



Religion as a Social Sign: Sharia Identity in Muslim Consumer Culture

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ABSTRACT

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This study aims to examine religion as a social sign within contemporary Muslim consumer culture, focusing on how Sharia identity is constructed and communicated through the consumption of halal-labeled commodities. Using a qualitative descriptive approach, the research employs digital observation and a sociology of consumption perspective to analyze the commodification of religious symbols within capitalist market dynamics. The findings indicate that the consumption of Sharia products extends beyond expressions of personal piety and functions as a strategy of social distinction and identity performance. Religious symbols embedded in commodities serve as markers of lifestyle, status, and group belonging, transforming spiritual values into marketable and exchangeable goods. This process demonstrates how religious identity is increasingly shaped through consumption practices that align with neoliberal cultural logic. The study implies that the commodification of religion has redefined the relationship between faith, identity, and the market. It highlights the growing integration of religious values into consumer culture and contributes to a deeper understanding of how religion operates as both a symbolic resource and an economic asset in contemporary society.

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INTRODUCTION

The contemporary development of Muslim societies has transformed the way religiosity is expressed and understood in everyday life. Religion is no longer confined to the private sphere of spiritual devotion but has increasingly become intertwined with public economic and cultural practices (Kasa, 2025). This shift is important because religious identity now influences patterns of consumption, social interaction, and lifestyle formation among modern Muslims (Sunesti & Putri, 2022). As globalization expands consumer culture across societies, religious symbols are increasingly utilized to communicate social status and group affiliation. Evidence of this transformation can be observed through

the rapid growth of halal-oriented industries, Islamic fashion markets, and faith-based consumer products (Zaid et al., 2022). These developments demonstrate that religion functions not only as a source of moral guidance but also as a symbolic resource within contemporary consumer society. Consequently, understanding how religious symbols operate in economic and cultural spaces is essential for explaining broader social changes occurring within modern Muslim communities and for assessing the implications of these changes for the meaning and practice of religion itself (Andrabi, 2022).

Despite the growing visibility of religion within consumer culture, contemporary societies face a significant challenge concerning the transformation of spiritual values into market commodities (Zain et al., 2023). The increasing commercialization of religious symbols has created tensions between the ethical foundations of religion and the logic of capitalist consumption. Religious practices that were traditionally oriented toward transcendental goals are now frequently associated with lifestyle preferences, branding strategies, and market differentiation (Mebratu et al., 2024). This development raises concerns regarding the extent to which religious commitment is shaped by spiritual conviction or by social pressures related to status recognition and symbolic consumption. As market mechanisms increasingly influence the production and circulation of religious goods, individuals are encouraged to express faith through purchasable commodities rather than through substantive moral engagement. Consequently, religion risks becoming a visible marker of identity that is evaluated through consumption patterns. This problem is socially significant because it influences how religious values are interpreted, reproduced, and institutionalized within contemporary consumer-oriented societies (Marei, 2024).

One of the most visible manifestations of this transformation is the emergence of the halal lifestyle as a dominant cultural trend among contemporary Muslims. Halal labels are increasingly attached to diverse commodities, including food products, fashion items, cosmetics, financial services, and residential developments. These products are promoted not only as religiously compliant but also as representations of modernity, prestige, and social distinction. The popularity of halal consumption demonstrates how Islamic symbols have become integrated into capitalist market logic, where religious identity is communicated through visible consumption practices. Consumers frequently select products that symbolize both religious commitment and membership in a modern middle-class lifestyle. As a result, the distinction between worship and consumption becomes increasingly blurred. Religious symbols function as social signs that communicate identity in public spaces, while the symbolic value of commodities often exceeds their practical or spiritual

significance (Afandi et al., 2021). This phenomenon illustrates the growing convergence between religion, consumer culture, and market-driven identity formation.

Previous studies have extensively examined halal consumption, Islamic branding, and Muslim lifestyle practices from various disciplinary perspectives. Many scholars have focused on legal-formal dimensions of halal compliance, emphasizing the distinction between permissible and prohibited products within Islamic law. Other studies have explored psychological motivations underlying religious consumption behavior, including consumer attitudes, perceptions of religiosity, and purchasing intentions (Lyansari, 2022; Pink, 2020). These studies have significantly contributed to understanding the relationship between religion and consumption by explaining why Muslim consumers prefer halal products and how religious values influence market behavior (Nhlakanipho et al., 2025). Furthermore, research has shown that halal certification and Islamic branding provide trust, legitimacy, and market competitiveness within increasingly globalized economies. However, the dominant focus on legal compliance and individual motivation often limits the ability of existing studies to explain the broader sociological implications of religious consumption and its role in shaping social hierarchies, symbolic power, and identity construction within contemporary consumer societies.

Although previous research provides valuable insights, significant gaps remain in understanding how religious symbols operate within neoliberal consumer culture. Existing studies tend to treat halal consumption as evidence of religious commitment without sufficiently examining the processes through which religious symbols are transformed into social markers of distinction (Purnama, 2020). Limited attention has been given to the commodification of Islamic identity and the ways market mechanisms redefine the meaning of religiosity through symbolic consumption. Furthermore, studies rarely investigate how economic institutions, digital marketing systems, and algorithm-driven consumer environments influence the production of religious meanings. As a result, the relationship between religious symbolism, social stratification, and consumer capitalism remains underexplored (Tsoka, 2026). Addressing this gap is important because contemporary expressions of faith increasingly occur within market structures that encourage individuals to construct identities through consumption. A deeper sociological analysis is therefore necessary to explain how religious values are translated into economic and symbolic capital within neoliberal social contexts (Rafiq & Dunnett, 2024).

The novelty of this study lies in its application of Jean Baudrillard's theory of simulacra and sign-value to analyze the transformation of Sharia identity within contemporary consumer culture. Unlike previous studies that primarily

emphasize legal compliance or individual religiosity, this research conceptualizes religious consumption as a process of symbolic production in which commodities function as signs of identity, status, and social belonging. Through this perspective, halal-labeled products are understood not merely as religious necessities but as representations that circulate within systems of symbolic exchange. This approach offers a new analytical framework for examining how contemporary Islamic identity is constructed through images, branding practices, and market-driven representations. Furthermore, the study highlights the growing influence of digital platforms and market algorithms in shaping religious preferences and consumer behavior. By integrating theories of consumption, commodification, and simulacra, this research contributes to the development of a more critical understanding of religion within contemporary neoliberal culture.

Based on these considerations, this study addresses the following research problem: how is Sharia identity constructed and communicated through the consumption of halal-labeled commodities within contemporary consumer culture? This research argues that the consumption of Sharia products extends beyond expressions of personal piety and functions as a mechanism of social distinction within neoliberal society. Religious symbols embedded in commodities serve as sign-values that communicate status, identity, and belonging while simultaneously generating economic value within capitalist markets. Consequently, religion operates not only as a moral and spiritual system but also as a symbolic resource employed in identity performance and social differentiation. By examining this transformation, the study contributes to debates in the sociology of religion and the sociology of consumption by demonstrating how contemporary religious identities are increasingly shaped through market-mediated practices. Ultimately, the research provides a critical perspective on the relationship between religion, consumer culture, and the dynamics of neoliberal economic structures.

RESEARCH METHODS

This study employs a qualitative research design using a literature review approach to examine the construction of Sharia identity within contemporary consumer culture (Kasa, 2025). A qualitative design was selected because the research focuses on understanding meanings, symbols, and social practices rather than measuring variables quantitatively. The literature review approach enables a critical exploration of religious commodification, consumer culture, and sign-value theories within the context of contemporary Muslim consumption (Wardana et al., 2025). This design is considered appropriate because it facilitates an in-depth analysis of conceptual and sociological debates regarding the

transformation of religious identity into a market-mediated social sign. The study draws upon scholarly literature published between 2018 and 2025 to ensure the relevance and currency of the discussion in the context of the digital era.

As a literature-based study, this research does not focus on a specific geographical location. Instead, it investigates digital public spaces where Sharia identity is constructed and displayed through online interactions. The selection of digital platforms as the primary observational setting is based on their strategic role in shaping contemporary consumer behavior and religious representation. Data were collected from secondary sources, including peer-reviewed journal articles, books, conference proceedings, and other relevant academic publications. To enrich the analysis, digital observations were conducted on social media platforms to examine how influencers and urban Muslim communities communicate religious identity through the consumption and promotion of halal-labeled products and Sharia-oriented lifestyles (Missier, 2025).

The collected data were analyzed using an interactive qualitative analysis model consisting of data condensation, data display, and conclusion drawing or verification (Fansuri, 2023). During the data condensation stage, relevant information was selected, categorized, and organized according to key themes, including religious commodification, consumer culture, Sharia identity, and sign-value. Subsequently, the data were systematically displayed to identify patterns, relationships, and recurring narratives across different sources. The final stage involved interpreting and verifying the findings through continuous comparison between theoretical concepts and empirical observations obtained from digital platforms. To enhance the credibility and reliability of the study, data triangulation was applied by comparing information from multiple academic sources and digital observations, thereby ensuring a more comprehensive and objective interpretation of the research findings.

RESULTS AND DISCUSSION

Religion as a Sign and Logic of Simulacra in Sharia Consumption

The findings indicate that the transformation of religion into a social sign has become increasingly visible in contemporary Muslim consumer culture. Religious symbols that were originally intended to represent spiritual commitment are increasingly consumed as markers of social identity and status. This phenomenon reflects the expansion of consumer culture into the religious sphere, where piety is frequently expressed through the ownership and display of sharia-labelled products rather than through substantive moral transformation. In Baudrillard's perspective, such a condition represents the

operation of simulacra, where signs no longer refer to their original reality but instead generate a new hyperreality that appears more convincing than reality itself (Batubara & Harahap, 2022).

The analysis further shows that the rapid growth of the halal industry is not solely motivated by religious obedience but is also driven by the desire to construct and communicate social identity. This finding is consistent with Hasan's argument that the emergence of Muslim consumerism in Indonesia is closely related to the rise of the new Muslim middle class seeking to reconcile modernity with religious commitment (Sunesti & Putri, 2022). However, the present study extends this argument by demonstrating that sharia consumption not only functions as an identity marker but also contributes to the production of symbolic distinctions between social groups. In this context, products such as branded hijabs, Islamic fashion, and halal lifestyle commodities become signs through which consumers negotiate social recognition and cultural legitimacy.

The findings also reveal that digital technology intensifies the process of religious signification. Social media platforms encourage the circulation of idealized representations of Islamic lifestyles that are aesthetically appealing and easily consumed by wider audiences. Consequently, religious symbols are increasingly evaluated based on their visual attractiveness rather than their spiritual significance. This observation supports previous studies showing that digital environments facilitate the production of hyperreal religious identities and transform religious values into consumable visual content (Jaenudin, 2024; Saumantri et al., 2023). Likewise, the growing popularity of Islamic home décor and fashionable hijab trends demonstrates how religious symbols have become deeply embedded within contemporary fashion systems and lifestyle industries (Hasanah & Permana, 2025).

From a theoretical perspective, these findings strengthen Baudrillard's theory of simulacra by illustrating how religious symbols operate within consumer capitalism. The study shows that contemporary religious consumption is no longer limited to fulfilling functional or theological needs but increasingly serves symbolic and representational purposes. Unlike previous studies that primarily focused on halal consumption as an expression of Muslim identity, this research highlights the mechanism through which religious signs become detached from their spiritual referents and transformed into autonomous symbols circulating within market logic (Maulida & Witro, 2022). This constitutes the main theoretical contribution of the study.

Furthermore, the findings demonstrate that the dominance of religious signs may weaken the critical and emancipatory function of religion. When piety becomes associated with the ability to consume premium halal products, religious identity risks being reduced to a market-driven performance. This

condition supports Wolny's argument that consumer culture may neutralize religion's capacity to challenge exploitative economic structures and social inequalities (Zaid et al., 2022). Individuals who lack access to such symbolic commodities may consequently experience exclusion and perceive themselves as less religious despite their commitment to religious values.

The novelty of this study lies in its integration of Baudrillard's simulacra theory with contemporary discussions on sharia identity, digital culture, and halal consumerism. While previous studies have examined Muslim consumerism, halal lifestyles, and religious commodification separately, this study offers a more comprehensive explanation of how these phenomena intersect to produce hyperreal forms of religiosity in contemporary society. The study therefore contributes to the sociology of religion by explaining how religious identity is increasingly shaped through symbolic consumption practices rather than through substantive religious engagement.

Practically, the findings imply the need for stronger religious literacy that emphasizes ethical values, social responsibility, and critical awareness of consumer culture. Religious institutions, educators, and community leaders should encourage Muslims to distinguish between religious substance and symbolic representation so that religious commitment is not measured primarily through visible consumption practices. Strengthening this awareness is important to prevent the reduction of religion into a mere lifestyle commodity and to preserve its role as a source of moral transformation and social justice.

The Commodification of Piety: Market Authority and the Shift in Spiritual Values

The findings indicate that the commodification of piety has significantly transformed the structure of religious authority in contemporary Muslim societies. Religious legitimacy is increasingly influenced by market actors, influencers, and commercial institutions rather than exclusively by scholars and traditional religious institutions. In this context, the sharia label functions not only as a religious marker but also as a branding strategy designed to attract Muslim consumers seeking identity affirmation. Consequently, spirituality is increasingly integrated into market mechanisms and transformed into an economic value that enhances product competitiveness (Fitryansyah & Sofiyati, 2024).

This finding is consistent with Turner's argument that contemporary religion is increasingly shaped by processes of standardization and commodification that make religious products easier to consume and distribute in modern societies (Millie & Baulch, 2024). The emergence of premium hijrah classes, paid religious applications, luxury Islamic housing, and exclusive sharia

lifestyle products illustrates how religious values are packaged into marketable commodities. However, this study extends previous research by demonstrating that commodification does not merely commercialize religion but also reconfigures religious authority itself. Consumers increasingly rely on market-produced symbols and popular influencers as sources of religious guidance, thereby reducing the traditional role of mosques, pesantren, and religious scholars in shaping religious understanding.

The analysis further reveals that commodification alters the relationship between individuals and religion. Religious practices that were traditionally understood as personal and transcendental experiences increasingly become performative activities displayed in public spaces. This finding supports Wilson's observation that the new wave of Muslim consumerism is driven by the aspiration to reconcile religious commitment with modern lifestyles and social prestige (Sunesti & Putri, 2022). In contemporary consumer culture, participation in religious activities such as Umrah, Islamic seminars, or charitable programs is often accompanied by efforts to communicate social status through digital platforms. As a result, religious practices may become intertwined with image management and symbolic consumption.

The findings also demonstrate that market authority tends to neutralize the critical and transformative dimensions of religion. Religious messages emphasizing social justice, simplicity, and resistance to inequality are frequently reframed as motivational narratives that encourage consumption and economic participation. This observation supports previous findings that market logic often absorbs religious values and redirects them toward commercial objectives (Kholida & Rodiah, 2023). Consequently, religion risks losing its emancipatory role and becoming a mechanism that legitimizes existing economic structures rather than challenging them.

Another important finding concerns the emergence of new forms of social stratification within Muslim communities. Access to premium religious products and services often creates distinctions between consumers who can afford these commodities and those who cannot. This condition confirms previous studies showing that consumer culture contributes to the formation of symbolic hierarchies based on economic capital rather than moral or spiritual achievement (Millie & Baulch, 2024). The implication is that piety may increasingly be associated with visible consumption patterns, creating social inequalities that contradict the egalitarian principles of Islam.

From a theoretical perspective, this study contributes to the sociology of religion by demonstrating that commodification should not be understood solely as the commercialization of religious symbols. Rather, commodification operates as a broader process that restructures authority, identity formation, and religious

practices within consumer society. While previous studies have focused primarily on halal industries and Muslim consumer behavior, this study highlights how market mechanisms reshape the meaning of piety itself. The findings therefore expand existing discussions on religious commodification by linking them to questions of authority, social stratification, and symbolic power.

The novelty of this study lies in its explanation of how market authority increasingly competes with and, in some contexts, replaces traditional religious authority in shaping contemporary sharia identity. Unlike previous studies that primarily examined economic aspects of halal consumption, this research demonstrates that commodification also influences the production of religious knowledge, the construction of legitimacy, and the interpretation of religious values in everyday life.

Practically, the findings suggest the need to strengthen critical religious literacy among Muslim communities. Religious institutions should encourage a deeper understanding of religion that prioritizes ethical conduct, social responsibility, and spiritual development rather than symbolic consumption. Such efforts are important to prevent religious values from being reduced to commercial attributes and to ensure that religion continues to function as a source of moral guidance and social transformation in contemporary society.

Social Media and the Aesthetics of Sharia Identity in Public Space

The findings indicate that social media has become a central arena for constructing, displaying, and disseminating sharia-based identities. Platforms such as Instagram, TikTok, YouTube, and Facebook facilitate the circulation of religious symbols through visual narratives, lifestyle content, fashion trends, and religious endorsements. Participants reported that social media not only functions as a medium for religious learning but also serves as a space where individuals perform and negotiate their religious identities in front of a wider audience. In this context, the visibility of Islamic symbols becomes an important marker of social recognition and belonging within particular religious communities.

From Baudrillard's perspective, the dominance of visual representation in digital spaces reflects the logic of simulacra, where images and symbols acquire greater significance than the realities they originally represented (Baudrillard, 1998). Religious identity is increasingly mediated through curated visual content that emphasizes appearance, aesthetics, and symbolic conformity. As a result, public perceptions of religiosity are often shaped by visible indicators such as clothing styles, consumption patterns, and online expressions rather than by direct engagement with spiritual values. This finding supports previous studies

showing that social media has transformed religious expression into a form of symbolic performance that is closely linked to digital visibility and audience engagement (Ibrahim, 2022).

The findings also reveal that influencers, preachers, and Muslim public figures play a significant role in defining contemporary standards of piety. Their content often combines religious messages with commercial promotions, lifestyle branding, and personal narratives, creating a hybrid space where religious authority intersects with market logic. This observation is consistent with studies indicating that digital platforms have shifted religious authority from traditional institutions toward media personalities who gain legitimacy through popularity, engagement metrics, and online influence (Ibrahim, 2022). However, this study extends previous research by demonstrating how such authority operates specifically through the aestheticization of sharia identity, where symbolic representation becomes a primary mechanism for shaping perceptions of religious authenticity.

Another important finding concerns the emergence of social pressure generated by online religious representation. Participants acknowledged that repeated exposure to idealized images of Muslim lifestyles often creates expectations regarding how a “proper” Muslim should dress, consume, interact, and present themselves publicly. This process encourages conformity to dominant visual norms while simultaneously narrowing the diversity of religious expressions. Similar concerns have been identified by previous scholars who argue that digital religious cultures tend to privilege highly visible and aesthetically appealing forms of religiosity over less visible but potentially deeper spiritual practices (Nasir, 2022).

Theoretically, these findings contribute to the development of Baudrillard’s theory in the context of digital religion by illustrating how simulacra are reproduced and amplified through social media infrastructures. Religious symbols no longer function solely as representations of faith but become digital commodities circulating within attention economies driven by algorithms, popularity, and visual engagement. This expands existing discussions on religious commodification by highlighting the role of platform capitalism in shaping contemporary Islamic identities.

Practically, the findings suggest the importance of strengthening digital religious literacy among social media users. Religious institutions, educators, and community leaders need to encourage critical engagement with online religious content to prevent the reduction of religiosity into purely visual performances. Promoting diverse forms of religious expression may also help reduce social pressure and foster a more inclusive understanding of Islamic identity in digital environments.

The novelty of this study lies in its integration of Baudrillard's concepts of simulacra and sign value with the analysis of social media-driven religious consumption. Unlike previous studies that primarily examine digital religion from communication or media perspectives, this research demonstrates how online platforms function as mechanisms that transform religious symbols into consumable identities, thereby reinforcing the symbolic economy of contemporary sharia culture.

Social Segregation and Inclusivity Challenges in Consumer Identity

The findings reveal that the expansion of sharia-oriented consumption practices contributes not only to identity formation but also to the emergence of social boundaries among different groups within society. Participants indicated that ownership of particular products, adherence to specific lifestyles, and participation in certain religious consumption practices often become markers used to distinguish insiders from outsiders. Consequently, religious consumption may unintentionally create symbolic distinctions that reinforce social stratification based on economic capacity, cultural capital, and access to religiously branded commodities.

This phenomenon can be understood through Baudrillard's concept of sign value, which explains how consumption functions as a mechanism for social differentiation rather than merely fulfilling practical needs (Andrabi, 2022). Sharia products and lifestyles increasingly operate as signs that communicate social status, religious commitment, and group affiliation. Individuals who are able to consume recognized religious commodities often gain greater symbolic legitimacy within particular communities, while those who lack access to such products may experience exclusion or marginalization. These findings support previous studies showing that religious consumption can become a source of symbolic distinction and social hierarchy in contemporary Muslim societies (Zaid et al., 2022).

The interviews further demonstrate that inclusivity challenges emerge when visible markers of religiosity become dominant criteria for evaluating religious commitment. Some participants expressed concerns that individuals who do not conform to prevailing consumption norms may be perceived as less religious despite sharing similar beliefs and values. This tendency reflects the transformation of religious identity into a system of social classification based on external symbols. Similar patterns have been reported in studies examining the intersection of consumer culture and Islamic identity, where market-generated religious categories contribute to new forms of social differentiation (Kholida & Rodiah, 2023).

However, this study contributes a more nuanced understanding by showing that exclusion does not always occur through explicit discrimination. Instead, segregation frequently operates through subtle mechanisms of symbolic recognition and cultural expectations. Individuals may voluntarily adapt to dominant consumption practices in order to gain social acceptance, while others may withdraw from communities where they feel unable to meet prevailing standards. This finding extends existing literature by illustrating how market-mediated religious identities influence everyday social interactions and community dynamics.

From a theoretical perspective, the findings demonstrate that religious consumption should be understood not only as an economic or cultural phenomenon but also as a process that produces social boundaries. Baudrillard's framework helps explain how signs and symbols acquire regulatory functions, shaping inclusion and exclusion within contemporary religious communities. The study therefore contributes to broader discussions on religion, identity politics, and consumer culture by highlighting the social consequences of symbolic consumption.

Practically, these findings suggest the need for religious organizations and community leaders to promote more inclusive interpretations of Islamic identity that prioritize ethical values and social solidarity over visible consumption practices. Public discourse surrounding religiosity should emphasize substantive dimensions of faith rather than external symbols alone. Such efforts may help reduce social polarization and strengthen cohesion among diverse groups within Muslim communities.

The novelty of this study lies in its examination of social segregation as an unintended consequence of sharia consumption culture. While previous studies have focused primarily on identity formation and market expansion, this research highlights how symbolic consumption may also generate exclusionary dynamics that challenge inclusivity within contemporary religious life.

The Hijrah Paradox: Between Self-Transformation and Commodity Traps

The findings indicate that the hijrah movement occupies a complex position within contemporary Muslim society. Participants generally perceived hijrah as a meaningful process of spiritual transformation characterized by efforts to improve religious understanding, strengthen moral commitment, and align daily practices with Islamic teachings. For many individuals, hijrah serves as a pathway toward personal growth and religious fulfillment. These findings are consistent with previous studies that describe hijrah as an important contemporary expression of Islamic revival and identity formation among urban Muslim communities (Rafiq & Dunnett, 2024).

Despite its positive spiritual dimensions, the study also reveals a paradoxical tendency in which hijrah becomes increasingly intertwined with consumer culture and market interests. Participants noted that the journey toward becoming a “better Muslim” is often accompanied by expectations to adopt specific products, brands, fashion styles, educational programs, and lifestyle practices associated with the hijrah community. As a result, spiritual transformation may become linked to patterns of consumption that extend beyond religious obligations. This phenomenon illustrates how market mechanisms appropriate religious aspirations and transform them into opportunities for commercial expansion.

Baudrillard’s theory provides a useful framework for understanding this paradox. Within the logic of consumer society, signs frequently replace underlying meanings, causing symbolic representation to become more important than substantive realities (Andrabi, 2022). In the context of hijrah, religious transformation may increasingly be evaluated through visible indicators such as clothing, social media content, and consumption choices rather than through personal ethical development or spiritual maturity. Consequently, the distinction between genuine religious commitment and symbolic performance becomes increasingly blurred.

The findings support previous research demonstrating that contemporary Islamic revival movements often intersect with commercial industries that package religiosity as a marketable lifestyle (Zaid et al., 2022). However, this study extends the literature by emphasizing the coexistence of empowerment and commodification within the same social phenomenon. Rather than portraying hijrah solely as a spiritual movement or solely as a commercial project, the findings suggest that both dimensions operate simultaneously and continuously shape one another.

Furthermore, participants acknowledged experiencing tension between religious ideals and consumer expectations. While many viewed religious products and services as useful tools for supporting spiritual development, they also expressed concerns regarding excessive materialism, social comparison, and pressure to conform to commercialized standards of piety. These experiences indicate that individuals actively negotiate the boundaries between faith and consumption rather than passively accepting market influences. Such findings enrich previous discussions by highlighting the agency of consumers within commodified religious environments.

Theoretically, this study contributes to the understanding of contemporary Islamic movements by conceptualizing hijrah as a site where spirituality, identity, and market logic intersect. Through Baudrillard’s

framework, the research demonstrates that the commodification of religiosity does not eliminate spiritual aspirations but instead restructures how those aspirations are expressed, recognized, and consumed within modern society.

Practically, the findings underscore the importance of promoting critical awareness regarding the commercialization of religious practices. Religious educators, community leaders, and content creators should encourage interpretations of hijrah that prioritize ethical transformation, social responsibility, and spiritual growth rather than consumption-based indicators of success. Such efforts can help preserve the transformative potential of hijrah while minimizing the risks associated with excessive commodification.

The novelty of this study lies in its identification of the hijrah paradox as a simultaneous process of spiritual empowerment and market incorporation. By integrating Baudrillard's concepts of simulacra and sign value with contemporary hijrah discourse, this research offers a new perspective on how religious transformation is negotiated within the symbolic economy of consumer society.

CONCLUSION

This study demonstrates that the manifestation of religion as a social sign within contemporary Muslim consumer culture has transformed religiosity from a primarily spiritual commitment into a symbolic identity that is increasingly expressed through consumption practices, visual representation, and lifestyle choices. The key insight of this research is that sharia identity is not merely a reflection of religious devotion but the outcome of a continuous negotiation between sacred values, market forces, and the desire for social recognition in modern society. By applying Baudrillard's concepts of sign value and simulacra, this study contributes to the sociological understanding of religion by explaining how religious symbols are commodified, aestheticized, and reproduced within consumer culture, while simultaneously revealing their implications for social stratification, religious authority, and the construction of contemporary Muslim identities. The main strength of this article lies in its integration of critical consumer culture theory with the study of religion, offering a novel perspective on the paradoxical relationship between spirituality and market logic in the context of sharia consumption. Nevertheless, this study is limited by its focus on a specific socio-cultural context and qualitative data that may not fully capture the diversity of Muslim experiences across regions and social groups. Future research is therefore encouraged to employ comparative, cross-cultural, or

mixed-method approaches to examine how religious commodification and symbolic consumption operate in different Muslim communities and digital environments, as well as their long-term implications for religious practice, social inclusion, and cultural transformation.

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