

**QUIET LUXURY MUSLIMAH: BUTTONSCARVES' GLOBAL
BRANDING STRATEGY IN SHAPING RELIGIOUS PRESTIGE
LIFESTYLE THROUGH INTERNATIONAL FASHION WEEK AND
BSLADY CLUB**

Nor Amelia¹, Lola Salma², *Kamila Windyani Putri³

^{1,2,3} Antasari State Islamic University Banjarmasin

noramelia50@gmail.com¹, lolasalma44@gmail.com², *kamilawp@uin-antasari.ac.id³

ABSTRACT

Contemporary Muslim fashion trends are undergoing a significant transformation with the emergence of the phenomenon of quiet luxury among Muslim women. This development marks a shift in the preferences of the upper-middle class towards modest premium fashion that not only prioritizes compliance with sharia, but also lifestyle exclusivity. This study aims to analyze the global branding strategy of the Buttonscarves brand in shaping religious prestige lifestyle through its participation on the international Fashion Week stage and the management of BSLady Club's exclusive community. Using a descriptive qualitative method with a digital case study approach, data in this study was collected through social media observations, visual campaign documentation, and literature triangulation. The results show that the international legitimacy achieved through various global fashion weeks (such as New York, London, and Dubai) effectively increases the brand's authority in the eyes of the world. On the domestic side, BSLady Club has transformed into a digital consumer tribe that binds consumers strongly through emotional branding and prestige membership. This synergy ultimately turns the practice of Muslim women's fashion consumption into an event to achieve exclusive social status. In conclusion, the integration of global expansion and community management succeeded in constructing an elegant and classy modern Muslim identity. Nevertheless, this phenomenon of symbolic consumption requires a critical review from the perspective of Islamic economic ethics so that the essence of the value of modesty is not reduced by the commodification of status in the digital era.

Keywords: Quiet Luxury, Modest Fashion, Strategic Branding, Religious Prestige, Symbolic Consumption.

INTRODUCTION

The halal lifestyle industry transformed the global economy. Muslim consumer spending surges globally. This expands international trade. Consequently, Indonesia strengthens its financial sector to support this industry. Modest fashion evolved into a high-value global identity. Modern modest wear exceeds high-fashion standards. This created the Muslim middle-upper class consumer segment.

Consuming halal products acts as an identity performance. They adopt a prestige lifestyle by seeking brands projecting piety and modernity. Brand experience and trust drive purchases (Adha et al., 2025). Social media amplifies this shift via digital identities. Digital spaces let Muslim women disrupt conventional aesthetics with class narratives. This convergence birthed the "quiet luxury" trend.

Quiet luxury shifts consumption from clothing to identity representation. It embodies understated elegance projecting exclusivity. Premium brands like Buttonscarves drive this classy lifestyle image. Digital media accelerates symbolic consumption. Modest fashion builds digital prestige, influenced by digital trends.

Buttonscarves achieved international competitiveness through global Fashion Weeks. Exclusive communities like BSLady Club strengthen emotional connections via membership systems, proving loyalty stems from exclusivity. This aligns with Pierre Bourdieu's distinction theory. Luxury modest fashion symbolizes the fashionable urban Muslim class. Subtle luxury retains high symbolic value (Jeong & Lee, 2025).

Jean Baudrillard's theory suggests society consumes goods for symbolic meaning. Modest fashion symbolizes digital social status. Product religiosity is integrated into modern branding (Saumantri et al., 2023). This reflects Thorstein Veblen's conspicuous consumption theory. Digital behavior thrives where branded fashion builds prestige, wrapping prestige consumption in religious identity (Nevzat et al., 2023).

Muslim quiet luxury transforms modest fashion into symbolic consumption. Buttonscarves' branding, BSLady Club, and Linda Anggrea's personal branding interconnect religiosity, fashion, and prestige. Buttonscarves

redefines local modest fashion into a premium brand. It established strong personal branding visually. High-quality products embed its luxurious image globally.

Exclusive emotional branding binds the "BSLady" community. Intimate experiences foster deep loyalty. This scarcity sparks a "product war," transforming fashion into social validation. The #ButtonsscarvesGoesGlobal campaign marked their debut with a Times Square bag installation. At NYFW, they proved modest fashion can penetrate Western markets (New York Fashion Week A/W 23-24 – Buttonsscarves, 2023).

European expansion followed at London Fashion Week (Buttonsscarves at London Fashion Week Spring/Summer 23-24, 2023). They also captivated Malaysian enthusiasts at KLFW (Buttonsscarves at Kuala Lumpur Fashion Week, 2023). Global affirmation occurred in the Middle East. Linda Anggrea reaffirmed this global commitment. Dubai Fashion Week S/S 26 established Buttonsscarves as a religious prestige pioneer.

Modern digital marketing prioritizes emotionally attached communities over sales. BSLady Club boosts loyalty via memberships, demonstrating how brands create collective identities. BSLady Club utilizes emotional approaches for long-term relationships. Customer loyalty is crucial for business sustainability and organic promotions (Rahayu, 2024).

BSLady Club highlights social exclusivity. Reward systems build community belonging. Consumers gain social recognition, strengthening emotional attachment and social identity. BSLady Club utilizes consumption gamification. Accumulating points incentivizes transactions, boosting engagement and digital loyalty (Anwar et al., 2025). This cultivates a prestige lifestyle ecosystem.

Literature mostly focuses on basic marketing. Islamic branding attracts loyal consumers. Halal lifestyle marketing influences purchases by shaping a digital religious image. Consumer experience and brand trust drive repurchase intentions. Balancing design innovation with Islamic ethics meets market demands (Putri et al., 2023).

A research gap exists regarding global branding and exclusive digital communities. No research dissects how premium brands use ecosystems like

"BSLady Club." Thus, this research evaluates digital community loyalty and global expansion. Buttons scarves' global branding transforms Muslim consumption. Modest fashion represents a digital prestige lifestyle. Gamification builds premium loyalty. Consequently, this study analyzes global branding's impact on Muslim quiet luxury.

LITERATURE REVIEW

A. Strategic Branding Theory

Modern luxury branding shifts to symbolic value. Aiola (2024) notes luxury historically stems from exclusivity. Today, branding builds prestige in connected markets. Premium branding balances digital accessibility and luxury. Emotional branding stimulates feelings over physical attributes. Savi & Peri (2019) state luxury purchases rely on emotions. Digital interaction amplifies this. Putri et al. (2025) found social media reviews catalyze buying by validating status.

Exclusivity relies on distribution and scarcity. This absence strategy boosts curiosity and prestige. Despite the digital paradox, Li et al. (2025) reveals online communities strengthen high-end prestige without diluting luxury. Scarcity marketing triggers urgency. Limited supply increases demand. Al Akbar (2022) notes limited editions influence youth purchases. Synergizing emotions, exclusivity, and scarcity forms a dominant branding architecture.

B. Islamic Consumerism

Islamic consumption balances needs and ethics (wasathiyah). It teaches reasonable, non-excessive (ISRAF), halal consumption. However, digital culture shifts urban consumption towards social identities and prestige. This birthed Islamic consumerism, blending religiosity with modern lifestyles. Islamic-nuanced products are consumed for symbolic meaning, displaying identity and class.

Jean Baudrillard notes society consumes sign value. Digitally, consuming religious products represents status. Premium fashion transforms into a classy religious identity representation (Scott, 2026). Social media accelerates

religiosity's digital transformation. Religious practices become visual identities. This birthed Digital Religiosity, functioning as personal branding and consumption.

Digital religiosity integrates with branding. Brands sell values and experiences alongside products. Religious consumption shifts towards digital symbolic trends (Toyyib et al., 2026). Thus, digital Islamic consumerism shifts to symbolic consumption tied to identity and prestige. Religiosity transforms into digital culture via branding and communities.

C. Quiet Luxury & Religious Prestige Lifestyle

Quiet luxury distinguishes class via minimalist aesthetics. Triasari & Zamhari (2021) argue this supports Pierre Bourdieu's distinction theory. The hijab displays an educated habitus, negotiating religious and cultural demands. Prestige lifestyles create a halal branding paradox. Aziz et al. (2026) explains the tension in commodifying religious symbols. High-brand consumption provides distinguishing pride. Thus, a religious prestige lifestyle projects a pious, stable image.

TikTok amplifies symbolic identity, creating hedonistic consumption. Rahmi et al. (2026) reveals digital behavior challenges Islamic principles via show-off urges. Global consumerism's identity formation can damage values. Quiet luxury offers a balanced middle way.

D. Community Branding & Loyalty System

Digital marketing builds emotional connections via brand communities. They unite consumers through shared interests, increasing loyalty and long-term relationships. Modest fashion communities like BSLady Club build digital exclusivity. Consumers gain social belonging. Modern loyalty is driven by these emotional experiences, not just products (Gokarna, 2021).

Gamification boosts digital loyalty. Buttonsscarves' BS Points incentivize transactions for exclusive benefits, creating an interactive, competitive experience (Change, 2025). Loyalty points increase retention. They act as economic rewards and psychological tools. Valued consumers show higher attachment and loyalty.

Brand communities shape online social identity. Exclusive membership symbolizes status and brand closeness. Consumption is now driven by social experiences and identity symbols (Zhang & Li, 2022). Thus, community branding builds emotional relationships. Through digital communities, brands create consumption ecosystems focused on experiences over mere products.

RESEARCH METHODOLOGY

A. Types and Approaches to Research

This qualitative descriptive study explores meanings derived from social problems (Creswell, 2009). Postpositivism positions the researcher to actively interpret digital data without manipulating subjects. A digital case study deeply investigates constrained events. It systematically emphasizes meaning over generalization. This explores the symbolic meaning of Muslim luxury consumption. This method uncovers quiet luxury's symbolic meaning. It analyzes emotional branding, evaluates digital communities as validation tools, and chronologically maps modern Muslim identity formation.

B. Research Object

The research object is Buttonscarves, an Indonesian modest brand growing via digital branding and global expansion. It symbolizes an exclusive modern Muslim lifestyle. Buttonscarves uses visual branding to position itself as a classy product representing social identity. Its elegant digital presence makes it a compelling subject on modern Muslim quiet luxury.

Founder Linda Anggrea's Islamic personal branding integrates seamlessly. She represents a successful Muslim woman, building consumer emotional attachment and brand credibility. Additionally, this research focuses on the BSLady Club. This digital membership community offers special access and BS Points, creating emotional attachment and loyalty.

The BS Points system uses gamification to boost engagement. Continuous transactions for exclusive status prove consumption is driven by social experience and prestige. Buttonscarves' global branding at international

fashion events positions it globally. This demonstrates Indonesian modest fashion's international competitiveness and exclusivity.

Data derives from relevant digital sources. Main sources include the official website, customer community, and fashion activities:

1. Website Resmi Buttonscarves

(https://www.buttonscarves.com/?gad_source=1&gad_campaignid=23275989290&gbraid=0AAAAAC45XWRpjQX98moS_nhJAWb1EbDcU&gclid=CjwKCAjwn4vQBhBsEiwAq3hhN5Ksm40zmvqHUBsANu21aSXXmWa8zDXXztxZ-WHBTE_03WWzsElyxBoCG60QAvD_BwE)

2. BSLady Club - Buttonscarves

(<https://www.buttonscarves.com/id/pages/bslady-club?srsltid=AfmBOoozlhooGj4HNuaSU94qTK6YzZOUQVs8EDulDq27ZjVSvPzoNy2W>)

3. New York Fashion Week A/W 23-24 – Buttonscarves

(https://www.buttonscarves.com/blogs/news-and-events/buttonscarves-new-york-fashion-week-a-w-23-24?srsltid=AfmBOorZZcYxgLnY_Afbd9N_p8vrCViS4q-OcQlFQY-3cO7Cx9UXPVEs)

4. Buttonscarves at Dubai Fashion Week S/S 26

(https://www.buttonscarves.com/blogs/news-and-events/dubai-fashion-week-s-s-26?srsltid=AfmBOooNcgSR79_8t17RGEVXnEoKBwJeL_HoshQjBSTLOsGw9RYQcG3v)

5. Buttonscarves Beauty

(<https://www.buttonscarves.com/id/pages/beauty?srsltid=AfmBOooCPAarwVEzbrPuGnyfPsr4BZswrBqQyW5kkbXnUR5sdjlbo3RF>)

Besides official sources, this study uses trusted news to observe digital public representations:

1. Kompas.com

(<https://www.kompas.com/tag/buttonscarves>)

2. CNBC Indonesia
(<https://www.cnbcindonesia.com/tech/20240401232144-37-527282/buttonscarves-beauty-siapkan-promo-di-shopee-big-ramadan-sale>)
3. Coil
(<https://kumparan.com/kumparanwoman/buttonscarves-rayakan-feminitas-mode-lewat-color-viva-magenta-in-jfw-2026-26EFz3Zk1FL>)
4. Marketeers
(<https://www.marketeers.com/buttonscarves-hadirkan-koleksi-terinspirasi-the-devil-wears-prada-2/>)
5. Fashion Network
(<https://fb.fashionnetwork.com/galleries/photos/Buttonscarves,72677.html>)

Through these sources, this study seeks to understand how global branding and digital communities shape modern Muslim women's identity,

C. Data Collection Techniques

To obtain comprehensive data, this study uses data collection triangulation through digital observation, documentation, and literature studies.

1. Observasi Digital

Digital ethnography captures virtual reality by deeply understanding cultural practices. It naturally captures complex media environments without intervention (Ardévol & Gómez-Cruz, 2013). Researchers observed Buttonscarves' and Anggrea's Instagrams. Observation targets visual branding and exclusivity. Mapping social network dynamics is crucial (Postill & Pink, 2012). Consistent monitoring turns digital routines into valid qualitative data.

2. Documentation

Digital media archiving validates observations. Documenting visual designs is fundamental to dissecting brand identity (Aldi, 2022). Digital aesthetics determine perceived quality. Feed aesthetics significantly influence premium brand image building (F et al., 2025). This objectively observes global symbolic consumption practices.

3. Literature Study

Recent literature provides a theoretical foundation. Fashion trends construct gender and social class identities across borders (Aksoy, 2026). Islamic lifestyle directs purchases toward religious values. However, digital access triggers consumptive behavior, challenging simplicity. The Islamic lifestyle moderates responses to digital promotions. Educated Muslims' consumption shifted to symbolic, exclusive behaviors (Arlinda et al., 2026).

D. Data Analysis Techniques

Content analysis systematically uncovers meanings and communication patterns. It identifies how Buttonscarves builds a quiet luxury image via digital platforms (Macnamara, 2018). The study analyzes digital content for representations of religion and luxury. It notes how digital branding builds premium loyalty.

Analysis identified visual elements like neutral colors and quiet luxury concepts. BSLady Club's narrative was analyzed to understand social exclusivity. Semiotics reads symbolic meaning in visual branding. Visuals carry connotative meanings tied to ideology and social identity (Huppatz, 2011). Combining content analysis and semiotics uncovers the symbolic meaning and ideology behind Buttonscarves' digital branding.

E. Data Validity Techniques

Checking data validity ensures credible findings. Susanto et al., (2023) explains validity is assessed through credibility. Triangulation effectively establishes validity by analyzing different perspectives (Nurfajriani et al., 2024). Source triangulation increases accuracy over single methods (Nurfajriani et al., 2024). Researchers cross-checked digital channels and documents to ensure narrative consistency.

Primary Instagram data was compared with website data. Digital branding activities must be confirmed with marketing theories. Prestige findings aligned with Muslim consumer motivations. Validation checked consistency between exclusivity claims and interactions. Comparisons with other brands' social media effectiveness ensure data objectivity. Comparing Buttonscarves

with global luxury brands reinforced credibility. This checked strategies for balancing digital exclusivity and openness (Felix et al., 2025).

RESULTS AND DISCUSSION

A. Buttonscarves arelike Muslim Premium Brand

Buttonscarves evolved from a local hijab brand into a premium lifestyle brand. Expanding into ready-to-wear, bags, shoes, and beauty, it builds an ecosystem representing the upper-middle-class Muslim identity. Consistent visual branding strengthens this transformation. By displaying an elegant, modern, yet religious image via clean luxury and neutral colors, Buttonscarves products symbolize social prestige and cultural capital (Nelissen & Meijers, 2011).

Buttonscarves uses exclusivity branding to increase prestige. Utilizing limited collections, scarcity marketing creates high enthusiasm and competitive "product war" behavior, driven by prestige and fear of missing out (FoMO) (Alvita, 2025). Emotional branding is built through digital personal and community approaches. Founder Linda Anggrea's involvement and BSLady Club foster emotional attachment, making consumers buy experiences and social symbols inherent in the brand (Rokeeb et al., 2025).

Global branding strategies build its premium image. Campaigns and participation in New York, Dubai, and Jakarta Fashion Weeks position Buttonscarves as a global luxury symbol of modern Indonesian Muslim women's success (New York Fashion Week A/W 23-24, 2023). Buttonscarves successfully built a premium brand identity through luxury branding, symbolic consumption, emotional attachment, and exclusivity. Digitally, it represents prestige identity and modern urban Muslim lifestyle.

B. International Fashion Week as a Global Prestige Strategy

Participation in international fashion weeks achieves global legitimacy. This lifestyle marketing maneuver cleverly uses signature luxurious scarves to add user prestige, strengthened by the #ButtonscarvesGoesGlobal campaign.

1. Legitimacy in the Western Fashion Center: New York and London

Global expansion began in the West. Buttonscarves' NYFW Fall/Winter 23-24 presence showcased "The dream Capsules" collection, marking Indonesia's global readiness (Sakina, 2023); New York Fashion Week A/W 23-24, 2023). Visually, a giant bag installation in New York created digital echoes ("After in Jakarta", 2023). European success followed at LFW. Buttonscarves showcased "The Royale" collection and expanded via Buttonscarves Beauty as an Official Beauty Sponsor (Kania, 2023); Buttonscarves, 2023). They also presented a Tower Bridge bag installation and branded London taxis ("Make a Breakthrough", 2023).

2. Dominance of Strategic Muslim Markets: Dubai and Kuala Lumpur

Buttonscarves asserted its position in Dubai and Kuala Lumpur. DFW S/S 25 participation proved its Middle Eastern existence, establishing a new high fashion standard (Modest, 2024). This aligns with its exclusive brand identity consistency. Malaysia is aggressively targeted. Digital marketing successfully expanded this key market. Buttonscarves broke records with a giant flap bag in Pavilion Mall (Wisnubarata, 2023) and introduced edgy designs at KLFW (Buttonscarves at Kuala Lumpur Fashion Week 2023, 2023).

3. Consolidation of Prestige in the Domestic Market: Jakarta Fashion Week

International achievements consolidated domestic dominance. At JFW 2024, "The Fiery Passion" collection highlighted vibrant colors to strengthen BSLady loyalty (Buttonscarves at Jakarta Fashion Week, 2024). This classy collection inspires bold aspirations.

4. Analysis and Criticism: The Globalization of Muslim Identity

Theoretically, forming global symbolic capital creates user "distinction." While elevating Indonesian brands, premium luxury consumption risks digital hedonism. Nonetheless, Buttonscarves pioneers the modern religious prestige lifestyle by integrating global narratives.

C. Personal Branding Linda Anggrea

A founder's personal branding builds brand identity. Linda Anggrea represents a successful, fashionable, religious woman with a prestige lifestyle. Her digital presence integrates her identity with Buttonsscarves, building emotional attachment (Eliyanti & Aliza, 2025). As a Muslim entrepreneur, she portrays an upper-middle-class lifestyle. Her elegant, exclusive digital visuals maintain religious identity while representing economically successful, active modern Muslim women.

Her branding exemplifies spiritual capitalism. Spiritual values and religious symbols integrate into digital business strategy, becoming visual images and symbolic lifestyle representations in modern consumption culture (Ruqayah, 2024). Through Instagram and podcasts, she builds a premium digital identity. This personal branding relies on visual storytelling and lifestyle representation, creating emotional closeness as consumers buy the founder's narrative.

Her involvement in NYFW and DFW strengthens the brand's global prestige. This business promotion symbolizes Indonesian Muslim women's success, portraying them as internationally competitive figures in modern digital culture. Her personal branding shows modern Muslim identity integrates religiosity with visual lifestyle, entrepreneurship, and symbolic consumption. This forms an aspirational digital identity combining economic success with a luxury modest lifestyle.

D. BSLady Club or Community Branding

Buttonsscarves' premium success relies on the exclusive BSLady Club. This community branding encourages direct engagement, creating a digital consumer tribe that guards brand values and trends. This prestige membership system converts transactions into status symbols. Exclusivity is manifested in high-point redemption schemes (BSLady Club - Spend BS Points, 2026) and personalized member management (Profile - Buttonsscarves Account, 2026). Exclusivity is reinforced by priority service policies. Registered members

receive privileged stock updates, creating urgency. Transaction transparency also ensures high-end consumer trust.

Theoretically, this is emotional belonging. Community belonging influences perceptions of brand authenticity (Selicato, 2025). Brand identification boosts brand love, driving voluntary public promotion, amplified by collaborations like The Devil Wears Prada 2 (Buttonsscarves Official Website, 2026). Sociologically, lifestyle and premium image determine repurchase intent. Brand image and lifestyle influence satisfaction, mediating ongoing purchases (Karima et al. (2025)). High brand love drives extreme loyalty, causing consumers to willingly pay premium prices.

E. BS Points and Consumption Gamification

Loyalty point systems build customer loyalty and engagement. The BSLady Club BS Points system lets consumers collect points from transactions to exchange for rewards. BS Points act as gamification marketing. Adopting game elements like points and membership levels encourages ongoing purchases, creating an interactive, competitive experience providing symbolic rewards (Puspita & Sukmono, 2026).

This digital reward system builds a repeat consumption culture. Consumers buy for point accumulation, combining reward economy with symbolic value marking loyalty and exclusivity. The BS Points system ties into digital Fear of Missing Out (FoMO). Limited rewards and promos psychologically push consumers to keep buying, visually strengthening this standard lifestyle on social media (Purnama & Damayanto, 2026).

BS Points are part of the digital fashion loyalty economy. Combining emotional attachment with prestige rewards, the system provides social recognition and premium experiences, forming social identity. Symbolically, rewards and memberships represent social position. Gamification systems construct digital consumption activities as parts of the modern urban Muslim lifestyle experience, blending customer loyalty and prestige culture.

F. Quiet Luxury Muslimah dan Religious Prestige Lifestyle

Quiet luxury shifts urban Muslim consumption logic, commodifying piety through premium goods. Contemporary demand prioritizes symbolic value over usage value, using Buttonsscarves to communicate establishment and social strata membership. This aligns with Jean Baudrillard's symbolic consumption theory, where individuals consume signs to create self-image (Fitriana, 2020). Buttonsscarves creates a hyperreality where clothing acts as a visual language for social hierarchy.

Viewed through Pierre Bourdieu's sociology, BSLady uses products for social distinction. Millennials carefully manage impressions through aesthetic choices (Apvianti et al., 2026). Quiet luxury creates exclusive religious prestige, displaying Islamic identity with economic power. This shift is evident among students. Sharia fashion consumption shifted from need-based to symbolic, often amplified by TikTok. However, flexing this prestige lifestyle violates sharia economic principles prohibiting ISRAF and Tabdzir (Ma'rifah & Zahra, 2025).

Theologically, this prestige lifestyle threatens Islamic simplicity. Consumption should follow justice and balance to achieve benefits (Kasanah, 2022). Excessive consumption risks obscuring maqashid syariah, creating a paradox where quiet luxury elevates aesthetics but reduces spiritual simplicity.

CONCLUSION

This study concludes that Buttonsscarves has successfully pioneered the "quiet luxury" phenomenon within the modest fashion industry, transforming Muslim women's clothing from a functional religious necessity into a powerful instrument of symbolic consumption and social distinction. Through aggressive global branding strategies, evidenced by their participation in prestigious international events such as New York, London, and Dubai Fashion Weeks, Buttonsscarves has effectively established global legitimacy and elevated Indonesian modest fashion into a premium, world-class identity. Coupled with the strong personal branding of its founder, Linda Anggrea, the brand seamlessly intertwines modern economic success with religious identity.

Furthermore, the creation of the exclusive BSLady Club demonstrates the profound impact of digital community branding and consumption gamification in the modern era. The implementation of the BS Points loyalty system not only fosters deep emotional attachment and repeat consumption but also reinforces a sense of exclusivity and prestige among its members. This digital ecosystem transforms fashion consumption into a collective social experience, where customer loyalty is heavily driven by the desire for social recognition and validation within the upper-middle-class Muslim community.

However, the rise of this religious prestige lifestyle presents a significant paradox when viewed through the lens of Islamic economic ethics. While Buttons scarves successfully empowers modern Muslim women and elevates the global aesthetics of modest fashion, the intense commodification of piety risks contradicting the core Islamic principles of simplicity and moderation (*wasathiyah*). The tendency toward conspicuous consumption and status-seeking behavior challenges the spiritual essence of modesty. Therefore, while global branding and exclusive digital communities are highly effective business strategies, modern Muslim consumers must navigate this quiet luxury trend critically to ensure that the pursuit of social prestige does not obscure the fundamental values of Islamic consumption.

BIBLIOGRAPHY

- Adha, M. A., Lestari, I., & Nahar, F. H. (2025). Exploring *brand* trust, experience, and repurchase intention in halal *fashion* : The role of e-WOM. *Asian Journal of Islamic Management (AJIM)*, 221–240. <https://doi.org/10.20885/AJIM.vol7.iss2.art3>
- Aiola, A. (2024, Oktober 24). *The influence of luxury branding on consumer psychology: Understanding the motivations behind luxury purchases* [Bachelor's Degree Thesis]. Luiss Guido Carli. <https://tesi.luiss.it/41240/>
- Aksoy, E. (2026). Global trends and hotspots in the *research on fashion* and gender. *Online Journal of Communication and Media Technologies*, 16(2), e202619. <https://doi.org/10.30935/ojcm/18360>

- Aldi, A. (2022). *PERANCANGAN VISUAL BRANDING IDENTITY CLOTHING VISIBLE SUPPLY | JURNAL Dasarupa: Desain dan Seni Rupa*.
<https://dasarupa.nusaputra.ac.id/index.php/dasarupa/article/view/116>
- Alvita, M. (2025). Fear of Missing Out (FoMO) and Consumer Behavior in the Digital Era: A PRISMA Systematic Review. *Dinasti International Journal of Digital Business Management*, 6(6), 1565–1576.
<https://doi.org/10.38035/dijdbm.v6i6.5676>
- antaranews.com. (2023, Januari 31). *Jenama Indonesia antusias tampil di New York Fashion Week 2023*. Antara News.
<https://www.antaranews.com/berita/3373503/jenama-indonesia-antusias-tampil-di-new-york-fashion-week-2023>
- Anwar, H., Muhammad, S., & Sya'rawi, H. (2025). Gamification in Social Media Marketing Strategy to Enhance Customer *Loyalty* of MSME Products. *International Journal of Business and Quality Research*, 3(03), 352–360.
<https://doi.org/10.63922/ijbqr.v3i03.2309>
- Apvianti, F., Malihah, E., & Abdullah, M. N. A. (2026). *SYMBOLIC CONSUMPTION DRAMATURGY: MILLENNIAL-Z SOCIAL IDENTITY CONSTRUCTION THROUGH BLOK M AFTERNOON STROLL PHENOMENON*. *Jurnal Analisa Sosiologi*, 14(4).
<https://doi.org/10.20961/jas.v14i4.104573>
- Ardévol, E., & Gómez-Cruz, E. (2013). *Digital Ethnography and Media Practices*. Dalam A. N. Valdivia (Ed.), *The International Encyclopedia of Media Studies* (1 ed., hlm. 498–518). Wiley.
<https://doi.org/10.1002/9781444361506.wbiems193>
- Arlinda, M., Abidin, Z., Ahmad, H., & Febriansyah. (2026). Consumptive Behavior of Muslim University Students Toward Sharia *Fashion* Products. *Zabags International Journal of Economy*, 4(1), 12–21.
<https://doi.org/10.61233/zijec.v4i1.121>
- Aziz, M., Sholikah, S., Mujrimin, B., & Ghazali, M. F. (2026). The Paradox of Halal *Branding*: Navigating *Religious* Sincerity and Market Commodification in Indonesia's Middle-Class Economy. *El-Qist: Journal of Islamic*

- Economics and Business (JIEB)*, 16(1), 61–86. (Indonesia, Malaysia).
<https://doi.org/10.15642/elqist.2026.16.1.61-86>
- Buttonscarves at Jakarta Fashion Week 2024*. (2024). Diambil 15 Mei 2026, dari
https://www.buttonscarves.com/id/blogs/news-and-events/buttonscarves-at-jakarta-fashion-week-2024?srsId=AfmBOoqLgA8BLxeK8qX8iENdcJIF5cS9e8kG_xpv-0AYY0fE5e6t72b_
- Buttonscarves at Kuala Lumpur Fashion Week 2023*. (2023, Agustus 30).
Buttonscarves. <https://www.buttonscarves.com/blogs/news-and-events/buttonscarves-at-kuala-lumpur-fashion-week-2023>
- Buttonscarves at Kuala Lumpur Fashion Week 2023*. (2023, Agustus 30).
Buttonscarves. <https://www.buttonscarves.com/blogs/news-and-events/buttonscarves-at-kuala-lumpur-fashion-week-2023>
- Buttonscarves at London Fashion Week Spring/Summer 23-24*. (2023, Oktober 2).
Buttonscarves. <https://www.buttonscarves.com/blogs/news-and-events/buttonscarves-at-london-fashion-week-spring-summer-23-24>
- Buttonscarves at London Fashion Week Spring/Summer 23-24*. (2023, Oktober 2).
Buttonscarves. <https://www.buttonscarves.com/blogs/news-and-events/buttonscarves-at-london-fashion-week-spring-summer-23-24>
- Buttonscarves Rilis Koleksi Warna Cerah, Ria Miranda Nuansa Gelap di JFW 2024*. (2023). Diambil 15 Mei 2026, dari <https://wolipop.detik.com/hijab-update/d-7013226/buttonscarves-rilis-koleksi-warna-cerah-ria-miranda-nuansa-gelap-di-jfw-2024>
- Creswell, J. W. (2009). *Research design: Qualitative, quantitative, and mixed methods approaches*, 3rd ed (hlm. xxix, 260). Sage Publications, Inc.
- Eliyanti, R., & Aliza, N. F. (2025). The Influence of Personal *Branding* on Business Communications in the *Digital Era*. *Jurnal Komunikasi Dan Bisnis*, 13(2), 132–143. <https://doi.org/10.46806/jkb.v13i2.1477>
- F, T. G., Nugroho, D. R., Ulya, E. D., & Mulyono, M. (2025). Pengaruh Estetika pada Feeds Instagram terhadap *Brand Image @wmdfashion* . *Konsensus* :

- Jurnal Ilmu Pertahanan, Hukum Dan Ilmu Komunikasi*, 2(5), 119–125.
<https://doi.org/10.62383/konsensus.v2i5.1389>
- Felix, A. A., Ivanov, G., & Aryanto, R. (2025). Social Media Strategy and Exclusive Luxury Brand Image Perception: Case Study Hermes. *APSKI International Conference on Association of Indonesian Entrepreneurship Study Programs*, 13–17.
- Fitriana, O. (2020). *Membeli Status Melalui Konsumsi Nilai Simbolik (Studi Mengenai Konsumsi Pada Masyarakat Kelas Menengah Di Kabupaten Gresik)* [Skripsi, UNIVERSITAS AIRLANGGA].
<https://doi.org/10/10.%2520Permohonan%2520Embargo-6.pdf>
- Gokarna, P. (2021). Study of Customer Engagement through *Emotional Branding*. *Shanlax International Journal of Management*, 8, 11–20.
<https://doi.org/10.34293/management.v8i3.3455>
- Huppatz, D. J. (2011). Roland Barthes, Mythologies. *Design and Culture*, 3(1), 85–100. <https://doi.org/10.2752/175470810X12863771378833>
- Jeong, J., & Lee, Y. (2025). Drivers of stealth luxury: Fashion capital on inconspicuous luxury consumption. *Journal of Retailing and Consumer Services*, 87(C).
<https://ideas.repec.org//a/eee/joreco/v87y2025ics0969698925001808.htm>
- 1
- Kania, D. (2023, September 6). *Buttonscarves Beauty Percantik Wajah Model di London Fashion Week Spring Summer 2023/2024*. [life.indozone.id](https://life.indozone.id/fashion/472939962/buttonscarves-beauty-percantik-wajah-model-di-london-fashion-week-spring-summer-20232024).
<https://life.indozone.id/fashion/472939962/buttonscarves-beauty-percantik-wajah-model-di-london-fashion-week-spring-summer-20232024>
- Karima, N., Zulkarnain, Z., & Wijayanto, G. (2025). Factors that Influence Customers to Repurchase Buttonscarves Products. *Journal of Innovation and Entrepreneurship*, 1(1), 07–18.
- Kasanah, R. (2022). PRINSIP IQTISHODUNA DALAM PRAKTIK KONSUMSI MUSLIM. *Hukum Islam*, 22(1), 1–22.
<https://doi.org/10.24014/jhi.v22i1.12293>

- Li, T. H., Iyengar, R., & Zhang, Z. J. (2025). *The Exclusivity Paradox: Optimizing Online Strategies for Luxury Brands*.
- Liputan6.com. (2023, Februari 14). *Tandai Keikutsertaan di NYFW 2023, Buttonscarves Buat Instalasi Tas Raksasa di Times Square New York*. liputan6.com. <https://www.liputan6.com/lifestyle/read/5206423/tandai-keikutsertaan-di-nyfw-2023-buttonscarves-buat-instalasi-tas-raksasa-di-times-square-new-york>
- Macnamara, J. (2018). Content Analysis. Dalam *Mediated Communication* (hlm. 191–212). <https://doi.org/10.1515/9783110481129-012>
- Ma'rifah, L., & Zahra, D. N. (2025). Flexing Phenomenon in Tiktok: A Critical Review in the Perspective of Sharia Economic Law. *Saqifah: Jurnal Hukum Ekonomi Syariah*, 10(1), 67–80.
- Media, K. C. (2023, September 1). *Tas Raksasa Buttonscarves di KL Awali Kampanye #ButtonscarvesGoesGlobal*. KOMPAS.com. <https://lifestyle.kompas.com/read/2023/09/01/091924820/tas-raksasa-buttonscarves-di-kl-awali-kampanye-buttonscarvesgoesglobal>
- Media, K. C. (2026, April 2). *Rawdah Mohamed Buktikan Hijab Bisa Stylish di Dunia Denim, Tampil Edgy hingga High Fashion*. KOMPAS.com. <https://cahaya.kompas.com/aktual/26D03065715590/rawdah-mohamed-buktikan-hijab-bisa-stylish-di-dunia-denim-tampil-edgy-hingga-high>
- Melati, S. (2023). Pengaruh *Brand Identification*, *Self Expressiveness*, *Brand Love* terhadap *Customer Citizenship Behavior* Pada *Brand Button Scarves*. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 17(6), 4073–4084. <https://doi.org/10.35931/aq.v17i6.2852>
- Munawaroh, M. (2024, April 3). *Community Engagement Strategy of Buttonscarves Through BS Lady Program*. Proceedings of the 3rd Economics and Business International Conference, EBIC 2022, 22 September 2022, Medan, North Sumatera, Indonesia. <https://eudl.eu/doi/10.4108/eai.22-9-2022.2337480>

- Nelissen, R. M. A., & Meijers, M. H. C. (2011). Social benefits of *luxury brands* as costly signals of wealth and status. *Evolution and Human Behavior*, 32(5), 343–355. <https://doi.org/10.1016/j.evolhumbehav.2010.12.002>
- Nevzat, R., Rebge, S., Miş, Ç., Aykol, Z., & Awwal, A. (2023). The *Digitalisation* of Social Capital: “Conspicuous *Consumption* on Instagram.” *Galatasaray Üniversitesi İletişim Dergisi*, (39), 85–112. <https://doi.org/10.16878/gsuilet.1274165>
- New York Fashion Week A/W 23-24*. (2023a, Februari 20). Buttonsscarves. <https://www.buttonsscarves.com/blogs/news-and-events/buttonsscarves-new-york-fashion-week-a-w-23-24>
- New York Fashion Week A/W 23-24 – Buttonsscarves*. (2023). Diambil 14 Mei 2026, dari https://www.buttonsscarves.com/blogs/news-and-events/buttonsscarves-new-york-fashion-week-a-w-23-24?srsId=AfmBOop7w59_xFCseuTlCAlcPvyaq3KOoM2yyHYYZ1QGhKL2I25i5PFZ
- Nurfajriani, W. V., Ilhami, M. W., Mahendra, A., Afgani, M. W., & Sirodj, R. A. (2024). Triangulasi Data Dalam Analisis Data Kualitatif. *Jurnal Ilmiah Wahana Pendidikan*, 10(17), 826–833. <https://doi.org/10.5281/zenodo.13929272>
- Postill, J., & Pink, S. (2012). Social Media Ethnography: The *Digital Researcher* in a Messy Web. *Media International Australia*, 145(1), 123–134. <https://doi.org/10.1177/1329878X1214500114>
- Purnama, J. C., & Damayanto, G. (2026). FEAR OF MISSING OUT (FOMO) AS A *CONSUMPTION* DETERMINANT IN THE *DIGITAL* ECONOMY AMONG AKABA CADETS: Fear of Missing Out (FOMO) sebagai *Consumption* Determinant dalam Ekonomi *Digital* di Kalangan Taruna AKABA. *Santhet (Jurnal Sejarah Pendidikan Dan Humaniora)*, 10(2), 755–763. <https://doi.org/10.36526/santhet.v10i2.7848>
- Puspita, A. C., & Sukmono, R. A. (2026). *The Influence of Digital Marketing, Gamification, and Brand Image on Gen-z Consumer Loyalty on Shoppe E-Commerce Platform: Pengaruh Pemasaran Digital, Gamifikasi, dan*

Citra Merek terhadap Loyalitas Konsumen Gen-Z pada Platform E-Commerce Shopee. UMSIDA Preprints Server.
<https://doi.org/10.21070/ups.10019>

- Putri, A. F., Rahmawati, R., & Adhimursandi, D. (2026). The Influence of *Brand Love* and *Brand Image* on *Brand Loyalty* and Willingness to Pay a Premium Price Among Buttonscarves Hijab Users. *Indonesian Interdisciplinary Journal of Sharia Economics (IJSE)*, 9(1), 2741–2755.
<https://doi.org/10.31538/ijse.v9i1.9149>
- Putri, I. N., Putri, J. K., & Manik, A. C. F. (2025). Pengaruh *Emotional Branding* dan Ulasan Konsumen di Media Sosial terhadap Minat Beli Produk F&B Lokal: Studi Kasus Menantea. *Jurnal Multidisiplin West Science*, 4(11), 1971–1983. <https://doi.org/10.58812/jmws.v4i11.2885>
- Putri, N. E., Andriansyah, Y., & Badjie, F. (2023). Product development strategies in Yogyakarta's Muslim *fashion* industry: Innovation and ethics. *Journal of Islamic Economics Lariba*, 9(2), 591–620.
<https://doi.org/10.20885/jielariba.vol9.iss2.art15>
- Rahayu, S. (2024). *Digital Marketing Strategies to Build Customer Loyalty: A Systematic Review of Sustainable Financial Benefits.* *Atestasi: Jurnal Ilmiah Akuntansi*, 7(1), 792–806.
<https://doi.org/10.57178/atestasi.v7i1.951>
- Rahmi, M., Malahayatie, M., & Taufiq, T. (2026). Consumer Behavior in the TikTok Era: An Islamic *Consumption* Perspective—A Systematic Literature Review. *Al Dzahab*, 7(1), 119–127.
<https://doi.org/10.32939/dhb.v7i1.5631>
- Redaksi. (2023, Oktober 1). Buat Gebrakan di London, Buttonscarves Perkuat Pasar Global. *Sinarharapan.Net*. <https://www.sinarharapan.net/buat-gebrakan-di-london-buttonscarves-perkuat-pasar-global/>
- Rokeeb, B., Dora, S., & Bin Osman, A. (2025). *Emotional Branding and Customer Loyalty in Luxury Fashion Markets.*
- Ruqayah, F. S., Paelani; Rosele, Muhammad Ikhlas. (2024). Digitizing Worship: Challenges of *Religious* Applications and Spiritual Decline in the *Digital*

- Era. *TEMALI : Jurnal Pembangunan Sosial*, (Vol. 7 No. 2 (2024): Temali: Jurnal Pembangunan Sosial), 279–288.
- Saumantri, T., Hidayatulloh, T., & Meghatruh, D. D. (2023). Konsumerisme Beragama di Era *Digital*: Analisis Paradigma Postmodernisme Jean Baudrillard Terhadap Fenomena Beragama Umat Islam di Indonesia. *Islamadina : Jurnal Pemikiran Islam*, 24(2), 273–288. <https://doi.org/10.30595/islamadina.v24i2.14961>
- Savi, M., & Peri, N. (2019). *Emotional Branding of Luxury Goods*.
- Selicato, L. (2025, Juli 16). *Branding through belonging: How culture and community influence authentic brand development* [Master's Degree Thesis]. Luiss Guido Carli. <https://tesi.luiss.it/43458/>
- Setelah di Jakarta, Buttonscarves Tunjukkan Instalasi Tas Raksasa di Times Square* | *tempo.co*. (2023, Februari 14). Tempo. <https://www.tempo.co/gaya-hidup/setelah-di-jakarta-buttonscarves-tunjukkan-instalasi-tas-raksasa-di-times-square-218983>
- Sui, J. (2025). *Research on the Impact of Gamification Marketing on Consumer Brand Loyalty on E-commerce Platforms*. *Journal of Information Systems Engineering and Management*, 10, 952–966. <https://doi.org/10.52783/jisem.v10i30s.4945>
- Suryani, S. (2025). ISLAMIC *BRANDING*: STRATEGI MENARIK KONSUMEN MUSLIM DI PASAR MODERN. *Journal of Economic, Bussines and Accounting (COSTING)*, 8(3), 2461–2476.
- Susanto, D., Risnita, & Jailani, M. S. (2023). Teknik Pemeriksaan Keabsahan Data Dalam Penelitian Ilmiah. *QOSIM : Jurnal Pendidikan Sosial & Humaniora*, 1(1), 53–61. <https://doi.org/10.61104/jq.v1i1.60>
- Team, M. (2024). *Tampilan Mewah Elegan Buttonscarves di Dubai Fashion Week S/S 25*. Modest Indonesia. Diambil 15 Mei 2026, dari <http://modest.id>
- Toyyib, M., Musthofa, M. Y., & Putri, S. (2026). Pop Culture and Islamic *Identity* of Millennials and Gen Z: Hijabers, Muslim YouTubers, and the Contestation of *Modest Fashion* Meaning. *Surau Journal of Islamic Studies*, 2(1), 72–95. <https://doi.org/10.63919/surau.v2i1.64>

- Triasari, T., & Zamhari, A. (2021). HIJAB *FASHION* SEBAGAI STRATEGI DAKWAH PADA HIJABERS COMMUNITY JAKARTA. *JURNAL MANAJEMEN DAKWAH*, 7(1), 1–27.
<https://doi.org/10.14421/jmd.2021.71-01>
- Wibowo, A. (2026). Spiritual *Consumption* Culture in the *Digital* Age: Islamic Influencers and New Ethics of Piety among Students at Diponegoro University. *Jurnal Keislaman*, 9(1), 1–9.
<https://doi.org/10.54298/jk.v9i1.821>
- Zhang, G., & Li, Z. (2022). The Influence of Online *Brand* Community *Identity* and Trust on Sustainable Customer *Loyalty*. *International Journal of Sustainable Development and Planning*, 17(5), 1667–1675.
<https://doi.org/10.18280/ijmdp.170533>