

Fashionable Hijab as Social Transformation

(A Phenomenology Study Regarding Meaning Construction by Members of Hijabers Community Bandung)

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Abstract. Hijab wearing is one of the interesting social transformation. It could be observed recently that hijab as Islamic sharia and a form of fashion are mixed to become fashionable hijab. This trend was followed by the emerging of several communities celebrating the fashionable hijab theme. One of such community is hHjapers Community Bandung (HCB). This research examines the meaning of fashionable hijab wore by members of Hijabers Community Bandung (HCB). The method being applied is qualitative research with phenomenology approach. The data collection was conducted by in-depth interview and observation. Results showed three meanings constructed by community members stemmed from the use of fashionable hijab: self-actualization, medium of da'wah (conveying Islamic messages) and thea learning process.

Keywords: Hijab, Fashionable Hijab.

Introduction

Hijab today is not only a symbol of Islamic sharia, but has been transformed as a fashion commodity. Hijab as Islamic sharia and fashion are two themes that go hand in hand. In the study of popular culture, advertising, popular magazines, television, movies present the development of body image. Fashion and cosmetics are the most preferred commodities. In addition, the community who care about the fashionable hijab also spread out. One of them is Hijabers Community Bandung. Hijabers community is currently growing rapidly along with the enthusiasm of Muslim women who warmly welcome the new concept of hijab and Muslim fashion. Hijabers Community was formed in various cities in Indonesia, one of which is Bandung.

The activities of Hijabers Community Bandung (HCB) is not much different from the

activities of Hijabers Community center in Jakarta. Usually, t activity centered on routine monthly recital conducted in Soekarno Hatta and charity activities. The researchers interested to study the Community of Hijabers. From various observations, this community is considered representative to be involved in the study of the meaning of hijab as a fashion. It's not only the dress hijab style, the activities of its members are very dynamic.

In the study of communication, fashion is understood not only as a protector of the body but also as a cultural phenomenon and communication. In his book "Fashion as Communication," Barnard mentioned the rhetorical function of fashion to determine the place and space of fashion in shaping and maintaining roles, rules, rituals and cultural responsibilities. "Through fashion we can show who we are, even there is the term "I speak through my clothes" (I speak through my

clothes)" (2009: 4). In this case, the term "do not judge a book by its cover" does not seem to apply. Because, in everyday life, we tend to judge others first through their performance.

The purpose of this study is to provide an understanding towards the meaning construction of fashionable hijab as provided by members of Hijabers Community Bandung (HCB).

Theoretical Foundation

Theory of Social Phenomenology

There are three concepts of social phenomenology related to communication studies, the first and the most basic principle of phenomenology is that knowledge can not be found in the external experience but in the individual's consciousness. Secondly, meaning is the derivation of the potentiality of an object or a special experience in private life. Essentially, the meaning derived from an object or experience will depend on the background of the individual and the particular event in life. Third, the phenomenologists believe that the world is experienced - and the meaning is built - through language. These three phenomenological grounds have different degrees of significance, depending on the particular flow of phenomenological thought to be discussed.

Methods

In this study, researchers employed phenomenology as the tool analysis. The purpose of this research is to providing understanding about motives, meaning and behavior of hijabers (those who wear the veil) that emerged and became one of popular Islamic culture in Indonesia. Phenomenology comes from the Greek *'phainomai'* means "to see". *Phainomenon* refers to "the seeing". Thus, phenomenology is the science or a discipline that explains and classifies phenomena, or investigating phenomena. Data of this research were gathered through:

1. In-depth interview
2. Observation

Object and Research Subject

Members of Hijabers Community Bandung are the subject of this research. The informant in the research were whose associated wear of hijab as fashion.

Tabel 1 Key Informant Profile

No	Name	Age	Marital Status	Occupation
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1.	Ginna Susanti (Ginna)	35	Maried	Entertainer
2.	Siti Aminah Finandya (Ami)	33	Maried	Housewife
3.	Tari Lestari (Tari)	28	Maried	Medical Doctor
4.	Stephani Caesaria (Uteph)	30	Maried	Employee
5.	Nadya Rizkita (Nana)	29	Single	Enterperneur

Discussion

The research shows that the fashionable headscarves was interpreted as a form of self-actualization, where in it is one form of self-expression of individuals, then the fashionable headscarf is also interpreted as learning process, where the results of interviews found that according to the hijab informants they use today Not ideal of what is ordered by Al-Quran and al-hadist, but through this fashionable headscarf is one of their learning process in fulfilling the Islamic faith. They feel better by wearing the hijab than before the veil. The results showed that each informant felt more comfortable and more confident when using the hijab fashionable. However, they do not feel more solemn than women who have not used the veil, because the affairs of faith and goodness are not tangible in physical form alone. Then the latter is a fashionable veil interpreted as one form of media propaganda. Where in this understanding contained the notion that fashion is an element of beauty and beauty is a thing favored by God. Used veil fashionable interpreted as a means of propaganda, when the Muslim clothing worn attractive food will be an inspiration for other Muslim women to wear the hijab.

1. Self Actualization

Hijab not only has the normative function as aqidah in running the religion of Islam, but also has a social function where in daily use hijab is required to adjust the development of the era. Hijab in addition to a command suggested by Islam is also one piece of clothing. The function of clothing in the study of communication is a form of expression of personal identity, which in its users can describe the individual self or group. As Lurie (in Barnard, 2009: 9) states that "choosing clothing, defining and describing ourselves." It can be said that,

the veil in addition to functioning as a religious identity, in its users is a form of self-expression of identity and personality that want to be displayed by a Muslim woman. Fashion also nonverbally and implicitly demonstrates the economic value or status of a person. Fashion is a communicative and cultural phenomenon used by a group to construct and communicate its identity.

After the 9/11 tragedy of the WTC building bombings in the United States, as well as bombing incidents in various countries and one of them Indonesia, the incident brought a bad deal where the image of Islam is not so good in the international eyes. This affects the micro-level of social one of them is the symbol of Islam, the hijab. In Indonesia itself, may be less so feels, but Muslims themselves are divided into various streams in believing the religion. One of the hardliners of Islam believes in the use of hijab with a chasm. This is what makes Nana using a fashionable headscarf to be accepted by society, with a fashionable headscarf showing that Islam is not a creepy and scary religion. Islam is a religion that loves beauty and it can be shown with a fashionable headscarf. With the use of this fashionable headscarf, it is believed Nana himself can be more mingle with his friends who have not veiled and non-Muslim religion.

"..Actualization myself but still ga violate in agam, emmang sih not totally syar'i but ga banged banged, ga nyalahin rules cuman emang not 100 percent but headed there so yes self-actualization I am Muslim myself myself .."

Hijab and fashion is a collaboration between obligations in fulfilling religious suggestions as well as one form of meaning of self-pleasure that is applied in the form of fashion. In the meaning of the veil as self-actualization, the most important point of wearing a fashionable headscarf is a feeling of comfort and confidence. Through the fashionable headscarf, it is a form of self-expression. This is a young age demands are still dynamic and very follow the times. Even Aes stated that when using a fashionable headscarf with the term "her style I banged". While Tari added that by veiling herself who is still young does not mean can not express. Young age is still very dynamic and very demanding changes make the importance of fashion elements in the veil.

Hijab other than as a form of self-expression also refers to the image that wants to be formed and displayed by individuals. Self-image is one result of the collaboration of the appearance of personality.

2. Medium of dD'wah

Garments or checkered fabrics will not be fashion until it is a fashion item until someone tries to use it to show the actual and ideal place in a social structure (Barnard, 2009: 25). Consequently, context should be used to determine whether the veil can fit in the fashion class or not, where there is a desire from the user to improve his social position. The hijab that was once constructed with a variety of meanings, is now a social position has changed. The use of headscarves that were dated by government officials began to change status, until now commonly used by the public.

In the perspective of phenomenology, shutz (1966: 43), human action is part of his position in society. A human action can be just an act of imitating others in the neighborhood. Use of a fashionable headscarf that is a muslimah action can make other muslimah to terari and try to wear hijab. The use of the fashionable headscarf is also believed by the members as a nonverbal mission. By including elements of fashion in the veil, many of friends and colleagues become interested and inspired to wear the hijab. Some of them asked how to use the unique and creative headscarf for HCB members. Experience becomes the inspiration is what then makes the meaning of the veil fashionable as a medium of propaganda. Dance states that with a fashionable headscarf in addition will make other people interesting because it is pleasing to the eye also makes others happy to look, by making other people happy is believed to Dance is a goodness that allows also himself a source of inspiration for other women headscarf

"..With a fashion make people but it does not mean flirty yah, but why is not this fashionable headscarf so inspiration .."

3. Learning Process

Wilson (in Barnard, 2009: 34) states that "fashion is the face of art that is degraded or unacceptable" it is related to fashion thinking and fashion design showing two sides, namely the side of acceptance and rejection. So also with the phenomenon of fashionable hijab that caused controversy from various circles. There is a very appreciate, but not many are also sneering and skeptical about this phenomenon.

Hijab is a symbol of religion, Muslim women who wear headscarves have greater responsibility when they make mistakes. Lots of terms like "veil ko kelumuruanya still like that". The use of a fashionable hijab can not be separated from the pros and cons in it. Some are appreciative, but some are mocking. In his

theory of social action Weber, the use of this fashionable headscarf is a social act in which the wearing of the veil is a deliberate, deliberate act for others and for the actor himself and an interpretation exists between the behaviors of others.

Tabel 2.5 The Meaning of Fashionable Hijab

Makna Hijab Sebagai Fahion		
Self-aactualizaation	Learning process	Medium of da'wah
hijab not only has the normative function as aqidah in running the religion of Islam, but also has a social function	Hijab he felt himself better but did not feel more sole or not better than women	The use of the fashionable headscarf is also believed by the members as a non-verbal

where in daily use hijab is required to adjust the development era	who do not wear headscarf. And a fashionable headscarf is a form of learning to a better direction.	missionary. By incorporating fashion elements in the veil, many of our friends and colleagues become interested and inspired to wear the hijab.
Ami, Nana, Uteph, Aes	Nana, Ginna	Ginna, tari, Ami