after the environment.

Figure 4.2.2.7. Advertisement from “Mimpikita” Brand.



The brand comes from Malay language ‘Mimpikita’ means our dreams. By this brand, the owners want to make their dreams come true. The product offered is ‘The multiway Cardigan’ as seen in the picture worn by the model in variety of colors. The model used is an image of Middle East face with a Western hair color. According to Woon, Thong, & Abdul Kadir (1989), Malaysia is a multicultural country with Chinese, Malays and Indian inside, thus the seller is trying to offer such apparels that can be worn by not only Muslim women or Malays, but also other races who live in Malaysia.

The background is divided into several boxes with model inside. Overall, all models are wearing modest apparels even the one who does not wear a hijab, they are still wearing long sleeves and long skirt. The variation of the outfit colors represents the variation of activities and personalities. It can be worn in casual

way or even as an outfit for work, for hijab girl and non-hijab girl. Here, the portrayal becomes more general and kind, but even though the models are wearing similar product, they are still different.

Modest apparels are made not only fo Muslim, but for everyone who want to wear it. The variety of culture in Malaysia is a key to promote Islam and Muslim fashion. Therefore, the modesty of Islam should be enjoyed by everyone in different ethnicity and religion.

Figure 4.2.2.8. Advertisement from “Hajaba” Brand.



The “Hajaba” brand comes from the hijab means covered. “Hajaba” brand has the ‘Fashionable Muslim Clothing’ as their tagline. It is obvious that this Muslim online shop puts more attention to fashion, style and pattern. The “Hajaba” logo comes with three different colors, yellow, green, and blue. According to Goddard (1998), colors could be some elements like different tones in one octaf of music. Yellow is related to idea, intelligent and searching mind;

green is about contemplation, and blue is a calm feeling. Thus, “Hajaba” means the unite about intellectual, contemplation of faith and a kind or calm feeling. The background made from low and high saturation of black color, black is a symbol for mysterious but challenging.

The model shown has characteristic of Middle Eastern model, wide and bold eyes, pointed nose and fair skin. The combination of Arabic name “Hajaba” and Middle East model, it is obvious that the owner tried to presents an Arabian and Islamic taste in one label. The thinking model with elegant gesture is represented the ‘yellow’ sign as searching mind, and ‘blue’ as her elegant pose, and ‘green’ related to hijab she worn.

The combination of hijab worn by the model is unique as it has different color between headband and the outer hijab. This kind of style reminds us with the Arabic hijab style as shown in Figure 4.2.2.11. below. The image of Islam is captured as intelligence, calm, religious, and Arabic as the main styles of fashion.

Figure 4.2.2.8.1 Arabian Hijab and Make up Styles.



By those explanation of Malaysia Muslim fashion, The original word and style of the “tudung” are representing the blend of Malay culture and Islam

religion which happens in Malaysia. The dress similar with traditional dress, *baju kurung*, also still popular in Malaysia.

The simple and fresh Muslim clothing are representing the kindness and adorable Islam in Malaysia. Islam is captured as a fresh, up to date, and not only put attention for the appearance but also the implementation of religion faith to the life. The variety of culture in Malaysia (China, India, Malay) is a key to promote Islam and Muslim fashion. Therefore, the modesty of Islam should be enjoyed by everyone in different ethnicity and religion.

As a country that applied Islamic regulation in almost all aspect of life, this online Muslim shop tries to be 'USWAH' or sample or role models to completely implement Islam in daily life. Islam represents as the modesty through the apparels and the way we look after the environment.

The Muslim fashion shows innocence of Muslim in countryside of Malaysia with the glamour of Western gown. The Western image might be the influence of British which colonized Malaysia a long time ago. The image of Islam also captured as intelligence, calm, religious, and Arabic as the main styles of fashion.

4.2.3. Reading Image of the UK Muslim Fashion Shops.

Figure 4.2.3.1. Advertisement from “MuslimBase” Brand.



The first advertisement comes from “Muslim Base” brand. Since Muslim is a minority in UK, the shop wants to build strong image of Islam by their brand name and logo. The brand name is using the word “Muslim” and they put the logo of tower with crescent above, as it is an icon of the Mosque. As the shop wants to build the image of Muslim fashion shop, they put their brand name three times in the picture. In addition showing the Islamic word, they also emphasize on the words “chic, modestly, and fashionable”.

The background color is dominated by pink gradation. Pink is a symbol of softness and hope (Darmaprawira, 2002). As they advertise the Hijab products that are sold to women, pink is a good representative of women.

This online Muslim shop does not hire any model for the products. They only use the Western mannequin with a Hijab wrapping to promote their product.

There is a popular *hadith Jami' at-Tirmidhi Vol. 2, Book 10, Hadith 1173* says,

“The woman is *Aurah*, so when she goes out, the *Shaitan* seeks to tempt her.” (Muflihun, 2016). Even though this hadith (Prophet’s word) as a weak hadith, many Muslim believe that Women is an *aurah* that cannot be shown off to everyone except her close family (*mahram*). Through the advertisement, the shop is trying to sell ideal Muslim apparels by considering certain designs that are make fashionable, as well as protecting the women. They are also apparent to imply and as prove that Islam is very high respectful to women.

Figure 4.2.3.2. Advertisement from “Shukr” Brand.



“Shukr” is derived from an Arabic word that means “gratitude” or acceptance of the fact that all benefits are from Alloh SWT (Islaam.org, 2016). By using the word from Arabic and related to its meaning, the advertisement may imply that the apparels are to be used for praying in order to get closer to God, or to please God from all benefit we got.

The background is dominated with bright colours. According to Darmaprawira (2002), bright or white color reflects purity, positiveness, humbleness, and holiness. Those are referring to the religion, Islam.

For the models, the advertisement displays human as a representative of their products. The models are just shown from the neck to the lower part of their body. The advertisement only displays the clothes, not the face of the models. According to the *aurah* concept, women are not allowed to be shown. In this picture, the advertisement does not display face of the models, even the males.

The cutting of apparels are dominated with dark and monochrome colors in modest design. The pattern does still exist but in a minimum and simple way. The shop offers more various products to women than men, such as long blouse, dress, and coat. There are five designs of women's apparel and only one for men.

The no-face models can be interpreted that the ads want their customers do focus on the products they sell, not the models' beauty. Besides, as women are more yearn to shopping, this shop provides more choices for women than the man. The advertisement is trying to portray that Islam is modest religion; they offer a variety of apparels that are suitable for any season in UK.

Figure 4.2.3.3. Advertisement from “Saif Modesty” Brand.



Saif” is an Arabic word means sword (QuranicNames, 2016). Related to Islamic story “Khattab the Sword of Islam”, Sword is identical with discipline. By using the word sword, the shop wants to emphasize that the products they sold are made in high discipline that results in high quality products. The tagline “Wrap up this Winter : Warm Hijab in Stocks” shows that the shop is an up to date shop which always has new collection of each season. The orange background with snow patterns explains the warmth in winter. Orange is a color for warm, young spirit and interest (Darmaprawira, 2002). . The object sold is fluffy high quality phasma/ hijab, which color meets the background. Those explanation comes to a conclusion of a trustworthy shop for Muslim apparels. Thus, Muslim fashion represents as a firm details that wrapped in a warm apparels which suits everyone in all season in UK.

Figure 4.2.3.4. Advertisement from “inayahcollection” Brand.



Based on QuranicNames (2015), Inayah means help, support, and refuge, which are coming from Allah. An Arabic name in UK Muslim fashion shop is popular to attract customers. The tagline says “Winter Layers: tailored, modest outerwear”. As the picture is taken in the cold season, the products are related to winter styles. The winter apparels are identical with a thick and bulky coat, but here the shop still concerns to a fashionable tailored cutting and modest outerwear. The background is dominated with white color, as snow is identical with white stiff color. The white color also makes the front object clearer. The model is displayed similarly to the previous brand that using no-face Western model, as they want to emphasize more on the product. It also implies that, by not capturing the face of the models, the ad is protecting the women’s *aurah*.

In this brand, the Arabian names, modest cutting, and no-face model are key to attract their customers. It implies that modesty is still related to Arabian culture. Another reason why Arabic language is popular in UK Muslim shops is a hadith says that Arabic is the language of Paradise in Muslim.

It was narrated by al-Tabaraani in al-Awsat, al-Haakim, al-Bayhaqi in Shu'ab al-Eemaan and others that Ibn 'Abbaas (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Love the Arabs for three reasons, because I am an Arab, the Qur'aan is Arabic and the speech of the people of Paradise is Arabic." (Islamqa, 2006).

Therefore, this image portrays the Arabic character combined in western style. The focus is only for the apparels not the model physically.

Figure 4.2.3.5. Advertisement from "Black Orchids" Brand.



It is unique that the brand name comes from kind of flower. "Black Orchids" is stand for absolute authority, power, honor, and symbolizing many positive aspects of the person's service (Moon, 2010). The symbol of the brand show a siluet of the orchids itself. The white background is showing the purity as it related to the religion. The Middle East- Western model model are displayed reading the holy book, Al Qur'an. The cutting of the clothes is simple blouse with some colors accent in the body and both arms. Thus, Black orchids may imply

positive aspects in choosing the Muslim apparels. The image captured as, the beautiful Muslim is the one who always follow *haq* (the truth) things such as praying, and dress up in modest way.

Figure 4.2.3.6. Advertisement from “AAB” Brand.



The “AAB” brand typed in light blue color. According to David (1987) in Darmaprawira (2002), Blue is color of peace, loyalty, soft, and sincerity. The tagline “Contemporary Modest Wear” shown as the focus of the brand to provide the fashionable and up to date Muslim apparels.

The background displayed an an old-grey wall with a rustic and vintage touch, it reminds us with the wall in Palestine that a lot of Muslim tried to surviving their life and religion.

Figure 4.2.3.6.1. Picture of Palestine Wall.



Despite the rustic and old background, the cutting of the clothes is fashionable. As the tagline, this brand offers a fashionable apparels among old world. . The dominant color is grey, light to dark grey. Grey is a color of peace (Darmaprawira, 2002). The Turkish-Middle East model is symbol of Arabic tones included in the promotion.

As the model grabs her side of outer, it may imply power or independence. It may be related to the condition of Palestine nowadays, who are yearning for the freedom and independence. The long cutting with outer/ coat and inner in similar color is a good combination with a dark grey headscarf. Here, monochromes color still considerable as popular apparels. In AAB brand, the shop tries to deliver message that Muslim is peace lover, care, humble and yearning for freedom as common people deserve.

Figure 4.2.3.7. Advertisement from “Modesty Lounge” Brand.



The next brand is “Modesty Lounge” with a tag “Modest Clothing for the Fashion Minded Woman”. Here, the online Muslim shop is offering a new mindset of fashion, the fashionable one is the one who considers the modesty feature in clothing. The bright background is bringing the positive, humble, and holy message.

The model used are two Western-Middle East models, one of the model is Dina Torkia (the name also mentioned on picture), the famous UK Hijabi, half English and Egyptian who live in London, Islamic beauty video blogger, part of Muslim Miss World in UK and World Muslimah Beauty Pageant in Indonesia (Cochrane, 2015). The Western and Middle East model may imply the mixture of fashion of two cultures. The long dress and kaftan, a woman long loose originally wears by Turkish and Middle Eastern women (Oxford Dictionary, 2016), showing the clothing is very comfortable, loose enough with a touch of Middle East style. Whereas, the right side of the picture displays two women wearing

Western style of apparels, one wore long blouse and tight denim, another wearing a long transparent dress with a black legging. The hijab worn also made into two types, one is the hijab untill covering the chest, another is the turban style. Turban or Dhuku is African women head-wrap which completely covers hair by tying into certain knots (Siamonga, 2015). It has different names according to the place, such as *'duku'* (Malawi, Ghana), *'dhuku'* (Zimbabwe), *'tukwi'* (Botswana), and *'gele'* (Nigeria). Siamonga (2015) added that Turban means longevity for African and it never out of fashion.

This brand makes a combination of Western, Middle East and African as well to their product. Thus, Islam is a unity for all races, cultures, and ethnicity in the world.

Figure 4.2.3.8. Advertisement from “Arabian Nites” Brand.



The Arabian brand with its Arabic calligraphy are strongly known as a Arabic or Islam shop. “Arabian Nites” is using the word “Arabian” with the slang

form of nights becoming “Nites”. The Arabian Night is a famous tales came from Middle East and translated by Sir Richard Burton on 1850.

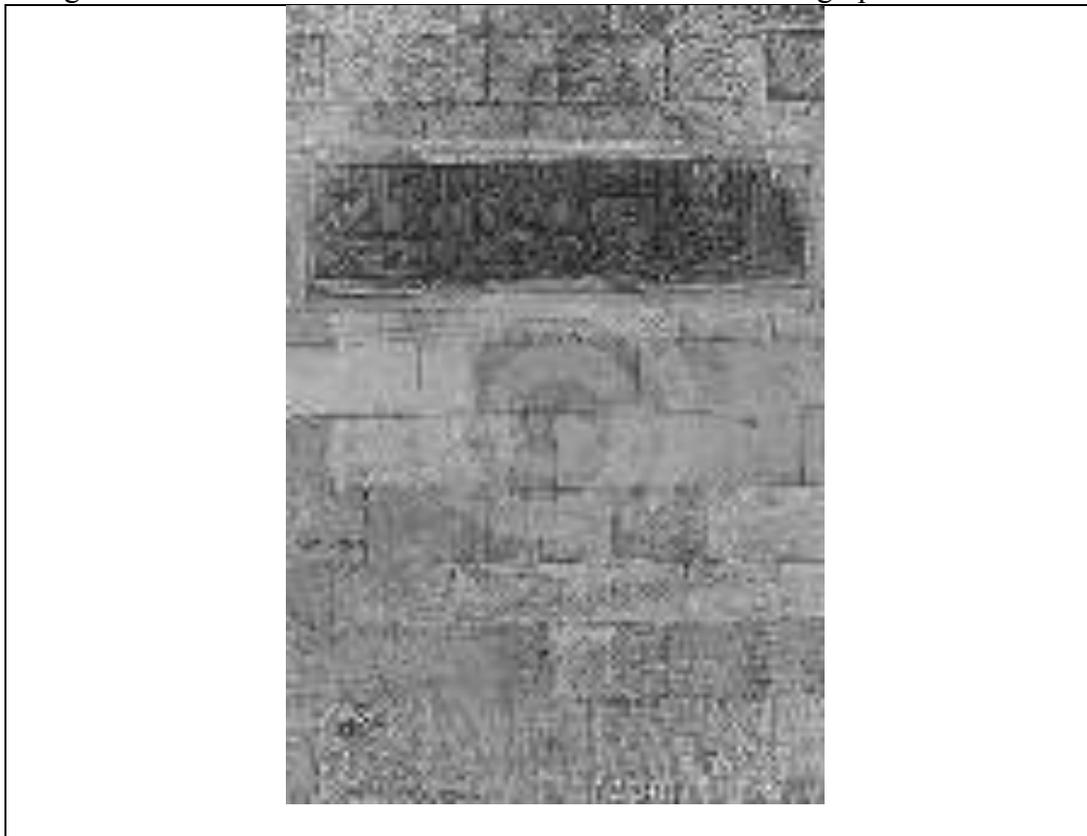
Figure 4.2.3.8.1. Picture of Arabian Night Tales.



The collection offered is shown with the tag “Andalusian Collection : Our Signature Print with a Heritage feel”. The word “Andalusia” has close relation with Muslim until now. Al Andalus comes from Arabic which means become green at the end of the summer, it refers to the territory occupied by the Muslim empire in Southern Spain including Almeria, Malaga, Cadiz, Huelva, Seville (Beig, 2016). The tagline related to the story of Andalusia which happened in past, that is why this shop put the word “heritage” as it connected with the story of Islam in long time ago.

The soft and bright wall background, similar with the old style of Arabic wall. Again, Arabic touch is strongly shown almost in all UK Muslim fashion images.

Figure 4.2.3.8.2. Picture of Arabian Home Wall and its Calligraphic decoration.



The Western model put a slight mysterious smile with a soft gaze without staring at the camera/ viewers. The advertisement appears to have a hidden message about the past which is implied to the clothing collection. The outer has a certain green pattern in relation with Andalusia (green), the inner and hijab is using black color as it has a mysterious message about the past. Thus, the image of Muslim fashion here is captured as an Arabic collection with print of heritage for Muslim women.

In conclusion, the UK Muslim Fashion shops are trying to sell ideal Muslim apparels by considering certain designs that are make fashionable, as well

as protecting the women. The no-face models can be interpreted that the shop wants their customers do focus on the products they sell, not the models' beauty. They are also apparent to imply and as prove that Islam is very high respectful to women. The image captured for beautiful Muslim is the one who always follow *haq* (the truth) things such as praying, and dress up in modest way.

The Muslim fashion shops provide more choices for women than the man, as women are more yearn to shopping. The advertisement is trying to portray that Islam is a modest religion. They offer variety of apparels that are suitable for anyone and anyseason in UK.

Therefore, the images portray the combination of Western, Middle East and African as well to their product. Thus, Islam is a unity for all races, cultures, and ethnicity in the world.

4.2.4. Reading Image of the USA Muslim Fashion Shops.

Figure 4.2.4.1. Advertisement from “Artizara” Brand.



USA is widely known as an influential country towards fashion, there are New York, Los Angeles, Las Vegas, Miami, and San Francisco that famous in Top Capitals by Regionheld by Global Language Monitor (Payack, 2003). Since it is a multicultural country from all ethnic around the world, USA has many kinds of fashion line, the one being discussed here is Muslim fashion.

The brand “Artizara: Treasures from the East” is clearly shown that this product has a main point on Middle East style. The tag “fresh start, new leaf” may imply a new trends of Modesty in USA. Since, Islam in a minority and quite sensitive religion in UK after 9/11, the shop wants to start a new line of fashion. The word “Leaf” closest with the green color that means fresh. So, Artizara tried to make something fresh related to Islam and something new in fashion world.

The white background may imply the freshness of the new collection they made. The objects consist of four different American women models with

different styles and characters. Three of them are staring at the viewers as they want to be noticed. Only one of them are staring on different place with flaring the skirt gestures. The color of the apparels vary from the brightest color to the dark color in quite plain pattern. The hijab style of the models also worn in different, even they have one model without hijab. But, the similarity is the blouses or the dress are quite loose and has long coverage until lower part of the back.

The Artizara brand may try to build a new impression of Muslim fashion and modesty in USA. Muslim is a a good thing for everyone in all races and ethnicity.

Figure 4.2.4.2. Advertisement from “East Essence” Brand.



The “East Essense” brand is clearly mentioned that their brand inspired by the East (Middle East) design and style. The green logo is supposedly the favourite color of Rasulullah SAW. It is reported in hadith Tabarani, al –Mu’jam al Awsat, that Anas said, “The most beloved color of Rasulullah Muhammad SAW was green” (Azam, 2014).

The gradation background is made from left to right as the first object offered is on the left side to others on the right side. The image of models are quite similar with UK Muslim shops', as they do not show the face part, but in USA, they still shows the "smile" of the model to make it more soft, or not too radical. The shop made variety of flower and ethnic pattern on the upper side of the dress. That is why the model wore the short style of hijab to show the details of the upper part patterns. The dress is shown as a monochrome and the dark color with only details on the upper area.

East Essence really has promoted the beauty of design and style of Middle East dress mixed with Western flower print style. This shop also makes the appearance of the models as Islam taught us related to Women *aurah* (private area).

Figure 4.2.4.3. Advertisement from "Haute Hijab" Brand.



Haute, pronounced as *hote*, a France word means fashionably elegant or high-class (Oxford Dictionary, 2016). Different from previous model that focus

on monochrome and dark color, the tag “The Final Say in Maxi Dress” may refer to a colorful, flowery pattern, fresh design and can be wear in any occasion.

The background displays in various places and atmosphere, means these Islamic modest apparels will suits in all occasions. The Western model dress up in an elegant way with a soft smile and gaze to viewer as she shown the beauty of the dress.

The “Haute Hijab” brand provide variety of dress’ design with full of different flower and ethnic patterns in the whole of the dress. Somehow, this full pattern is better in disguising the body curves. The flowery and ‘full of pattern’ dresses are also make the collection more welcome to everyone who just knew about Islam. Pattern made the friendly and fresh image in a modest way.

Therefore, Muslim fashion in Haute is a high class standard of beauty which follows the western trend.

Figure 4.2.4.4. Advertisement from “Avow Apparel” Brand.



“Avow” means to confess. The brand “Avow Apparel” is an answer of Muslim in USA to brave in confess themselves as a Muslim in Non-Muslim

country. Tariq-Munir (2014) mentioned that Hijab and Muslim apparel are important for Muslim women in America to recognize themselves as a part of their religion. By using the tagline “apparel for liberation”, it more emphasize that hijab and Muslim apparels for Muslim women in USA are “liberating” and “empowering” experience that helps them construct their own identity and to declare that they are Muslim in the society they live in (Gurbuz and Gurbuz-Kucuksari 2009 in Tariq-Munir, 2014).

The Western-African Model is wearing loose blouse, tight jeans, loose hijab with gold necklace and a pair of boots. The flare dress figures out the liberation, and the jeans and pair of boots are the image of Western style. The black color and the strong gaze delivered a mysterious image. Thus, Muslim fashion captured as a way to be recognized and respected as a Muslim in non-Muslim country, the United States.

Figure 4.2.4.5. Advertisement from “Islamic Design House” Brand.



From the name of the brand, this shop defines itself as a Islam properties.

“Islamic Design House” brand blocked in full red color. Red color represents brave, power, love and happy (Darmaprawira, 2002).

The background depicting a damaged world which more realistic with the smoke effect and collapsed building in the right side. Interestingly, this image reminds us with a scene in “Fantastic 4”, a popular Hollywood Superhero movie. Thus, the image of the picture in this Muslim shop’s banner also written as “SUPERSISTER”.

The Western models in both images are walking to the viewers with the strong and firm gazes. The different is, here, the models are all women with hijab and Muslim apparels which cover almost all of the models’ part of the body except the faces. The front women as a leader, is showing a hand gesture with bringing something like a weapon.

The clothes worn are vary and dominated with denim fabrics. Denim fabrics is a hard-wearing cotton twill fabric, typically blue and used for jeans and other clothing (Oxford Dictionary, 2016). The hard and stiff surface of denim may imply the strong and powerful Muslim Women in USA. As they need to be recognized and respected like all women in this liberal country.

The message of advertisement may states that Muslim women in USA is the powerful women who has the same right to be respected and needs to be recognized like all women in the liberal countries.

Figure 4.2.4.5.1. Picture of Fantastic 4 Movie banner in Spain language.



Figure 4.2.4.6. Advertisement from “Hijabs for Her” Brand.



Next discussion is about the advertisement of “HFH/ Hijab for Her” brand.

This brand appears to be specializing the product only for Muslim women. As the relation of women and shopping, Muslim women are the highest targeted customer so far. In “Evening & Bridal Dresses” tag, the brand provide the formal dresses to wear in Evening party and the gown for the Bride.

The bridge background ususally used in Princess movie. The bridge creates a dramatic and elegant effect for the princess.

Figure 4.2.4.6.1. Image of Princess on bridge.



The model on picture is quite similar with Malay-Asian model, between Indonesian or Malaysian. The use of Malay-Asian model strengthen the effect of Islam as Indonesia and Malaysia have the biggest population of Muslim in the world. The luxurious dress or gown are made the model become Princess look a like. The gesture in touching the skirt is similar with the way Princess pose.

Figure 4.2.4.6.2. Princess Snow White.



The luxurious peach gown is beautified with gold accents on some parts matched with the clutch and hijab, to add the impression of luxury, exclusive, and elegant like a Princess. Gold is symbol of high class, great, supreme or glorious. In lowering her gaze, she impress an elegant, high class and beautiful Muslim princess yet modesty. Therefore, the elegant and beauty women in Islam is someone who has a good attitude and fashion sense like a Princess.

Figure 4.2.4.7. Advertisement from “Hijabican” Brand.



This brand used new unique phrase that built from Hijabi + American,

become “Hijabican”. The choice of the brand in using two contrast word (Hijab and American) is considered brave enough in liberal country that ever had a bad issue related to Islam. The tagline is “Easy, Fashionable, Affordable”. ‘Easy’ is related to another tag written as ‘Maxi Dress’ and ‘Long Sleeve’, as it has loose size, it is easy to wear. The ‘Fashionable’ has connection to ‘Comfortable for Everyday Wear’ and Hijab Friendly’ as it can still fashionable in covering the *aurah* (private part) completely. Lastly, the word ‘Affordable’ to emphasize that what customer pay, that is what they will get.

The background color is similar to the dress, pink which means of femininity and positiveness (Goddard, 1998). No-face model is also displayed in this advertisement as the shop wants to emphasize their products and keep the hijab(restriction) for her *aurah*. The style of the dress is long and quite loose with the combination of covering-chest Hijab. The message of Fashionable also transferred from the image of the jewelry ,on both her hands, and the cellular phone. The image captured from the image above is, Hijabi American women in is a obedient Muslim, nice, fashionable, and not a strange thing.

Figure 4.2.4.8. Advertisement from “Kabayare Fashion” Brand.



The “Kabayare Fashion” uses a unique and uncommon word in USA Muslim Fashion Shops. ‘Kabayare’ comes from Somali word, , that means a little shoes. Somalia is a country in part of Africa which has Islam as their major religion (BBCNews, 2016). The tag “Winter Collection, Stay Warm and stylish this Season” may refer to the dress offered for wear in winter, but still fashionable and modest look.

The background is filled with yellowish and gold with bokeh visualization. Bokeh is popular subject in photography which can makes the photograph visually appealing to a certain particular area of the image. It comes from Japanese word, means blur (Mansurov, 2009). The blurred background made to see the subject clearly, as it is similar with the image of snow drops.

Figure 4.2.4.8.1. Bokeh visualization in Photography.



Figure 4.2.4.8.2. Snow Drops.



The Western model pretends to stare at the promotion box with soft gaze and feminine gesture with a full white luxurious gown. White is refer to softness, pure, and holy (Goddard, 1998). White also can be refer to Winter season as everything is covered by the snow. The loose cutting and sequin details all over the dress. The dress reminds to the Princess Elsa dress in the popular Frozen movie, but in white version.

Figure 4.2.4.8.3. Princess Elsa's White Gown.



Thus, Islam is a universal religion that respect to the dignity of women. The image of women of several Muslim shops in USA is built as a Princess. It might be, popular Princess movie has created in USA. That is why it influences the design of the dress and gown.

In summary of USA Muslim Fashion shops is, The shops may try to build a new impression of Muslim fashion and modesty in USA. As a multicultural country, Muslim has a good fashion design for everyone in all races and ethnicity. Muslim has a high-class standard of beauty that follows more the western trend.

The beautiful woman is a woman who wear modest apparels as Islam taught related to Women *aurah* (private part). Islam is a universal religion that respect to the dignity of women. Another image is Hijabi American women. As a minority, they would like to say that, Muslim is someone obedient to their God, nice, fashionable, and not a strange thing. But, muslim women in USA is the powerful women who has the same right to be respected and needs to be recognized like all women in the liberal countries.

The beauty of designs and styles are using a mixture of Asian, African, Middle East and Western. The elegant and beauty women captured in Islam as someone who has a good attitude and fashion sense like a Princess. The image of women in USA is built as a Princess. It might be, popular Princess movie has created in USA. That is why it influences the design of the dress and gown a lot.

CHAPTER V

CONCLUSION

5.1. Conclusion.

The data gathered from Indonesia, Malaysia, UK, and USA Muslim Fashion Shops show the relation between the word usage and image used in building the portrayal of Muslim Fashion in each country. In the word analysis, the researcher discussed noun, verb, and adjective used in those four countries using corpus linguistics. Meanwhile, the reading of image in each shop of four countries used multimodality including the language and paralanguage as shown in the pictures.

Based on the analysis of the highest word used and image in each country, some conclusions are drawn as follows:

1. Indonesia Online Muslim Fashion Shops.

Indonesia is the country that put the word “fashion” in the first highest noun used. Fashion and designer’s name as the brand are considered very important in Indonesia. The designs offered also vary to women and men. Indonesia Muslim Fashion Shops understand how to attract customers without leaving the Indonesian heritage. They have offered Islamic apparels with a heritage touch such as *tenun*, tye die and *batik* as Indonesian characteristics to their fashion. The traditional and modern styles are blend together to make an exclusive and fashionable design. In promoting the product, Indonesia also holds annual fashion events to promote its works to the world. The Middle East-Western

faces and designs are keys to attract more customers in Indonesia. Model's physical appearance determines the buyer. That is why, Indonesian designers would love to hire International or Western models to represent their products.

Women are captured as a fairy-like, soft, fragile and feminine creature. The power of men is still an important thing upon women. The pastel and flowery designs are widely used to represent women. The holyness and dignity of Islam are captured in a modest long dress and a coat that cover the body line. They are also shown by the image that, the products can be worn by Muslims and non Muslims, in other words, it is a universal product.

2. Malaysia Online Muslim Fashion Shops.

Malaysia is an Islamic country. Islamic design and brand become the characteristics of Malaysian products. They are trying to be an 'uswah', a sample or a role model to completely implement Islam in daily life. Islam represents modesty through the apparels and the way we care about the environment.

Malaysia is one of the countries that has the biggest Muslim population in the world. Thus, Malaysia puts attention to its fashion, especially in Muslimah line. The word "Malaysia" appears in the second frequently used word, as they want to promote their country besides their products, as they also use the word "*tudung*" to promote original Malaysian Hijab. Malaysian designs are popular with dress resembling the traditionally modest dress of Malaysia, *Baju Kurung*, which makes it elegant and exclusive as it is different from the other three countries.

The long dress cutting reminds us of the wide gown that was usually worn by princesses in Western movies. The Western image might be the influence of British that colonized Malaysia a long time ago. The models are dominated with Malay-Asian models as they emphasize the characteristic of the country. Another uniqueness found is only in Malaysia, the fusion of selling hijab is not only to cover *aurah* (private parts), but also to ask the customer to join in planting special trees for conserving Malaysia rainforest (save the environment).

3. UK Online Muslim Fashion Shops.

UK as the place from various emigrants from Middle East, commonly use Arabic words to be their brands. UK put high attention in fabrics and design quality of the clothes. The inspiration of Arabian styles is also shown on their popular monochrome black dress. The word “Islamic” occurs in the first place of most frequently used word. We can see it from the Arabic brand and symbols used. UK also tend to apply the Islam dogma that a woman is an *aurah* who should not be shown in a public. In UK, the appearance of model’s face is considered not really important, especially the women model. As an initiative, they use mannequin or no-face models to promote their products.

UK Muslim Fashion shops are trying to sell ideal Muslim apparels by considering certain designs that make them fashionable, as well as protecting the women. The image captured for a beautiful Muslim is the one who always follows *haq* (the truth) things such as praying, and dressing up in a modest way. The Muslim fashion shops provide variety of apparels that are suitable for every one

and every season in UK as the images portray the combination of Western, Middle East and African as well to their high quality and contemporary product. Thus, Islam is a unity for all race, culture, and ethnicity in the world.

4. USA Online Muslim Fashion Shops.

USA is the country that always has variety of fashion as it has many emigrants from all over the world. The word “clothing” has occupied in the first row of their high frequently used noun word. The varieties of clothing from different ethnicity in USA make them try to provide modest apparels that suit for everyone. USA needs to put the word “hijab” as the women in USA need to be recognized that they are Muslims. Hijab is a symbol of liberation for Muslim women in USA. As USA has ever had a sensitive memory with Islam, the Muslim shops in USA try to attract the customer with variation of fashion, design, and not only specialize it for Muslim women but also Non Muslim women. Instead of using the word Muslima, the word “women” still becomes the focus in this country as the hybridity of the products.

The “Islamic” word appears in the most frequently used adjective word, as the shops may try to build a new and better impression of Muslim fashion and modesty in USA. The beauty of designs and styles uses a mixture of Asian, Middle Eastern and Western. The brand used is unique as the shop chooses the word from other countries such as France and Somalia. The online Muslim shop in USA even has created new word Hijabican which stands for Hijabi American.

There are some images of the model that resemble popular movies in

USA, such as princess and superhero movies to attract customer and send their messages. The princess-like figures may imply the elegant and beautiful women captured in Islam as those who have good attitude and fashion sense like a princess. While the superhero means, Muslim women in USA are powerful women who have the same rights to be respected and need to be recognized like all women in the liberal countries.

5.1.2. Similarity.

From all the different and typical characteristics in each country, Muslim fashion shops have some similarities. First, the design and appearance of the apparels in Indonesia, Malaysia, UK, and USA Muslim fashion shops are princess- and fairy-like, a typical of Western style. It may imply that a beautiful woman is a woman who wears modest apparels as Islam has taught regarding women's *aurah* (private part). In other word, the princess apparel is usually a long dress that covers the whole body. In Indonesia and Malaysia, the Western style may be influenced by the colonialism. Indonesia was colonized by Dutch, and Malaysia by British country. Thus, in USA and UK, Western style is their original and universal style. Second, the Arabic word and symbol are used in those four countries. It emphasizes more the message of Islam, as Islam first came in Arabic/Middle East countries.

5.2. Suggestion.

This research is done with the analyses of high frequency words with corpus linguistics, including noun, verb and adjectives, and the reading image of promotional picture of each Muslim fashion shop in four countries, the first two are countries with the biggest Muslim population and the two others are countries where Muslim is a minority by using multimodality.

Meanwhile, it needs further research and analysis of the combination between corpus linguistics and multimodality in other aspects of Muslim fashion shops in the world, such as in South East Asian countries, African countries, or even Western countries to know the development of Islam related to the culture of each country by using the image shown on Muslim fashion shops promotion.

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ATTACHMENT

A. Table Attachments.

1. Table 4.1. High Frequency Nouns in the Four Countries.
2. Table 4.2. High Frequency Verbs in the Four Countries.
3. Table 4.3. High Frequency Adjective in the Four Countries.

B. Image Attachments.

1. Figure 4.1. "indonesia" word's Concordance in the Indonesia corpus.
2. Figure 4.2. "malaysia" word's Concordance in the Malaysia corpus.
3. Figure 4.3. "hijab" word's Concordance in the USA corpus.
4. Figure 4.4. "muslim" word's Concordance in the Indonesia corpus.
5. Figure 4.5. "muslimah" word's Concordance in the Malaysia corpus.
6. Figure 4.6. "faith" word's Concordance in the USA corpus.
7. Figure 4.7. "provide" word's Concordance in the USA corpus.
8. Figure 4.8. "provide" word's Concordance in the UK corpus.
9. Figure 4.9. "provide" word's Concordance in the Indonesia corpus.
10. Figure 4.10. "provide" word's Concordance in the Malaysia corpus.
11. Figure 4.11. "name" word's Concordance in the Indonesia corpus.
12. Figure 4.12. "show" word's Concordance in the Indonesia corpus.
13. Figure 4.13. "envision" word's Concordance in the USA corpus.
14. Figure 4.14. "modern" word's Concordance in the UK corpus.
15. Figure 4.15. "modern" word's Concordance in the USA corpus.
16. Figure 4.16. "modern" word's Concordance in the Malaysia corpus.
17. Figure 4.17. "modern" word's Concordance in the Indonesia corpus.
18. Figure 4.18. "traditional" word's Concordance in the Indonesia corpus.
19. Figure 4.19. "islamic" word's Concordance in the UK corpus.
20. Figure 4.20. "islamic" word's Concordance in the USA corpus.
21. Figure 4.21. "islamic" word's Concordance in the Indonesia corpus.
22. Figure 4.22. "islamic" word's Concordance in the Malaysia corpus.
23. Figure 4.23. "chic" word's Concordance in the Indonesia corpus.
24. Figure 4.24. "new" word's Concordance in the Indonesia corpus.
25. Figure 4.25. "online" word's Concordance in the Malaysia corpus.
26. Figure 4.26. "affordable" word's Concordance in the Malaysia corpus.
27. Figure 4.2.1.1. Advertisement from "HijUp" Brand.
28. Figure 4.2.1.2. Advertisement from "riamiranda" Brand.
29. Figure 4.2.1.2.1. Picture of Roman Goddess style.
30. Figure 4.2.1.3. Advertisement from "Dian Pelangi" Brand.
31. Figure 4.2.1.4. Advertisement from "Tuneeca" Brand.
32. Figure 4.2.1.5. Advertisement from "Shafira" Brand.
33. Figure 4.2.1.6. Advertisement from "Zaskia Sungkar Hijab" Brand.
34. Figure 4.2.1.7. Advertisement from "Lady Muslima" Brand.
35. Figure 4.2.1.8. Advertisement from "Jenahara Black Label" Brand.
36. Figure 4.2.1.8.1. Pictures of Cleopatra headdress and make up style.

37. Figure 4.2.2.1. Advertisement from “Zolace” Brand.
38. Figure 4.2.2.2. Advertisement from “Zawara” Brand.
39. Figure 4.2.2.2.1. Picture of Princess poses.
40. Figure 4.2.2.3. Advertisement from “JelitaSara” Brand.
41. Figure 4.2.2.3.1. Comparison the model and Siti Nurhaliza.
42. Figure 4.2.2.4. Advertisement from “Uswah” Brand.
43. Figure 4.2.2.5. Advertisement from “Muslimah Clothing” Brand.
44. Figure 4.2.2.6. Advertisement from “Poplook” Brand.
45. Figure 4.2.2.7. Advertisement from “Mimpikita” Brand.
46. Figure 4.2.2.8. Advertisement from “Hajaba” Brand.
47. Figure 4.2.2.8.1 Arabian Hijab and Make up Styles.
48. Figure 4.2.3.1. Advertisement from “MuslimBase” Brand.
49. Figure 4.2.3.2. Advertisement from “Shukr” Brand.
50. Figure 4.2.3.3. Advertisement from “Saif Modesty” Brand.
51. Figure 4.2.3.4. Advertisement from “inayahcollection” Brand.
52. Figure 4.2.3.5. Advertisement from “Black Orchids” Brand.
53. Figure 4.2.3.6. Advertisement from “AAB” Brand.
54. Figure 4.2.3.6.1. Picture of Palestine Wall.
55. Figure 4.2.3.7. Advertisement from “Modesty Lounge” Brand.
56. Figure 4.2.3.8. Advertisement from “Arabian Nites” Brand.
57. Figure 4.2.3.8.1. Picture of Arabian Night Tales.
58. Figure 4.2.3.8.2. Picture of Arabian Home Wall and its Calligraphic decoration.
59. Figure 4.2.4.1. Advertisement from “Artizara” Brand.
60. Figure 4.2.4.2. Advertisement from “East Essence” Brand.
61. Figure 4.2.4.3. Advertisement from “Haute Hijab” Brand.
62. Figure 4.2.4.4. Advertisement from “Avow Apparel” Brand.
63. Figure 4.2.4.5. Advertisement from “Islamic Design House” Brand.
64. Figure 4.2.4.5.1. Picture of Fantastic 4 Movie banner in Spain language.
65. Figure 4.2.4.6. Advertisement from “Hijabs for Her” Brand.
66. Figure 4.2.4.6.1. Image of Princess on bridge.
67. Figure 4.2.4.6.2. Princess Snow White.
68. Figure 4.2.4.7. Advertisement from “Hijabican” Brand.
69. Figure 4.2.4.8. Advertisement from “Kabayare Fashion” Brand.
70. Figure 4.2.4.8.1. Bokeh visualization in Photography.
71. Figure 4.2.4.8.2. Snow Drops.
72. Figure 4.2.4.8.3. Princess Elsa’s White Gown.

C. Indonesia, Malaysia, UK, and USA Corpus Attachments.

Data Indonesia

Word Types: 643

Word Tokens: 1633

| No. | Noun | | Verb | | Adjective | | Adverb | |
|-----|-----------------|------|-----------|------|-------------|------|---------------|------|
| | Lexeme | Freq | Lexeme | Freq | Lexeme | Freq | Lexeme | Freq |
| 1. | fashion | 32 | make | 9 | best/good | 11 | now | 3 |
| 2. | indonesia | 15 | create | 7 | islamic | 6 | well | 4 |
| 3. | product | 13 | provide | 6 | modern | 5 | | |
| 4. | tunecca | 13 | wear | 5 | unique | 4 | noun | |
| 5. | riamiranda | 11 | name | 4 | chic | 3 | beauty | 5 |
| 6. | jenahara | 10 | build | 3 | elegant | 3 | | |
| 7. | women | 10 | decide | 3 | new | 3 | verb | |
| 8. | brand | 8 | find | 3 | traditional | 3 | establis h | 2 |
| 9. | dian | 8 | give | 3 | exclusive | 2 | | |
| 10. | muslim | 8 | show | 3 | fashionable | 2 | | |
| 11. | hijab | 7 | start | 3 | full | 2 | | |
| 12. | design | 17 | visit | 3 | important | 2 | | |
| 13. | moslem | 6 | want | 3 | modest | 2 | | |
| 14. | pelangi | 6 | become | 2 | major | 2 | | |
| 15. | zaskia | 6 | believe | 2 | old | 2 | | |
| 16. | company | 5 | bring | 2 | positive | 2 | | |
| 17. | hijup | 5 | come | 2 | shabby | 2 | | |
| 18. | jakarta | 5 | dedicate | 2 | simple | 2 | | |
| 19. | lady | 5 | establish | 2 | social | 2 | | |
| 20. | muslima | 5 | keep | 2 | talented | 2 | | |
| 21. | store | 5 | launch | 2 | various | 2 | | |
| 22. | sungkar | 5 | need | 2 | | | | |
| 23. | world | 5 | promote | 2 | | | | |
| 24. | black | 4 | realize | 2 | | | | |
| 25. | creativity | 4 | reflect | 2 | | | | |
| 26. | label | 4 | see | 2 | | | | |
| 27. | life | 4 | try | 2 | | | | |
| 28. | line | 4 | use | 2 | | | | |
| 29. | look | 4 | | | | | | |
| 30. | love | 4 | | | | | | |
| 31. | miranda | 4 | | | | | | |
| 32. | mission | 4 | | | | | | |
| 33. | personalit y | 4 | | | | | | |
| 34. | style | 4 | | | | | | |
| 35. | city | 3 | | | | | | |

| | | | | | | | | |
|-----|-------------|---|--|--|--|--|--|--|
| 36. | clothing | 3 | | | | | | |
| 37. | event | 3 | | | | | | |
| 38. | everyone | 3 | | | | | | |
| 39. | heart | 3 | | | | | | |
| 40. | market | 3 | | | | | | |
| 41. | member | 3 | | | | | | |
| 42. | online | 3 | | | | | | |
| 43. | pattern | 3 | | | | | | |
| 44. | program | 3 | | | | | | |
| 45. | quality | 3 | | | | | | |
| 46. | something | 3 | | | | | | |
| 47. | field | 2 | | | | | | |
| 48. | week | 3 | | | | | | |
| 49. | accessory | 2 | | | | | | |
| 50. | activity | 2 | | | | | | |
| 51. | addition | 2 | | | | | | |
| 52. | art | 2 | | | | | | |
| 53. | bride | 2 | | | | | | |
| 54. | business | 2 | | | | | | |
| 55. | buy | 2 | | | | | | |
| 56. | collection | 2 | | | | | | |
| 57. | comfort | 2 | | | | | | |
| 58. | commitment | 2 | | | | | | |
| 59. | concept | 2 | | | | | | |
| 60. | country | 2 | | | | | | |
| 61. | dress | 2 | | | | | | |
| 62. | happiness | 2 | | | | | | |
| 63. | heritage | 2 | | | | | | |
| 64. | ideas | 2 | | | | | | |
| 65. | impact | 2 | | | | | | |
| 66. | industry | 2 | | | | | | |
| 67. | inspiration | 2 | | | | | | |
| 68. | main | 2 | | | | | | |
| 69. | malaysia | 2 | | | | | | |
| 70. | minang | 2 | | | | | | |
| 71. | moshaict | 2 | | | | | | |
| 72. | muslimah | 2 | | | | | | |
| 73. | name | 2 | | | | | | |
| 74. | outfit | 2 | | | | | | |
| 75. | passion | 2 | | | | | | |
| 76. | people | 2 | | | | | | |
| 77. | polite | 2 | | | | | | |

| | | | | | | | | |
|-----|-----------|---|--|--|--|--|--|--|
| 78. | position | 2 | | | | | | |
| 79. | signature | 2 | | | | | | |
| 80. | price | 2 | | | | | | |
| 81. | public | 2 | | | | | | |
| 82. | sense | 2 | | | | | | |
| 83. | shop | 2 | | | | | | |
| 84. | statement | 2 | | | | | | |
| 85. | style | 2 | | | | | | |
| 86. | triangle | 2 | | | | | | |
| 87. | vision | 2 | | | | | | |
| 88. | woman | 2 | | | | | | |
| 89. | year | 2 | | | | | | |

Data Malaysia

Word Types: 631

Word Tokens: 1416

| No | Noun | | Verb | | Adjective | | Adverb | |
|-----|------------|----------|---------|----------|-------------|----------|------------|----------|
| | Lexeme | Fre q | Lexeme | Fre q | Lexeme | Fre q | Lexeme | Fre q |
| 1. | fashion | 14 | launch | 12 | modest | 13 | through | 3 |
| 2. | malaysia | 14 | wear | 7 | online | 9 | extensive | 3 |
| 3. | cloth | 14 | make | 5 | exclusive | 5 | everyday | 2 |
| 4. | poplook | 9 | choose | 3 | affordable | 4 | now | 2 |
| 5. | line | 8 | know | 4 | fashionable | 4 | officially | 2 |
| 6. | muslimah | 8 | provide | 4 | high | 4 | spotted | 2 |
| 7. | women | 8 | start | 3 | islamic | 4 | there | 2 |
| 8. | style | 7 | able | 2 | modern | 4 | thoughtful | 2 |
| 9. | hajaba | 6 | engage | 2 | elegant | 3 | | |
| 10. | brand | 5 | find | 2 | free | 3 | | |
| 11. | customer | 5 | give | 2 | stylish | 3 | | |
| 12. | jelitasara | 5 | great | 2 | beautiful | 2 | noun | |
| 13. | kuala | 5 | have | 2 | beauty | 2 | designs | 4 |
| 14. | lumpur | 5 | need | 2 | comfort | 2 | award | 2 |
| 15. | singapore | 5 | promote | 2 | comfortable | 2 | | |

| | | | | | | | | |
|-----|---------------|---|-------|---|------------|---|-------|---|
| 16. | boutique | 4 | run | 2 | confident | 2 | first | 5 |
| 17. | collection | 4 | shop | 2 | impeccable | 2 | | |
| 18. | dress | 4 | start | 2 | innovative | 2 | | |
| 19. | festival | 4 | | | labuh | 2 | | |
| 20. | hand | 4 | | | longgar | 2 | | |
| 21. | indonesia | 4 | | | loose | 2 | | |
| 22. | international | 4 | | | ready | 2 | | |
| 23. | item | 4 | | | still | 2 | | |
| 24. | mimpikita | 4 | | | trendy | 2 | | |
| 25. | quality | 4 | | | well | 2 | | |
| 26. | uswah | 4 | | | casual | 2 | | |
| 27. | zolace | 4 | | | fun | 2 | | |
| 28. | award | 3 | | | functional | 2 | | |
| 29. | collaboration | 3 | | | | | | |
| 30. | october | 3 | | | | | | |
| 31. | passion | 3 | | | | | | |
| 32. | premium | 3 | | | | | | |
| 33. | range | 3 | | | | | | |
| 34. | tailer | 3 | | | | | | |
| 35. | tudung | 3 | | | | | | |
| 36. | zawara | 3 | | | | | | |
| 37. | alhamdulillah | 2 | | | | | | |
| 38. | alternative | 2 | | | | | | |
| 39. | available | 2 | | | | | | |
| 40. | bhd | 2 | | | | | | |
| 41. | business | 2 | | | | | | |
| 42. | charity | 2 | | | | | | |
| 43. | collection | 2 | | | | | | |
| 44. | com | 2 | | | | | | |
| 45. | company | 2 | | | | | | |
| 46. | concept | 2 | | | | | | |
| 47. | couture | 2 | | | | | | |
| 48. | customer | 2 | | | | | | |
| 49. | debut | 2 | | | | | | |
| 50. | designer | 2 | | | | | | |
| 51. | dream | 2 | | | | | | |
| 52. | experience | 2 | | | | | | |
| 53. | fabric | 2 | | | | | | |
| 54. | fuss | 2 | | | | | | |
| 55. | house | 2 | | | | | | |
| 56. | inspiration | 2 | | | | | | |
| 57. | jakarta | 2 | | | | | | |
| 58. | london | 2 | | | | | | |

| | | | | | | | | |
|-----|-------------|---|--|--|--|--|--|--|
| 59. | maternity | 2 | | | | | | |
| 60. | muslim | 2 | | | | | | |
| 61. | mycybersale | 2 | | | | | | |
| 62. | modesty | 2 | | | | | | |
| 63. | office | 2 | | | | | | |
| 64. | pouches | 2 | | | | | | |
| 65. | request | 2 | | | | | | |
| 66. | sacrifice | 2 | | | | | | |
| 67. | sdn | 2 | | | | | | |
| 68. | service | 2 | | | | | | |
| 69. | silk | 2 | | | | | | |
| 70. | sister | 2 | | | | | | |
| 71. | size | 2 | | | | | | |
| 72. | store | 2 | | | | | | |
| 73. | style | 2 | | | | | | |
| 74. | thepoplook | 2 | | | | | | |
| 75. | time | 2 | | | | | | |
| 76. | word | 2 | | | | | | |
| 77. | year | 2 | | | | | | |
| 78. | zulkifli | 2 | | | | | | |

Data UK

#Word Types: 743

#Word Tokens: 1917

| No | Noun | | Verb | | Adjective | | Adverb | |
|----|----------|----------|---------|----------|-------------|----------|--------------|--------------|
| | Lexeme | Fre q | Lexeme | Fre q | Lexeme | Fre q | Lexeme | Fr e q |
| 1. | quality | 12 | provide | 9 | islamic | 11 | through | 5 |
| 2. | clothing | 11 | produce | 7 | modest | 9 | now | 3 |
| 3. | fashion | 11 | mean | 6 | arabian | 7 | always | 2 |
| 4. | yasmin | 10 | take | 6 | black | 6 | here | 2 |
| 5. | modesty | 10 | want | 5 | ethical | 5 | highly | 2 |
| 6. | aab | 9 | create | 4 | modern | 5 | lovingly | 2 |
| 7. | fabric | 9 | find | 4 | unique | 5 | modestl y | 2 |
| 8. | design | 9 | give | 4 | comfort | 4 | simply | 2 |
| 9. | women | 9 | wear | 4 | contemporar | 4 | since | 2 |

| | | | | | | | | |
|-----|-------------|---|----------|---|-------------|---|-------|---|
| | | | | | y | | | |
| 10. | shukr | 8 | work | 4 | highest | 4 | today | 2 |
| 11. | garment | 7 | aim | 3 | stylish | 4 | | |
| 12. | nites | 7 | cut | 3 | available | 3 | | |
| 13. | product | 7 | dedicate | 3 | different | 3 | | |
| 14. | collection | 6 | design | 3 | fair | 3 | | |
| 15. | company | 6 | look | 3 | high | 3 | | |
| 16. | london | 6 | produce | 3 | just | 3 | | |
| 17. | muslim | 6 | reflect | 3 | new | 3 | | |
| 18. | people | 6 | use | 3 | online | 3 | | |
| 19. | brand | 5 | attract | 2 | pride | 3 | | |
| 20. | care | 5 | believe | 2 | amazing | 2 | | |
| 21. | dress | 5 | bring | 2 | beautiful | 2 | | |
| 22. | environment | 5 | care | 2 | comprome | 2 | | |
| 23. | garment | 5 | create | 2 | cultural | 2 | | |
| 24. | hijab | 5 | ensures | 2 | current | 2 | | |
| 25. | inayah | 5 | feel | 2 | delicate | 2 | | |
| 26. | abaya | 4 | follow | 2 | distinguish | 2 | | |
| 27. | accessory | 4 | launch | 2 | easy | 2 | | |
| 28. | balance | 4 | lead | 2 | establish | 2 | | |
| 29. | based | 4 | look | 2 | fashionable | 2 | | |
| 30. | customer | 4 | made | 2 | great | 2 | | |
| 31. | detail | 4 | maintain | 2 | inspired | 2 | | |
| 32. | lounge | 4 | offer | 2 | large | 2 | | |
| 33. | media | 4 | process | 2 | natural | 2 | | |
| 34. | orchid | 4 | produce | 2 | personal | 2 | | |
| 35. | style | 4 | take | 2 | progressive | 2 | | |
| 36. | trends | 4 | | | proud | 2 | | |
| 37. | variety | 4 | | | simple | 2 | | |
| 38. | attention | 3 | | | special | 2 | | |
| 39. | class | 3 | | | striking | 2 | | |
| 40. | collections | 3 | | | vital | 2 | | |
| 41. | community | 3 | | | woollen | 2 | | |
| 42. | fabric | 3 | | | | | | |
| 43. | hand | 3 | | | | | | |
| 44. | mind | 3 | | | | | | |
| 45. | range | 3 | | | | | | |
| 46. | saif | 3 | | | | | | |
| 47. | season | 3 | | | | | | |
| 48. | service | 3 | | | | | | |
| 49. | standard | 3 | | | | | | |
| 50. | stock | 3 | | | | | | |
| 51. | store | 3 | | | | | | |

| | | | | | | | | |
|-----|--------------------|---|--|--|--|--|--|--|
| 52. | work | 3 | | | | | | |
| 53. | alaikum | 2 | | | | | | |
| 54. | base | 2 | | | | | | |
| 55. | bbc | 2 | | | | | | |
| 56. | beauty | 2 | | | | | | |
| 57. | boutique | 2 | | | | | | |
| 58. | brown | 2 | | | | | | |
| 59. | challenge | 2 | | | | | | |
| 60. | choice | 2 | | | | | | |
| 61. | concept | 2 | | | | | | |
| 62. | condition | 2 | | | | | | |
| 63. | creativity | 2 | | | | | | |
| 64. | customer | 2 | | | | | | |
| 65. | day | 2 | | | | | | |
| 66. | design | 2 | | | | | | |
| 67. | east | 2 | | | | | | |
| 68. | edge | 2 | | | | | | |
| 69. | experience | 2 | | | | | | |
| 70. | finest | 2 | | | | | | |
| 71. | goal | 2 | | | | | | |
| 72. | group | 2 | | | | | | |
| 73. | hijab | 2 | | | | | | |
| 74. | interest | 2 | | | | | | |
| 75. | islam | 2 | | | | | | |
| 76. | items | 2 | | | | | | |
| 77. | jilbab | 2 | | | | | | |
| 78. | key | 2 | | | | | | |
| 79. | manufacture r | 2 | | | | | | |
| 80. | occasion | 2 | | | | | | |
| 81. | policy | 2 | | | | | | |
| 82. | production | 2 | | | | | | |
| 83. | responsibilit y | 2 | | | | | | |
| 84. | result | 2 | | | | | | |
| 85. | seasons | 2 | | | | | | |
| 86. | selection | 2 | | | | | | |
| 87. | shopping | 2 | | | | | | |
| 88. | style | 2 | | | | | | |
| 89. | thanks | 2 | | | | | | |
| 90. | thought | 2 | | | | | | |
| 91. | time | 2 | | | | | | |
| 92. | wearer | 2 | | | | | | |
| 93. | welcome | 2 | | | | | | |
| 94. | welfare | 2 | | | | | | |

| | | | | | | | | |
|-----|------|---|--|--|--|--|--|--|
| 95. | word | 2 | | | | | | |
|-----|------|---|--|--|--|--|--|--|

Data USA

Word Types: 974

#Word Tokens: 2860

| No. | Noun | | Verb | | Adjective | | Adverb | |
|-----|-------------|------|----------|------|--------------|------|----------|------|
| | Lexeme | Freq | Lexeme | Freq | Lexeme | Freq | Lexeme | Freq |
| 1. | clothing | 30 | find | 14 | islamic | 17 | through | 6 |
| 2. | hijab | 26 | make | 13 | high | 12 | always | 4 |
| 3. | fashion | 20 | provide | 12 | modest | 11 | here | 3 |
| 4. | design | 18 | want | 11 | unique | 10 | modestly | 3 |
| 5. | customer | 15 | cost | 10 | free | 6 | only | 3 |
| 6. | women | 14 | believe | 8 | great | 5 | around | 2 |
| 7. | artizara | 10 | bring | 5 | modern | 5 | highly | 2 |
| 8. | faith | 10 | do | 5 | beautiful | 4 | never | 2 |
| 9. | love | 9 | give | 5 | best | 4 | yet | 2 |
| 10. | world | 9 | envision | 4 | hard | 4 | | |
| 11. | product | 8 | keep | 4 | haute | 4 | | |
| 12. | apparel | 7 | look | 4 | important | 4 | | |
| 13. | experience | 7 | return | 4 | inspired | 4 | | |
| 14. | hijabican | 7 | see | 4 | aesthetic | 3 | | |
| 15. | style | 7 | take | 4 | american | 3 | | |
| 16. | woman | 7 | wear | 4 | | | | |
| 17. | avow | 6 | empower | 3 | | | | |
| 18. | day | 6 | feel | 3 | cool | 3 | | |
| 19. | eastessence | 6 | help | 3 | easy | 3 | | |
| 20. | fun | 6 | know | 3 | ethnic | 3 | | |
| 21. | quality | 6 | print | 3 | new | 3 | | |
| 22. | art | 5 | support | 3 | real | 3 | | |
| 23. | being | 5 | travel | 3 | right | 3 | | |
| 24. | brand | 5 | use | 3 | stylish | 3 | | |
| 25. | community | 5 | achieve | 2 | artistic | 2 | | |
| 26. | end | 5 | allow | 2 | attractive | 2 | | |
| 27. | garment | 5 | born | 2 | compromising | 2 | | |
| 28. | house | 5 | carry | 2 | confident | 2 | | |
| 29. | muslim | 5 | cater | 2 | different | 2 | | |
| 30. | online | 5 | create | 2 | fit | 2 | | |
| 31. | pieces | 5 | define | 2 | friendly | 2 | | |
| 32. | service | 5 | design | 2 | inspiring | 2 | | |
| 33. | store | 5 | embrace | 2 | lowest | 2 | | |
| 34. | value | 5 | engage | 2 | perfect | 2 | | |

| | | | | | | | | |
|-----|-------------|---|----------|---|------------|---|--|--|
| 35. | accessory | 4 | go | 2 | passionate | 2 | | |
| 36. | culture | 4 | hear | 2 | simple | 2 | | |
| 37. | fabric | 4 | hope | 2 | superior | 2 | | |
| 38. | hfh | 4 | mark | 2 | sure | 2 | | |
| 39. | industry | 4 | need | 2 | tired | 2 | | |
| 40. | passion | 4 | offer | 2 | true | 2 | | |
| 41. | price | 4 | please | 2 | | | | |
| 42. | shipping | 4 | practice | 2 | | | | |
| 43. | story | 4 | propose | 2 | | | | |
| 44. | trend | 4 | reveal | 2 | | | | |
| 45. | average | 3 | serve | 2 | | | | |
| 46. | background | 3 | set | 2 | | | | |
| 47. | beauty | 3 | share | 2 | | | | |
| 48. | business | 3 | shop | 2 | | | | |
| 49. | collection | 3 | speak | 2 | | | | |
| 50. | colour | 3 | start | 2 | | | | |
| 51. | concept | 3 | strive | 2 | | | | |
| 52. | creative | 3 | times | 2 | | | | |
| 53. | dress | 3 | train | 2 | | | | |
| 54. | feedback | 3 | vary | 2 | | | | |
| 55. | identity | 3 | vote | 2 | | | | |
| 56. | interest | 3 | | | | | | |
| 57. | model | 3 | | | | | | |
| 58. | modesty | 3 | | | | | | |
| 59. | one | 3 | | | | | | |
| 60. | option | 3 | | | | | | |
| 61. | people | 3 | | | | | | |
| 62. | price | 3 | | | | | | |
| 63. | production | 3 | | | | | | |
| 64. | selection | 3 | | | | | | |
| 65. | technology | 3 | | | | | | |
| 66. | time | 3 | | | | | | |
| 67. | vision | 3 | | | | | | |
| 68. | way | 3 | | | | | | |
| 69. | year | 3 | | | | | | |
| 70. | ahmed | 2 | | | | | | |
| 71. | allah | 2 | | | | | | |
| 72. | body | 2 | | | | | | |
| 73. | challenge | 2 | | | | | | |
| 74. | city | 2 | | | | | | |
| 75. | combination | 2 | | | | | | |
| 76. | commitment | 2 | | | | | | |
| 77. | company | 2 | | | | | | |

| | | | | | | | | |
|------|---------------|---|--|--|--|--|--|--|
| 78. | company | 2 | | | | | | |
| 79. | construction | 2 | | | | | | |
| 80. | customization | 2 | | | | | | |
| 81. | detail | 2 | | | | | | |
| 82. | dream | 2 | | | | | | |
| 83. | east | 2 | | | | | | |
| 84. | enjoy | 2 | | | | | | |
| 85. | everyone | 2 | | | | | | |
| 86. | exchange | 2 | | | | | | |
| 87. | expert | 2 | | | | | | |
| 88. | fabric | 2 | | | | | | |
| 89. | factory | 2 | | | | | | |
| 90. | fans | 2 | | | | | | |
| 91. | favor | 2 | | | | | | |
| 92. | friend | 2 | | | | | | |
| 93. | garment | 2 | | | | | | |
| 94. | goal | 2 | | | | | | |
| 95. | heritage | 2 | | | | | | |
| 96. | hijabi | 2 | | | | | | |
| 97. | india | 2 | | | | | | |
| 98. | inspiration | 2 | | | | | | |
| 99. | islam | 2 | | | | | | |
| 100. | italy | 2 | | | | | | |
| 101. | items | 2 | | | | | | |
| 102. | journey | 2 | | | | | | |
| 103. | kabayare | 2 | | | | | | |
| 104. | labor | 2 | | | | | | |
| 105. | london | 2 | | | | | | |
| 106. | mainstream | 2 | | | | | | |
| 107. | major | 2 | | | | | | |
| 108. | make | 2 | | | | | | |
| 109. | marketing | 2 | | | | | | |
| 110. | melanie | 2 | | | | | | |
| 111. | money | 2 | | | | | | |
| 112. | order | 2 | | | | | | |
| 113. | overhead | 2 | | | | | | |
| 114. | pakistan | 2 | | | | | | |
| 115. | pioneer | 2 | | | | | | |
| 116. | profit | 2 | | | | | | |
| 117. | program | 2 | | | | | | |
| 118. | range | 2 | | | | | | |
| 119. | reason | 2 | | | | | | |
| 120. | retail | 2 | | | | | | |

| | | | | | | | | |
|------|------------|---|--|--|--|--|--|--|
| 121. | scarf | 2 | | | | | | |
| 122. | seamstress | 2 | | | | | | |
| 123. | shop | 2 | | | | | | |
| 124. | silk | 2 | | | | | | |
| 125. | skirts | 2 | | | | | | |
| 126. | social | 2 | | | | | | |
| 127. | spirit | 2 | | | | | | |
| 128. | state | 2 | | | | | | |
| 129. | store | 2 | | | | | | |
| 130. | style | 2 | | | | | | |
| 131. | sweat | 2 | | | | | | |
| 132. | team | 2 | | | | | | |
| 133. | today | 2 | | | | | | |
| 134. | two | 2 | | | | | | |
| 135. | value | 2 | | | | | | |
| 136. | variety | 2 | | | | | | |
| 137. | west | 2 | | | | | | |
| 138. | work | 2 | | | | | | |
| 139. | year | 2 | | | | | | |
| 140. | | | | | | | | |

A. Image of Muslim Fashion Shops in Indonesia, Malaysia, UK, and USA.

1. Indonesia Muslim Fashion Shops.





tuneeca.com



shafira.com



zakiasungkarhijab.com



ladymuslima.com



2. Malaysia Muslim Fashion Shops.



zolace.com



zawara.com



jelitasara.com



uswah.com.my



muslimahclothing.com



poplook.com



mimpikita.com.my



hajaba.com.my

3. UK Muslim Fashion Shops.



muslimbase.com



shukr.co.uk



saifmodesty.com



inayahcollection.com



blackorchids.co



aabcollection.com



modestylounge.co.uk



arabiannites.co.uk

4. USA Muslim Fashion Shops.



artizara.com



eastessence.com



hautehijab.com



avowapparel.com



us.islamicdesignhouse.com



hijabsforher.com



hijabican.com



kabayarefashion.com