Social Construction: Media, Hijab and Students Identity

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ABSTRACT: The background of this research is to uncover a variety of ways and models of wearing the hijab in Muslim student communities at the University of Lampung. The development of this hijab model developed in accordance with the development of fashion. The use of hijab with a variety of models is motivated by several factors including: understanding, beliefs, friendship and the media they use. From this understanding, the theory used is the theory of social construction from Peter Berger. Understanding is obtained from friends, religious discussions, from efforts to read or study religious books, family environment, or media exposure. The research method uses a qualitative approach with in-depth interviews, interviews with 100 students from 8 faculties at the University of Lampung. The jilbab usage model is generally divided into three categories. The first is a small headscarf (completely covers the head and neck), the second is a medium-sized headscarf (cloth covering to the chest), third is a veil covering the chest to the stomach even more. The jilbab usage model is much influenced by the media they use, for example Instagram or Twitter. The use of the jilbab then settles in the process of community life and then crystallizes into the student's identity.

KEYWORDS*:* Hijab, Identity, Crystallization, Society, media

I. INTRODUCTION

In general, Indonesian people say that the head coverings used by Muslim women are hijabs, headscarves, and *jilbab*. In this paper, we use the word hijab as a head covering used by Muslim women. Many Indonesian women wear the hijab, because the rules for wearing the hijab are regulated in the Al Quran. However, the use of the hijab is influenced by perceptions for its users. This can be seen from the size of the hijab used, some are small, medium, some are even very wide. Place, time, age a woman also affects the hijab model used. For example, during the fasting month, many women suddenly wear the hijab. After the fasting month is over, the hijab is often not used anymore. Likewise in the religious court office when women are facing certain cases. So women wear hijab, then the question arises, What's with the hijab?, sometimes the hijab is an individual identity or a community identity.

For example, during the fasting month, many women suddenly wear the hijab. After the fasting month is over, the hijab is often not used anymore. Likewise in the religious court office when women are facing certain cases. So women wear headscarves, then the question arises, What's with the hijab?, sometimes the hijab is an individual identity or a community identity.

The use of the hijab can be studied from various aspects, such as media, economics, social, self-esteem, motivation, motives, fashion, identity, the impact/influence of hijab users, studies of use in the Qur'an and hadith, the use of hijab in certain countries or communities, even the use of headscarves for a non-Muslim woman. Ansor, M., & Meutia, C. I. (2016). The use of hijab is not only obtained from the media, it could be that the concept of using the hijab is obtained from people around us such as parents, friends, girlfriends, teachers, lecturers and others. This research flows along with the meanings that exist in the minds of the students themselves.

The media influence the daily life of Indonesian people, including the hijab models used. Mas'uda, D. (2018) explained that social media has become a new construction space for women's appearance to be considered fashionable. The media also influences the construction of meaning for Muslim women to interpret their identity. This article reveals the models of wearing the hijab by Muslim female students at the University of Lampung. Behind these hijab models, it is assumed that the media plays a role and develops at this time as well as the identity of its users.

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The dress appearance of Muslim female students at the University of Lampung is as follows: 1. Wearing clothes with a hijab complete with tops and bottoms (skirts or trousers). 2. Using full clothes without wearing a hijab. The use of hijab is divided into three, namely: large-sized hijab, medium-sized hijab, and small-sized headscarves (field observation data for 2017-2022).

In another study, the types of hijab used by students consisted of the wide hijab, semi hijab and *slang* hijab, they chose to use the hijab based on their motivation and belief that the hijab was a symbol of Islam. Ahmadi, D., & Yohana, N. (2007). The use of this hijab model raises several questions. Why is that?, is it more appropriate to use the hijab model that is used according to Allah's commands, or does the use of the hijab follow the latest fashion trends from social media? When we look at the use of the hijab around the world today, the models and patterns are very diverse, because the use of the hijab is an expression of the user, the message and the meaning in it. The meaning in the student's mind. Regarding the meaning of the use of the hijab for Muslim students at the University of Lampung, it is an interpretation in the community, the meaning of the use of the hijab is through interpretation. As civilizations have different interpretations and appreciations like people in Indonesia. Suhendra, A. (2016).

The development of the media is very rapid, as well as its content, developing according to the needs needed by humans today. The content of the use of the hijab is something that is very developed in the media. Either social media or other media. This content can be studied from various disciplines, including the study of media economics.

Cunado and Perez explain that the media has a huge impact on people's lives, both in positive and negative impacts. The positive impact of watching television, listening to the radio, reading newspapers and using the internet is happiness or pleasure in life. (Cunado, Juncal & Perez, Fernando de Gracia. 2012). The study discusses: 1. How is the description of the hijab wearing model 2. What is the concept of the meaning of hijab according to students?, 3 How is the concept of the relation between hijab and media?, 4. How does the concept of media create identity for students?

II. THEORETICAL FRAMEWORKS
Study of Social Construction of Reality

Everyday reality can be constructed by the media. Process of Externalization, objectification and internalization. These media exposures are integrated into people's daily culture, this is the social construction of reality. Santoso, P. (2016). Further examples related to this theory are Republika media and Kompas in packaging news, which were carried out by Muslims on November 4 and December 2, 2016. Although the theme is the same, the method of delivering the news is different. when there is a difference in the delivery of the message, the message can change its meaning to the person who receives it. Republika presented news about how all government agencies were involved in securing the action. The compass presented the police and TNI in guarding the action. Mayasari, S. (2017). Several other studies, among others, are Nursalam, N., & Arifin, J. (2016), explaining that Instagram media affects a person's friendship behavior, it can make a person tend to prioritize the interests of virtual world life rather than the real life of the social world. According to this theory, reality is the result of creative human creation through the power of social construction on the social world around it.

Berger and Luckmann say that: Social reality consists of three kinds, namely objective, symbolic and subjective reality. Objective reality is formed from experience in the objective world that is outside the individual and that reality is considered a reality. Symbolic reality is a symbolic expression of objective reality in various forms. While subjective reality is a reality that is formed as a process of re-absorption of objective and symbolic reality into the individual through the process of internalization. (Sukidin. 2002: 195)

Society is an objective reality based on an institutionalization process built on habit (habitualization). "It is important to keep in mind that the objectivity of the institutional world, however massive it may appear to the individual, is humanly produced, constructed objectivity" (Berger and Luckmann. 1997: 33). power may appear to the individual, whether produced humanly, built on objectivity. There are 4 main elements in this theory. 1) Attention to actors. 2) Focusing on the important or essential facts and on a natural or natural attitude. 3) Focus on micro-problems. It means studying the process of forming and maintaining social relations at the level of face-to-face interaction in order to understand them in relation to certain situations. 4) Pay attention to growth, change and action processes.

Phenomenon to understand how order in society is created and maintained in daily interactions. The norms and rules that control human action as a social structure are judged as the result of the actor's interpretation of the events he experiences. Humans are not passive containers as a place to store and preserve norms. 1) Stage of preparing construction materials 2) Stage of distribution of construction 3) Stage of construction formation 4) Stage of confirmation Community objectification is a human product, rooted in the phenomenon of externalization.

Human products (including their own world), then are outside themselves, confronting the products as facticities that exist outside of themselves. Even though all cultural products originate from (rooted in) human consciousness, the products do not

necessarily get reabsorbed into consciousness. Culture is outside of human subjectivity and becomes its own world. Internalization is a direct individual understanding or interpretation of objective events as meaning disclosure. Externalization is strongly influenced by the collection of common sense knowledge or stock of knowledge of students where the stock of knowledge is a form of accumulation of common sense knowledge or common sense of knowledge.

III. METHODOLOGY

This study uses an interpretive paradigm. The findings are a description of the symptoms in the identified community. The interpretive paradigm is more subjective, the findings are a description of the symptoms identified in the field, and cannot be generalized to the entire population. The data sources use primary data sources and secondary data sources, namely data that are not directly related to research subjects such as documents. The selection of data sources is based on research needs.

The sample of this study used a purposive technique. The research informants were 100 (one hundred) Lampung University students consisting of eight faculties, namely: Faculty of Teacher Training and Education, Faculty of Agriculture, Faculty of Business Economics, Faculty of Law, Faculty of Natural Sciences, Faculty of Engineering, Faculty of Medicine and Faculty of Social Sciences. and Political Science, University of Lampung.

The data collection techniques used observation participation and observation without participation, in-depth interviews and documentation. The intended documentation is to collect and study books, journals, photos, pictures, documentation of activities related to this research. To facilitate activities, documentation is carried out using tools such as image and sound recorders. The data analysis technique used in this study is an interactive analysis technique, namely data analysis techniques consisting of data reduction, data presentation and drawing and testing conclusions.

The sample of this study used a purposive technique. The sample is determined purposively so that the research sample does not need to represent the population, the consideration is more on the ability of the informant to supply as complete information as possible to the researcher. The research informants consisted of students from eight faculties at the University of Lampung. To get the depth of information in this research, research informants must have certain criteria. According to Faisal. 1999: 57-58, the criteria for informants are: 1. The subject has long and intensively integrated with the activities that are the target or attention of the research, this is usually characterized by the ability to provide information about something the researcher is asking. 2. Subjects who are still fully attached to the environment or activities that are the target or attention of researchers. 3. Subjects who have enough time to be asked for information, 4. Subjects who provide information do not tend to be processed or packaged first.

IV. RESULTS AND DISCUSSION

1 Different Definitions of Hijab

In general, Indonesian people say that the head coverings used by Muslim women are hijabs, headscarves, and hijabs. The veil/hijab in the Qur'an is explained in Surah An Nuur verse 31 with the term "khumur" (plural of khimaar) contained in the word of Allah SWT (meaning), "And let them (women) cover the veil to their chest". Many interpret Khimaar as a hijab.Imam Ibn Kathir explains in his book Tafsir Ibn Kathir what is meant by "khimaar" is anything that is used to cover the head (Tafsir Ibn Kathir, 4/227).

As for the word Hijab, in the Qur'an it is contained in Surah Al Ahzab verse 59, "O Prophet, say to your wives, your daughters, and the wives of the believers, 'Let them extend their headscarves all over their bodies. " (Arabic: yudniina 'alaihinna min jalaabibihinna). Quoting Imam Al Qurtubi, (Tafsir Al Qurtubi 14/107) Hijab is a garment that covers the entire body. It is clear that the word hijab which is often used by Indonesians means khimaar in Arabic, and the long dress that covers the body is hijab in Arabic. This is different from the meaning of hijab which is interpreted by most Indonesian women.

Hijab as identity and non-identity

Hafizah, Y. (2018) explains that the hijab or head covering in a cosmopolitan society is not only an identity, but a phenomenon in society itself, which develops as a social identity, a new style and has an impact on the economic development of the community. Long headscarves, sarongs are considered not a Muslim identity anymore in Indonesia. For liberal Islamic networks and secularists, the hijab is not currently a mandatory identity that every Muslim must wear. Hijab is actually considered a culture brought from Arabia and India.

If a Muslim woman has worn the hijab in her daily life, then it is a sign that she has worn her identity as a Muslim. This must also be accompanied by self-confidence, pride in Islamic identity, and humility to carry out Allah's commands. Hijab is not something to be ashamed of. It is the identity of a Muslim who is the hallmark of Islamic teachings.

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As an identity, the use of the hijab has also been debated in the Indonesian police agency Hajad, V. (2019), this shows that the hijab can be accepted by the wider community. Either in official state institutions, or other private. The use of the headscarf is not only a phenomenon in Indonesia, but also in almost all countries where the population is Muslim. For example, how the sociological shift in England in the 1900s and 2000s, how the Muslim community, education and the hijab became a serious phenomenon in this country. Haw, K. (2009)

The emergence of various types of headscarves (small, medium and wide) has caused some special discourse in the media, how the media constructs an understanding of clothing that is considered not syar'i. Afifah, N. (2019). The use of the hijab in the hijaber community can also form a social identity as well as an ideology for social movements for women themselves. Fibrianto, A. S., & Bakhri, S. (2018) However, nowadays, the use of the hijab is not only a symbol of Islam and identity, but the hijab is now a new culture for the development of dress (style and fashion). In the end, the circle in the media, society, culture is a necessity that is continuous and never ending.

Hijab and Media

Some media construct the use of hijab as an ideal clothing, with a veil a woman looks beautiful and there are no obstacles in her work. For example, horseback riding, archery or other occupations. Baulch, E., & Pramiyanti, A. (2018) So the media actually plays an important role in the development of the use of the hijab. Because the media can also affect the perception of its users. This perception then creates a certain motivation in using the hijab.

The twitter account @pedulihijab, is a twitter account on social media that cares about the use of the hijab in a syar'i way, this account explains the number of followers who get an understanding of the hijab apart from the taklim assembly which can be done directly. Septiana, D. (2018) In other studies that explain that friendship on social media or other internet can form identity for adolescents, self-concept and ideology. Soedarsono, D. K., & Wulan, R. R. (2017) Cyber media as a means of information, mostly reports about diversity, Loisa, R., Susanto, E. H., Junaidi, A., & Loekman, F. (2019) are no exception regarding issues hijab use. The diversity of the media about the hijab, of course, is based on economic, ideological or other social interests.

Hijab and culture

The use of the hijab is also not only interpreted well by the hijab wearer, but there are also different meanings or perceptions about the use of this headscarf for male students, for example the opinion of an informant with the initials IN, he explained that the woman who wears the hijab seems feminist and diligent. worship. So in this study, all local communities and cultures crystallize in behavior to become identities. It is undeniable that the use of the hijab is also based on local culture. The use of headscarves consisting of medium, moderate headscarves tends to be inclusive-pluralist, moderate and veiled headscarves and shari'a tend to be religiously inclusive. Janah, U. R., & Aini, S. (2019)

In the previous explanation, there are several types of hijab use, including: slang, medium, and wide. Why does this happen? Of course, everything starts from understanding the hijab wearer, even though the source is one, namely the Qur'an and the hadith of the Prophet Muhammad. The culture of using the hijab is also inseparable from the development of the media, and the culture of today's society which usually products online. In addition, social media such as Instagram are also often found as sellers of hijab products. The effectiveness of social media, such as Instagram as a promotional medium for the Afra Hijab product. This Instagram social media is effective in promoting the Afra Hijab product. Nafis, A. G. R. (2018)

Other media, for example, is Instagram, this media is widely used as an external communication channel for hijabers, WhatsApp and Line as an internal communication medium for hijabers. In Indonesia, it is from these channels that hijabers form their social identity as well as a network for them. This is where the strong Muslim hijaber figures were born. Pramiyanti, A. (2019). The next development of the hijab is the perception of a fashionable hijab. The large number of slang use of headscarves has given rise to new designers who express the hijab in everyday life, and this adds to the splendor of the use of the hijab and adds new business opportunities in Indonesia. Qurrantain, N. (2018)

V. CONCLUSION

Hijab is the identity of a Muslim woman which is the hallmark of Islamic teachings. When a Muslim woman wears the hijab, she must understand the concept, the basis as well as her identity. The phenomenon of the use of the hijab for Muslim students at the University of Lampung, cannot be separated from beliefs, friendships and the media that support it. Broadly speaking, there are three types of hijab models used by Muslim students at the University of Lampung: the first is a small or slang model (the hijab covers the head and neck), the second is medium (the hijab covers the head and chest) and the third is wide (the hijab covers the head to the stomach and even the neck). more). The social media used are Facebook, Instagram and Twitter. Social media is also a channel to strengthen ideology, understanding the use of headscarves, hijab models, and student perceptions.

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Media and the use of headscarves have an effect on identity formation for Lampung University students. The formation of this identity goes through a long process that crystallizes in people's lives.

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