



Hijab Construction in Social Media: Literature Study Study on Hijab Representation in Indonesia, Malaysia and Thailand

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Introduction

Countries that have the most Muslim population have different views regarding the use of Hijab. This is shown from the results of a 2013 survey that in countries with the majority of Muslims surveyed generally have different views regarding the rights of women to wear the hijab in public spaces (Forum Pew Research on Religion & Public Life, 2018).

PEW Research chose three countries in Southeast Asia, namely Indonesia, Malaysia, and Thailand as a search for information about the views of Muslims in Southeast Asia. This is because the total population of Muslims in these countries more than other countries in Southeast Asia. Each country has a different history regarding the use of Hijab.

First, Indonesia as a country with a majority Muslim population before the New Order era in the mid-1980s, had a ban on female students wearing headscarves in public schools; but two decades later, a number of provinces in Indonesia introduced Sharia law which imposed penalties for female students who did not wear the hijab (Heryanto, 2018: p. 45).

Second, Malaysian women in the 1990s believed wearing Hijab or hijab was their choice; but the current situation they must wear the hijab if their male guardian (father, husband, or son) insists. Many educated and urban Malay Muslims embrace increasingly conservative sharia principles and moral codes for their public and personal behavior and for family life (Sloane-White, 2018).

Third, although not a country with a Muslim majority, Thailand has entered the ranks of countries with the largest Muslim population in Southeast Asia. In its history during the initial implementation of Thai modernization, the aspect of clothing became a very important issue due to the 1938 Rathaniyom Policy (Thai Cultural Policy), which prohibits Thais from wearing clothing with traditional features. The Thai South Malays are not allowed to wear clothes that express traditional Malay culture such as sarongs, bamboo shirts, turbans, hats and hijabs (Lyndon, Zakaria, AM, CR, & MS, 2015). But this



time is different because the government considers that women who wear the hijab are not banned because it is easily supervised by the government of the country.

Because of differences in the formation of the hijab phenomenon, researchers aim to see how the use of hijab from research that has been done in the three countries. In this study utilizing research journals focused on the phenomenon of hijab in the three countries that are the subject of this study. Because the three countries are part of the majority of the Muslim population in Southeast Asia.

Literature Review

Social construction

Getting, sharing and processing information is an important activity for decision making. Information in such situations requires subjective and social interpretation. In other words, social meaning is built before information has value in decision making. This is based on the belief that sharing information is very important for the construction of social meaning, rather than merely solving puzzles (Miranda & Saunders, 2003). This is the idea of how the influence of social media technology used in disseminating information can produce broad meaning. This happens because there is a use of space and time from the information sharing system found on social media.

Media Construction

Mass media has a strong impact by building social reality, namely, "by framing reality images ... in a predictable and patterned way" (McQuail, 1994, p. 331). On the other hand, media effects are limited by the interaction between the mass media and the receiver. "Media discourse is part of the process by which individuals build meaning, and public opinion is part of the process by which journalists ... develop and crystallize meaning in public discourse" (Gamson & Modigliani, 1989, page 2; see also McLeod, Kosicki, Pan, & Allen, 1987; Scheufele, 1999). Current media effects occur in social media consumption. Social media is a channel for dissemination and learning tools for the community about what is happening in cyberspace.

Social media

Social media has provided new opportunities for consumers to engage in social interaction on the internet. Consumers use social media, such as online communities, to produce content and to network with other users (Hajli, 2013). This impact has a great influence on the cultural use of hijab in women. Users who wear the hijab are not only interested in the wearing of the veil being displayed but also have concerns about the transformation that will occur in their culture.

In this case, functional engagement can be defined as the interaction of social media users with other users in the process of co-creating, conversing, and sharing content (Lim, Hwang, Kim, & Biocca, 2015). Utilization of social media which then



resulted in the phenomenon of the use of hijab in various countries. This is due to the large number of social media accounts that disseminate information about the use of hijab ranging from those based on the use of the veil due to religion or attracting users with a different look than the hijab usually.

This is because the social media platform that now dominates the contemporary web communications landscape has played a central role in the identity construction process. They have become sites where new collective names, icons, and slogans have been launched, and where new iconography and lexicon have been hammered which has greatly contributed to the emergence of collective actors such as Occupy Wall Street, Spring Arab, and Indignados (Gerbaudo & Treré, 2015).

Hijab

The term 'hijab', was originally unknown in Indonesian society. The general public is more familiar with the word "hijab" than "hijab". The term 'veil' to refer to the cover of Muslim Muslims, was first used in the West. While in Indonesia, the emergence of this term was marked in mid-2000 that even became a trend around the year 2010, when the hijab dress began to bloom (Nugrahenny, 2016: Page 16).

Research Methodology

The method used in this study is a study of literature related to the Hijab phenomenon which is popular in countries with the most population of Muslims. The use of literature review helps to look at the theory and practice of effectiveness, especially at the country level, is conducted and used as a knowledge base to inform evaluation questions, design, and data collection frameworks (Patton, 2018: page 230). This exemplifies what is already known in the evaluation literature as "the use of processes," which captures the fact that evaluation questions have an impact on the focus of investigations that are quite separate from and far before the findings are reported. So the researcher uses literature that is used as a basis for viewing the Hijab phenomenon (Patton, 2018: 234).

In this literature study focused on the country with the largest Muslim population in Southeast Asia. This is because the countries of Indonesia, Malaysia and Thailand each country has a different phenomenon and how the community responds. For this reason, researchers conduct literature studies related to the hijab phenomena occurring in these countries.

The source search required in this study was conducted through a search system in google scholar. Hijab search keyword searches are associated with Indonesia, Malaysia, and Thailand. When searching each word has a difference with a different total number. In the process of searching the largest number of searches on the first word is owned by Indonesia, the second owned Malaysia, and the last in Thailand. This study was conducted using the data of Hijab related studies in three countries to find



out how to see the phenomenon widely related to the phenomenon of Hijab in those countries.

First, for research in Indonesia using 4 journals. Secondly, for research in Malaysia using 5 journals. Third, it is a research journal that is found related to the Hijab phenomenon in Thailand. There are 2 journals that researchers use in looking at the development of research phenomena in Thailand. So in this study the researchers used purposive sampling. This is done by researchers because of limited time in research. All journals are seen from the aspects of hijab users, the hijab industry and also social media that describe the hijab phenomena in Indonesia.

Results

The first findings from the Indonesian state (Nisa, 2018) see the impact of shifting the use of hijab affecting Muslim women. In Indonesia there are groups that use social media as a means of da'wah to remind women about the importance of using hijab for women. Instagram users are aware that many Indonesian Muslims find their views too rigid, especially the wearing of hijab and their desperation to date. Therefore, activists use Instagram da'wa to strengthen the resolution of youth who want to emigrate by adopting what they believe to be a better understanding of Islam.

(Beta, 2014) see the popular Hijaber idea describing a successful strategy for a Muslim woman in Indonesia's major cities: placing clear religious symbols on a clear cosmopolitan view of service. He is a consumer, but within the limits of virtuous appearance as defined by religion.

In addition, (Fakhruroji & Rojiati, 2017) see the identity constructed by HCB through fashion can be seen as a symbolic communication act that conveys the meaning, that is, as a manifestation of religious ideology, as a symbol of community affiliation, and as an attribute depicting social status. Hijab is not only clothing, but also symbolic media that connects subjects with ideological beliefs (religion).

Then in Malaysia, (Hassim, 2017) see the phenomenon of Malaysian hijab also experienced evolution and visibility. Hijab is analyzed in relation to the diversity of Malay-Muslim identity and its integration with Eastern and Western transcultural ideas. With a more global view of hijab as a marker of Muslim women, internet access plays a key role in resonating the modern hijab as a form of self-expression in the minds of urban Malay-Muslim women. The phenomenon of hijab in Malaysia can be seen as a recurrence of identity that is influenced by Muslim-centric progress in this country.

(Hassim, 2014) Hijab in Malaysian society, demonstrates the development of a more free Islamic identity while offering renewed social construction of the Malay society through the evolution of mass communication. The new generation of modern Malay-Muslim women has roles that can be exchanged as media consumers and as a source of information that is empowered in the communication process where their opinions are important and in turn affect others.



Then in the country of Thailand The expression of piety in religion, including in Islam, can generally be considered strongly influenced by outsiders. Malay Muslim women in Thailand are expected to uphold ethno-religious solidarity through their personal, family, and public forms of compliance, such as wearing hijab, dressing modestly, and so on (Prachuabmoh, 1980; Tsuneda, 2009; Suhaimee Sateemae, Tarik Abdel - Monem, & Mahsoom Sateemae, 2015). The findings that women have higher religious knowledge and are less involved in social behavior that is problematic because they become literary and symbolic reinforcement of tradition and morality.

The Thai government no longer prohibits them from wearing traditional Malay culture. At present the challenge faced by Southern Thai ethnic Malays in defending elements of Malay tradition in the aspect of dress is the challenge of globalization that comes in the form of open socialization between ethnic Malays of Southern Thailand and ethnic Thai in schools, universities and cities; technological development; the influence of Thai social media and celebrities; and parental openness in the socialization process of children (Lyndon, Zakaria, AM, CR, & MS, 2015).

Discussion

Each of the research findings that have been presented has different information but the discussion has not led to the specificity of how the impact of social media use in the current use of Hijab. Continuation after the Hijab became popular culture was limited to popular culture or later became more diverse because of the entry of Hijab into the industry so that Hijab became a commercial culture or even its competition through their social media related Hijab they use.

Conclusion

Hijab, which was originally better known as hijab, is a head covering that was once less popular in several Southeast Asian countries whose people are Muslim. Then as the Hijab era changed, it became popular among the people. The impact of popular Hijab varied from the development of the Hijab industry which benefited the industry and on the other hand had the effect of losing the meaning of the hijab as part of Islamic teachings to cover the nakedness.

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