WhatsApp as a Construction Media Identity in the Internalization of the Shariah Value of Veiled Muslim Women

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Abstract— **This study aims to determine the formation of identity carried out by Veiled Muslimah Community (KMB) through the internalization of Shariah values contained within the Community. This research method uses a Netnography research strategy. Netnography is a special form of ethnographic research that is adjusted to reveal the unique habits of various types of social interactions mediated by computers. Next to see the formation of KMB internalization, this study uses the theory of the Construction of the Social Reality of Peter L. Berger. Based on the results of the study, through the WhatsApp group members of the Komunitas Muslimah Bercadar conducted virtual communication and stated that KMB was part of their family. Each KMB member has the urge to be in the community based on the same vision, mission and identity. The KMB equation with members can be seen from the openness of the vision and mission and the way to interpret the veil as a way to share goodness. Furthermore, the internalization of Shari'ah values was formed when KMB members lived the veil as a representation of the obedience of a Muslim woman to Allah. Veil is also an identity for KMB members to jointly carry out the vision of the Veiled Muslimah Community (KMB) in grounding Hijab Syar'i. So that the concept of similarity to the symbol of belief and religion that occurs through language and actions in the WhatsApp group finally forms a shared identity in the Awareness Muslim Community.**

Keywords—Virtual Communication, Identity, Veiled Community

I. INTRODUCTION

After the advent of the globalization era, the advancement of communication and information technology in various fields opened the diversity of interactions without limits of space and time. Diverse access to information has led to changes in the interaction of the Muslim world in recent years. The presence of new media, especially social media has created a new cultural flow in the communication of Islamic groups.

A number of studies have been conducted to explain the emergence of the Islamic communication field. Most of these studies explain how social media has an impact on the development of Islam and Islamic groups in Asia. For example, in the history of the Middle Eastern country of Saudi Arabia, women have restrictions on daily behavior. After the presence of social networks such as Facebook and Twitter allows veiled women in Saudi Arabia to have new acquaintances and find their life partners [1].

As for some negative things perceived by social media users, such as the exposure of the female body "half naked" to attract the attention of the opposite sex and proliferation of false accounts in order to take advantage of Naive users on Twitter.

Basically the internet has individual privacy protection, as long as the Saudi Arabian women can use space to negotiate the limits imposed on them in the form of cultural and social rules. This clearly indicates that social media contributes to voting and portrayal their rights as victims of long-standing patriarchal practices. The internet offers users to negotiate their identity or reshape their offline identity by carefully selecting what information can be published.

In the context of Indonesia as a Muslim-majority country, the use of veils is not a taboo thing. The use of veils is a symbolic obedience in religion. The use of veils is usually used in various places both in social environments, educational institutions or work. But since 2018 the use of veils has become a polemic in various circles. This is because there are pro and contra perceptions of some people against veil users who are often associated as identities of terrorism, fanaticism, radicalism and anti-Pancasila.

The use of veils has the potential to cause ineffective interpersonal communication. The closure of veil user groups is also considered to hinder the process of socialization. Discrimination against all-closed matters makes some people reluctant to interact further with the veil user group. In addition, veil users are also said to cause cultural conflicts in social life.

In the Bräuchler research has shown how the internet has provided space for groups involved in inter-religious conflict in Maluku to present their views on conflict, and, at the same time, build community and identity to influence conflict [2].

Creating identities is a universal human experience and fundamental source of meaning and social power. And

collective identity formation identities shared among individuals—is a primary driving force in contemporary world history [3]. These collective identities are the sources of resistance to globalization and the rise of network society, whose most salient forms today are information technologies, in particular the Internet.

Human rights can be a powerful source of orientation and identity when they are violated. People engaged in the struggle for equality, dignity, and self-determination rightly are inspired from within and seen as heroes from without [4].

Established in 2014, the Veiled Muslimah Community (KMB) is the largest veil community in Indonesia with more than 1,000 members. The Veiled Muslimah Community (KMB) was spearheaded by Muslim women from Denpasar, Bali. KMB has also been attended by various groups from different backgrounds, such as age, clothing usage, education and employment status. In its interaction, KMB always carries out all communication activities that rely on and strive to be consistent with the social values taught in accordance with the beliefs it adheres to.

In its development, KMB is not only active in the real world but also in the virtual world, as in WhatsApp media. WhatsApp has also become popular among its users because of its low cost compared to SMS. In recent times, the use of WhatsApp has increased in popularity among Indonesians and has entered into their daily lives, including among Muslims who use this application as a means of preaching [5].

The presence of WhatsApp is one of the media in cyber culture or the internet that can facilitate every interaction between subjects in a virtual space. As a technology for communication, WhatsApp has created the possibility for the Indonesian Veiled Community to create and maintain their own identity.

Through WhatsApp media, KMB is participated by more than 1000 active members. The Veiled Muslimah Community (KMB) uses WhatsApp media to preach, interact, socialize, negotiate, share information and knowledge. KMB divides the interaction based on the study group, the scope of the region and the need to communicate.

In general, KMB divided the study group into five, namely the KMB Group 1,2,3 and 4 and 5. Then, it was further reduced according to the scope of the region, namely Jabodetabek KMB, Bandung, Pandeglang, Central Java, East Java, Aceh, Palembang and South Kalimantan . Then there is a special group called KMB 24 Hours which frees each member to chat for 24 hours. The process becomes an important part in forming relationships and identities between individuals and groups at the KMB.

This research introduces those who are interested in a broader understanding of the veiled community in Indonesia in the formation of identity carried out by KMB through the internalization of Islamic values contained in the Community

II. LITERATURE REVIEW

A. *Muslim Identity*

Through identity, humans can be known and recognized. Identity is a source of meaning and experience of individuals. Identity is formed from symbols or social codes that are pinned to various entities such as individuals, groups

or certain organizations. For this reason, identity itself is used as a means of connecting, marking and recognizing the existence of an entity.

For peter L berger and Thomas Luckmaan identity is a key element of subjective reality that is connected dialectically with society. Identity in this case is understood as the result of social construction of the interaction between individual consciousness and social structure (society). Its formation occurs through the existence of processes of internalization and externalization that take place through a process of interaction, so that it indirectly explains that identity does not only become a personally subjective reality but also collectively. Therefore, identity is basically a concept that is not final but is always in a process of dialect, dialogue, which is maintained, formed and re-modified continuously in social processes [6].

Kristian Petersen in Mediating Islam: Representation and Muslim Identity in the Journal of Religoin and Society said [7] : That identity is not an essential characteristic but a historical construct that emerges within particular is political, social, and ideological contests. Identity is not only self-attributed but also asserted and established by outside actors.

Muslim identity as a conception and self expression of Selfhood. Selfhood is a product of socialization that involves two processes that operate simultaneously. The first process involves identifying the values of one group, goals, and involving both internalizing values, goals and objectives and achieving them. The second involves the internalization of these values, the big goals and their achievements to regulate social behavior in society [8].

Thus, Muslim identity is the ability to imagine and express yourself as a Muslim. This is a very interesting subject in the modern world.

B. *Social Construction of Reality*

The Berger and Lukmann social construction theory is a contemporary sociological theory that rests on the sociology of knowledge. In this theory there is an understanding that reality is built socially, and reality and knowledge are two key terms to understand it.

Berger and Luckmann began to explain this social reality by separating understanding of reality and knowledge. Reality is defined as a quality contained in realities that are recognized as possessing being that is not dependent on our own will. While knowledge is defined as the certainty that realities are real and have specific characteristics.

They also say that there has been a dialectic between individuals creating society and society creating individuals. This dialectical process occurs through externalization, objectivation, and internalization. From these three functions, internalization is an important part of the formation of identity. The various elements of the world that have been objectified will be captured as symptoms of reality beyond their consciousness, as well as internal symptoms for consciousness.

The third moment in this process, which is internalization (by which the objectivated social world is retrojected into consciousness in the course of socialization), will occupy us in considerable detail later on. It is already possible, however, to see the fundamental relationship of these three dialectical moments in social reality. Each of them

corresponds to an essential characterization of the social world.

Society is a human product. Society is an objective reality. Man is a social product. It may also already be evident that an analysis of the social world that leaves out any one of these three moments will be distortive. One may further add that only with the transmission of the social world to a new generation (that is, internalization as effectuated in socialization) does the fundamental social dialectic appear in its totality. To repeat, only with the appearance of a new generation can one properly speak of a social world [9].

III. RESEARCH METHODOLOGY

This research uses qualitative research. In this study, researchers tried to explain how sharia community identity was built through WhatsApp media. The researcher starts with a subject that has been defined and directs the researcher to give an accurate picture. So, the description is used to focus on how and who.

This study uses the constructivist paradigm. Researchers who follow this paradigm often use participant observation or field research where these techniques require researchers to be directly involved and spend a lot of time in contact with the object of research. Therefore, in analyzing the findings in the study, researchers also participated as members of the Veiled Muslimah Community (KMB) in the period March 23 to August 23, 2018.

Using a purposive sampling technique determines the criteria for being a minimum 6 month KMB member, active in offline and online activities of the Veiled Muslimah Community and at least joining the WhatsApp study group and the Regional Office of the Muslim Women. The researcher also focuses on the individual experiences that exist in the Veiled Muslimah Community.

In simple terms, netnography is a special form of ethnographic research that is adjusted to reveal the unique habits of various types of social interactions mediated by computers. The procedure that supports netnography researchers consists of four typologies of online community membership styles and their participation: newbie, mingler, insider, devotee [10].

Table I. THE STYLE OF MEMBERS OF THE ONLINE COMMUNITY

Type	Characteristics
Newbie	Members do not interact frequently enough in groups. Members only observe all online activities that occur. In addition, members also have weak abilities while in the group
Minglers	Members interact fairly often in groups online. So that they are able to build strong bonds with each other. However, members are less interested in continuing activities that occur either online
Devotee	Members have a weak relationship with other members. So that they are not able to build strong bonds with each other. But they understand the content of conversations that occur while in the group
Insiders	Members have strong relationships with other members. So that they are able to identify and understand the activities of consuming information in the community while in the group

In entering the area of netnography, researchers must plan research and plans for work in the field. Researchers must reach out, find, and enter the cultural or community fields of ethnography called data presentation. While in the field, researchers must gather data about culture and society. This data requires consistency of analysis and interpretation.

The researcher made observations directly in the Veiled Muslimah Community (KMB) Study Group, KMB group, 24 Hours and Jabodetabek KMB. Initially, the researcher searched for member registration information via Instagram @komunitasmuslimahbercadar. Registration to become a member is opened in just 24 hours with a specific format. Then the researchers were directed to fill in data such as names, addresses, and ID (KTP / KTM), opinions about the birthday of the Prophet Muhammad and sending voice notes Via WhatsApp to one of the admin of the Veiled Muslimah Community (KMB) as valid proof that a member is a woman. After completion, the researcher is allowed to join as a KMB member and entered into Group 2 according to the availability.

In addition to making observations, researchers also conducted offline interviews to see the differences in communication used. Before conducting the interview, the researcher first waited for confirmation from the admin of the Veiled Muslimah Community (KMB) about who was the informant in this study. The informants in this study were people who were considered to know thoroughly about the Veiled Muslimah Community (KMB). So that in this study there were five informants, including three members of the KMB, one member of the KMB as well as the admin of the Jabodetabek Regional Office and the Secretary of the Veiled Muslimah Community (KMB).

IV. RESULT

Based on WhatsApp 2 KMB Study group conversations, as part of the admin and member of the Veiled Muslimah Community (KMB) interpret the veil as the teachings of Islam and its nature is sunnah or not obligatory to be imposed as long as there is a prohibition from those entitled to prohibit it. While otthers interpret that the use of the veil is believed to be a religious teaching whose nature is an obligation, even as a form of self-protection from various forms of sexual abuse of women. This is also one of the strong reasons that members join the community.

Through the WhatsApp Group, KMB is not only a place to share information, knowledge and insights but also as a place to provide emotional support for its members. Topics discussed are not only about how the law uses veils but also relates to everyday life. In the process of sharing knowledge, the science of jurisprudence, aqeedah and question and answer, the members are advised to make a note or use the star feature to mark every knowledge given in the WhatsApp group.

Regarding the introduction with other members, each member performs a different method. At the beginning of one year joining, several members were more active in the group. They interact by chatting and providing any information. While other members introduce themselves directly by introducing names, addresses, greeting and chatting. In the communication process like this, there is a message exchange that is commonly done between members

and admin of KMB. In addition, the use of Indonesian, regional and Arabic language is one of the characteristics in the community. Like *Ana, Anty, Akhwat, Ikhwan, Jazakillah / Jazakallah Khairan, Matur suwun, Say, Tabarujj, Ukhty, Ukhuwah and Ummy.*

Table II. TERMS IN THE WHATSAPP VEILED MUSLIMAH COMMUNITY (KMB) GROUP

Name	Description
Akhwat and Ikhwan	It is a call in Arabic which means women and men
Ana wa Anty	It is a call in Arabic which means me and you.
Jazakillah/ Jazakallah Khairan	It is a vocabulary in Arabic which means that Allah will reward your goodness.
Matur Suwun	Is a vocabulary in Javanese which means thank you.
Say	The word *prokem* which means darling.
Tabarujj	Is the Shari'a prohibiting using fame clothes that make the wearer arrogant, not wearing thin and tight clothes that form a curve of the body that makes people interested when they see it
Ukhty	It is a call in Arabic which means my sister.
Ukhuwah	It is a vocabulary in Arabic which means brotherhood.
Ummy	It is a vocabulary in Arabic which means my mother.

In communication in the virtual world, text limitations become obstacles in the process of delivering messages. The communication process that takes place simultaneously through text then makes the message conveyed different meanings. Language and symbols are important tools in the communication process carried out in the virtual world. In the process of communication and interaction that occurs also found violations committed by KMB members. This is due to differences in cultural background, education and different social status, giving rise to different people's perceptions of the rules.

In addition, to trust the existence of each member who has never been met before, each member has a different reaction. Despite having anxious feelings, this can be overcome by utilizing the sophistication of the gadget. So that each informant can interact on a private network through a voice note or make a video call via the WhatsApp messenger application.

From the interview results, it can be seen that in the WhastApp Group the members have different levels of activity. If viewed based on the typology of member style and admin of the Veiled Muslimah Community (KMB), it can be seen that some members have the types classified as follows:

Table III. STYLE TYPE OF KMB MEMBER

Name	Description
Informants 1, 2 dan 4	As a member of the Veiled Muslimah Community (KMB), Informants 1,2 and 4 have a strong relationship with the members. They became an active member in online and offline activities. Able to build interaction with others so that it can be said they is able to identify, understand in the activity of consuming information while in the WhatsApp group
Informant 3	As a member of the Veiled Muslim Community (KMB), She as the third informant also interacts quite often in groups online. So that she is able to

	build strong bonds with each other. But she was less interested in continuing activities that occurred online. Due to activities in the real world.

Furthermore, through WhatsApp Online study, there are two things that are important points in the community. First the members are prohibited from debating things that are not useful such as debating the *Mazhab* or the philosophy that is followed and understood by each KMB member. This is because KMB is a community that accepts all members of different *Mazhab*. Because each member must have to understand the differences. If there is a conflict or is done while in the group, members will be responded by contacting the conflicting party and giving advice.

Second, both members and admin are only allowed to send data that is valid and does not contain hoaxes. For example, several times in the Study Group WhatsApp and 24 Hours there are members who spread information hoaxes in the field of religion and health. Then less than 1 hour, the KMB Admin will conduct persuasive communication to the members by straightening and reminding the values contained in the Qur'an.

Especially for the 24-hour KMB group, the KMB admin provides other facilities in the form of freedom to KMB members to communicate and interact with each other without time constraints. Every day, conversations in the 24-hour Kmb group can reach thousands of chats. Therefore there are many responses indicated by members when interacting but not responded to by other members. Several times the Veiled Muslimah Community members responded negatively and tended to be offended. But not a few also understand that the absence of a response is part of the communication barriers that occur in the group. So that there is a regulation called "Hurt Feeling" prohibition

The culture formed in this 24-hour group is to familiarizes every member to actively interact without offending other members. The use of the prokem "I want to share my story" language is also used as a password for each member or admin who conducts private chats. Furthermore, in the 24-hour KMB group itself, there is not only knowledge about religion.

V. DISCUSSION AND CONCLUSION

Based on the social construction theory of reality which was coined by Peter L. Berger and Luckmann also said that there had been a dialectic between individuals creating society and society creating individuals. This dialectical process occurs through externalization, objectivation, and internalization. Reality can be constructed through social relations based on the use of symbols. Both in the process of externalization, objectivation and internalization will continue to occur and run and have relevance to each other. Until finally the process will return to the internalization stage and form new meanings and behaviors in the Veiled Muslimah Community (KMB) if there are new values and rules in the community.

In the context of internalization, basically every human being has an urge to be in a group based on the equality of vision and mission. Each KMB Member stated that KMB is part of their family. The KMB equation with members can be seen from the openness of the vision and mission as well

as the way to interpret the same veil as a way to share goodness.

For KMB members, the veil is a manifestation of the symbol of the obedience of a Muslim woman to Allah. Veiled is also considered as a symbol of commitment and identity of KMB members to jointly carry out the Community's vision in interpreting the Hijab Syar'i. As stated in the Q.S Al-Ahzab:59 that is stretching cloth throughout the body by covering the aurat according to the Shari'a.
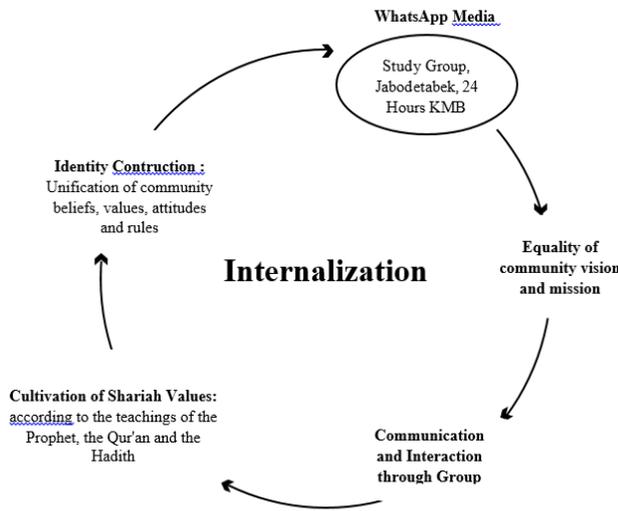

Fig.1. The Internalization Process in the KMB WhatsApp Group

Through the KMB WhatsApp group, the introduction and understanding of the Hijab Shar'i is formed freely and limited only through text, an emoticon symbol. Therefore, it takes time to share emotional experiences and show identity as a veiled user who reintroduces the meaning and way of closing the *Aurat* correctly. This method can be done using the Syar'i hijab which covers the chest, is not too wrapped around, does not *tabarujj*, must be thick and must not be looked at according to the Shari'a taught by the Prophet and the commands of the Qur'an.

Furthermore, if viewed from the study group, Regional Coordinator Group and 24 hours KMB Group via WhatsApp, the identity of each member is interpreted as diverse and sometimes different from the real world. Every member who reveals and shows their identity in the KMB WhatsApp group must be more careful and consider the values and norms in the real world into her virtual world. So that the formation of identity in the KMB group via WhatsApp is different from the formation process that exists in the real world.

Even so, the concept of equality towards the symbol of belief and religion is carried out through language and

action, both directly and indirectly forming a shared identity in the Veiled Muslimah Community. It also became a unique system of interaction within the KMB WhatsApp Group. So that in the end the internalization process creates an identity as a veil user and each member can easily be identified as a member of that community.

In further research, it will be useful to make a study of the comparison of veil communities in majority and minority countries. This study provides convincing evidence for the formation of a veil woman's identity in a Veiled Muslimah Community conducted via WhatsApp. They construct the Hijab Shar'i as Identity. Some community members interviewed interpreted that when the majority members use veils, they are Muslim women. However, some aspects still need to be considered to reduce barriers from various cross-thinking members that make researchers worry about the possibility of the entry of destructive and radical thoughts.

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