



HIJABERS AND ACTIVITIES ON SOCIAL MEDIA: HUMAN COMMUNICATION PERSPECTIVE

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Abstract-This study reveals the activities of hijabers on social media. Hijabers apparently have the same goal as other social media users in surfing the internet. Most of them use social media to find information, do business, and build relationships. The activities of hijabers on social media are interesting to study using the perspective of human communication. This case study of human communication is a study of communication in the form of actions, by one or more people, who send and receive messages distorted by disturbances that occur in a certain context and influence so that there is an opportunity for feedback. The method used in this research is qualitative. Data collection techniques in this study were questionnaires and interviews. The data was obtained through the respondent's speech or answers through questionnaires and interviews. The results obtained are 40% hijabers have used social media for more than ten years, 16.7% for 8 years, 13.3% for 10 years, 10% for 9, 10% for 5 years, 6,7% for 7 years, and 3 years for 3.3%. The frequency of hijabers in making posts is 40% of respondents rarely or every few days making stories on their social media accounts, then more than once a day as much as 36.7% and very rarely making posts as much as 23.3%.

Keywords : *Hijabers, social media, human communication.*

INTRODUCTION

Internet is a technology that is very familiar with human life today. Human life is very dependent on this technology. This change has had a great impact on human life. One of the conveniences obtained with this technology is that everything becomes closer and closer. This is due to the conditions in which everyone can access information whenever they need it. The internet has become a kind of primary need for humans in this digital era. Especially with the Covid-19 pandemic, which requires everything to be done virtually. Like it or not, the internet has become an important necessity in today's human activities.

Christianto (2020, 240) explains that the use of the internet is very high today, especially in the field of education.

Data on internet user penetration in Indonesia shows that internet users in Indonesia reached 171.17 million from 264.16 million people (64.8%).² Based on the age of internet users, 25.2% of internet users are 5-9 years old, 10-14 years old are 66.2%, 15-19 years old are 91%, 20-24 years old are 88.5%, 25-29 years as much as 82.7%.

Based on the data presented by Christianto, it is clear that the urgency of the internet in human life is important and urgent. Almost all human activities depend on this technology. Because of the human need for the internet, it is necessary to expand the internet network to almost all corners of this country. This is also confirmed by Harahap & Adeni (2020, 13) who state that internet users are getting higher in Indonesia. According to him, in 2020 until the second quarter, internet users numbered 196.7 million or 73.7 of the population. Then, Harahap & Adeni also explained the results of Hootsuite's Wearesocial research, namely in January 2009 internet activity was seen through social media users in Indonesia which reached 150 million or 56% of the total population. In particular,



gadget social media users reach 130 million or about 48% of the population.

Findayani (2020, 64) explains that in the last decade, social media has become the main platform of modern society. According to him, social media is able to provide opportunities and convenience to interact and share information between humans. Therefore, the use of social media has grown significantly from time to time. Likewise, its function continues to evolve with the times. Findayani also explained that the advantages of social media are that it can send texts, pictures, videos to locations that can be shared in real time. As a result, the use of social media plays an important role in informing and signaling disaster. Findayani's argument shows that the existence of social media is very important in all human activities, especially communication in the network.

The use of social media also has a great influence on its users. In addition to providing thousands of benefits, social media can also have many negative impacts. One of the negative effects is "losing time". Playing social media is indeed fun and exciting, to the point that sometimes it makes us ignore other activities. Not only that, social media also makes some users move away from the real environment and become other people in their content or posts.

According to Karman (2014, 77) the influence of the development of communication technology is very large and evidence of the presence of the internet and new media. For example, the presence of the internet (eg social networks) proves the revolution in Egypt. The events in the Middle East, known as the "Arabic Springs", are also inseparable from the influence of the internet media which is used to create a democratic process. Karman also explained that the use of social media in Indonesia is used to create social cohesiveness and social integration. According to him, this can be seen in the events of the "Cicak & Crocodile" conflict, "Coins for Prita," and so on. Karman stated that through these events, a view emerged that the internet media promised freedom and openness. This is also supported by the phenomenon of the use of *social media* which is currently used by almost everyone from various ages, ranging from children, teenagers, adults to parents. Social media that are widely used from various circles include FaceBook, WhatsApp, Twitter, Instagram, Tiktok.

Through *social media*, various communities have sprung up, one of which is a community that calls itself "Hijabers". Beautiful women, make-up, wearing hijab in various styles become the image of the hijabers themselves. These hijabers show their lifestyle on social media that can be accessed by anyone without any space restrictions. This modern lifestyle by dressing according to this trendy *hijab* fashion invites other netizens to follow suit. Rahmawati and Pambudi (2014) explain that the background of the emergence of this community is to share with other Muslim women and as a place to accommodate Muslim activities. The two also explained that the origin of the name "hijabers" comes from the word "hijabee" which comes from the word "hijab" which means protector / head covering of a Muslim woman. Then, "bee" means bee which comes from English. The use of the word bee here as a symbol of benefit, is in accordance with the function of the bee in Islamic teachings. The combination of the two words, "hijab" and "bee" means a community consisting of hijab-wearing Muslim women. This is expected to be able to spread benefits like bees to their surroundings.

Rahmawati and Pambudi (2014) also explained that the Hijabers Community is the bearer of the fashionable hijab in Indonesia which was founded by Dian Pelangi. He is a leading Muslim fashion designer in Indonesia. This community was later named Hijabers Community (HC). The beginning of this community's activity in social media began in a group on Blackberry Messenger (BBM), then developed on social networks Facebook, Twitter and blogs. In addition, in social media, hijabers seem to be trying to build their identity through the symbols and culture they use. The hijabers try to show their existence in various fields by posting various activities or their daily activities, such



as showing their skills, talents or using their social media accounts as a field for doing business. Among the many purposes of making it easier to get information is one of them. Likewise, the hijabers who definitely also have a specific purpose choose to use social media.

In this regard, the study of the use of social media by the hijabers community is quite interesting to do. The hijabers community apparently tries to build their identity through social media like other communities. The fact that some hijabers have closed their activities from social media has been broken by the emergence of this community. This is a unique phenomenon that can be studied through the perspective of human communication. This study tries to see the communication carried out by humans against the background of these psychological conceptions of humans. Therefore, several research problems can be formulated, including: (1) what are the goals of hijabers in using social media, (2) how are the benefits and negative impacts felt by hijabers when using social media, and (3) what things are often posted by hijabers.

Based on the formulation of the problem, this study is very important and can contribute to the realm of communication science, especially aspects of human communication. By knowing the purpose/benefit of using social media and postings made by the hijabers community, it will be able to add to the repertoire of knowledge about the activities of the hijabers community as well as enrich the study of human communication science.

LITERATURE REVIEW

Communication and Human Communication

Etymologically or from the origin of the word, "communication" has its roots in the Latin word, "comunicare", meaning "to make common" - to create a common understanding, a common perception. Practically, communication is understood as the process of delivering information or messages by a communicator to the communicant through certain means with certain goals and impacts. Meanwhile, linguistically, the Big Indonesian Dictionary (1995) defines communication as "the sending and receiving of messages or news between two or more people so that the intended message can be understood"

Rivers et al. (2003) distinguish between communication (singular, without "s") and communications (plural, with "s"). Communication is the process of communicating. Meanwhile, communications are technical devices used in the communication process, such as drums, smoke, stones, telegrams, telephones, printed materials, broadcasts, and films. From the explanation above, it can be concluded that communication is the process of delivering messages from the communicator to the communicant and getting feedback or responses from the communicant.

On the other hand, Rakhmat (2004) defines human communication as communication made by humans, based on psychological conceptions of humans. Persuasion theories have long used the psychoanalytic conception which describes humans as creatures driven by pent-up desires (*homo volens*). The "syringe" theory, which considers that communication between humans is heavily influenced by the effectiveness of the role of the mass media, is based on the conception of behaviorism which views humans as creatures that are driven at will by the environment (*homo mechanicus*). Information processing theory is clearly shaped by the conception of cognitive psychology which sees humans as creatures who actively organize and process the stimuli they receive (*homo sapiens*). Interpersonal communication theories are heavily influenced by the conception of humanistic psychology which describes humans as active actors in formulating transactional strategies with their environment (*homo ludens*).

Meanwhile, human communication is communication carried out by two or more humans by sending and receiving messages that occur in a certain context. Devito (1997) states that human



communication is an act, by one or more people, which sends and receives messages that are distorted by noise, occurs in a certain context, has a certain influence, there is an opportunity for feedback.

Devito (1997) divides human communication into seven types, including: (1) Intrapersonal, namely communication with oneself. Its purpose is to think, reason, analyze, and reflect. Matters concerning this communication theory, such as how does a person's self-concept develop? How does a person's self-concept affect communication? How can problem solving and analysis skills be improved and taught? What is the relationship between personality and communication? As for the skills, namely strengthening self-esteem, increasing self-awareness, increasing the ability to solve and analyze problems, increase self-control, reduce stress, and overcome interpersonal conflicts; (2) Interpersonal, namely communication between two people. The goal is to know, relate, influence, play, and help. Theories of this type of communication include interpersonal effectiveness, the development of one's relationships, the factors that unite friendships, the factors that cause the estrangement of relationships, and how to improve relationships. The skills covered by human communication are increasing the effectiveness of one-on-one communication, developing and maintaining effective relationships, and increasing conflict resolution abilities; (3) Small Group, namely communication in a small group of people. Its purpose is to share information, develop ideas, solve problems, and help. Theories studied in this communication model include the factors that influence the emergence of a person's leadership talent, the most successful type of leadership, the role of members in the group, what is successfully done and carried out by the group, and how the group can be made more effective. Skills include increasing effectiveness as a member of a group, improving leadership skills, and using groups for specific purposes (eg solving problems, and generating ideas); (4) Organization, namely communication within a formal organization. The goal is to increase productivity, raise morale, provide information, convince. The theories that he studied include things that make organizations effective, the needs that must be met by organizations to ensure employee morale and productivity, and how organizational communication can be improved. This human communication model focuses on developing skills on increasing the efficiency of upward, downward, and lateral communication; use communication to increase morale and productivity, reduce information saturation, develop networks to increase efficiency; (5) Public (open), namely communication from the speaker to the audience. With the aim of informing, convincing, and entertaining. The theories studied include the best organizational structure for informative and persuasive talks, analyzing audiences effectively, developing ideas as well as possible to be communicated to the audience. Public communication usually develops skills in the following areas: communicating information more effectively, increasing persuasive abilities. Developing, organizing, compiling, and delivering messages more effectively; (6) Intercultural communication, namely communication between people from different cultures. The goal is to know, relate, influence, play, and help. His theories revolve around how different cultures view communication, barriers to meaningful communication between people of different cultures, and how better people and cultures of different cultures communicate. This KI model emphasizes the skills of avoiding the main barriers in intercultural communication, improving communication between members of different cultures, and overcoming culture shock; and (7) Mass, namely communication directed to a very wide audience, channeled through audio and/or visual means. This type of communication has the purpose of entertaining, reassuring (confirming, changing, activating), informing, confirming status, anesthetizing, and creating a sense of unity. Matters concerning the theory of this type of IP include, among others, the functions performed by the media, how do the media affect us?, how can we influence the media? In what ways is information censored by the media for the public? The latter model of KI relates to skills, such as increasing our ability to use media more effectively, and



increasing our ability to control media.

Human communication has several components in the context of intentional communication, namely: (a) Source (Source). Sources are people who have a need to communicate. These needs range as social needs, information, influencing attitudes and behavior, and others; (b) Encoding (Encoding). Encoding is an internal activity of a person to select and design verbal and non-verbal behavior in accordance with the rules of grammar and syntax in order to create a message; (c) Messages (Messages). The message consists of verbal and non-verbal symbols that represent the feelings and thoughts of the source at a certain time and place; (d) Channel (Channel). The channel is a link between the source and the recipient of the message which is also a physical device that transfers the message from the source to the recipient; (e) Receiver (Receiver). The recipient is the person who receives the message and as a result becomes connected to the source of the message; (f) Back encoding (Decoding). Reverse encoding is an internal process of receiving and giving meaning to the behavior of the source that represents the feelings and thoughts of the source. Turning external energy into a meaningful experience; (g) Receiver Response (Receiver Response). It concerns what the recipient does after receiving the message. Responses vary, some decide to ignore the message, others accept it openly, immediately, and may contain violence; and (h) Feedback (Feedback). Feedback is information available to the source that allows him to assess the effectiveness of the communication made to make adjustments or improvements in further communications.

Devito's description of human communication is the main basis for researchers' work in studying the phenomenon of using social media for the Hijabers Community which is discussed on this occasion. The concepts presented by Devito are clearly and at length applied in the process of reviewing the data that has been obtained based on observations in the field.

Purpose of Human Communication

There are four purposes or motives of human communication that need to be stated. This motive or purpose does not need to be consciously stated, nor do those involved agree on the purpose of the communication. Goals can be realized or not, can be known or not. These objectives include: (1) find. One of the main goals of communication is about self-discovery (personal discovery). When a person relates to other people, he will learn about himself as well as about others; (2) to get in touch. One of our most powerful motivations for communicating is relating to others, cultivating and managing relationships with others. We want to be loved, and love others. Our energy and time is spent on nothing but maintaining social relationships; (3) to convince. The mass media is in our midst, to change our behavior and habits. Indeed, we have very little interpersonal communication, which does not seek to change attitudes or behavior; and (4) to play. We use our behavior a lot to play and entertain ourselves.

Awi, et al (2016) also add that human communication functions in improving human relations, avoiding and overcoming personal conflicts, avoiding uncertainty, and sharing knowledge and experiences with others. Through this communication, good relationships can be built between individuals. This automatically avoids and resolves conflicts between individuals.

Social Media

Social media is an online media that is used for long-distance communication needs, the process of interaction between users with one another, and getting information through special application devices using the internet network. The purpose of the existence of social media is as a means of communication to connect between users with a very wide area coverage. According to Merdeka.com, there are 10 types of social media that are often used by Indonesians, namely Youtube,



WhatsApp, Instagram, FaceBook, Tiktok, Line, Twitter, Reddit, Pinterest, and Tumblr.

Karman (2014: 84) explains that social media such as Facebook, Twitter, and Google+ can facilitate human interaction. However, according to him, there is still a negative effect because it simultaneously causes the leakage of personal data collections online. This collection of data can be owned and resold to advertisers. By explaining Mark Poster's opinion, Karman also explained that this new technology does have the ability to create "superpanoptic" 4, not specifically in constant audience conditions and surveillance by the state and market, but also encourages active participation of individuals of their own accord.

Karman (2014, 85) also adds that the convenience offered by the internet is not a "sincere" thing. Unknowingly the user has been under the control of the online media company. Karman said that the online media company has benefited from its users, among others: first, ownership of control over users' personal data and internet users lose their privacy and control over their personal data. Second, get benefits in the form of advertisements that are placed in the videos uploaded by users. According to Karman, users here are used as objects of exploitation for the benefit of the market, namely the media and advertisers. However, the audience themselves often do not feel 'exploited' because of their assumptions or ideas about a networked society.

Hijabers

Hijab is one of the important things for Muslim women or Muslim women who have reached puberty. Until now the shape of the hijab itself has developed according to the creativity of each wearer. Even now more and more young people feel more confident by using the hijab. While hijabers is a term to refer to a community or group or individual who dresses in a hijab style.

Riskiyana (2014) explains that hijabers are born from the Muslim community with headscarves who follow today's fashion trends. The community consists of Muslim women who wear the hijab. The purpose of this community is to invite other women to wear the hijab. Riskiyana also shows that the hijabers community which consists of indicators of identity, value, and similarity has a positive and significant effect on lifestyle .

According to Khairun Nisa and Rudianto (2017, 107) most hijabers use the hijab because they are influenced by the environment in which they live. This relates to the self-concept that they begin when they open themselves up when communicating. Then, grow self-confidence, build self-concept, express feelings, accept and support each other, manage interpersonal conflicts.

Novitasari (2014) also added that the Hijabers Community is a collection of fashionable Islamic women, both from teenagers and mothers. The clothes they wear are stylish. Their mission is to promote the hijab/veil to young people, and want to erode the "old-fashioned" notion of hijab wearers. To convey its mission, the Hijabers Community utilizes the main social media, namely WebBlog, Facebook and Twitter.

RESEARCH METHOD

The author in this study used a qualitative method. Bogdan & Biken, S (Rahmat 2012, 2-3) that qualitative research is a research procedure that produces descriptive data through writing, speech, and the behavior of others. Rahmat also explained that this qualitative approach is expected to produce an in-depth description of the data obtained by the researcher. The description is presented in a complete, comprehensive, and holistic way.

This study was conducted by providing a list of questions (questionnaires), as well as interviewing sources online. In advance, the writer has prepared the list of questions for the subject. The subjects of this study were 30 young women aged 19-30 years who were veiled and active on social media. The selected social media include: Facebook, WhatsApp, Twitter, Instagram,



Line, Wchat, and Tiktok. The resource persons were chosen randomly, consisting of various professions such as students, teaching staff, private employees, government employees, and entrepreneurs.

FINDINGS AND DISCUSSION

Table 1. Old Percentage of Using Social Media

Year	<1	1	2	3	4	5	6	7	8	9	10	>10
Hijabers	-	-	-	1	-	3	-	2	5	3	4	12
%	0	0	0	3.3	-	10	-	6.7	16.7	10	13.3	40

From the table above, it can be concluded that the duration of using social media for hijabers is different. Of the 30 respondents taken from the age of 19 -30 years consisting of various professions, on average they have used social media for more than 10 years, which is as much as 40%. Then 8 years as much as 16.7%, 10 years as much as 13.3%, 9 years as much as 10%, 5 years as much as 10%, 7 years as much as 6.7%, and 3 years as much as 3.3%.

The social media that respondents use include Facebook, WhatsApp, Twitter, Instagram, Line, Wchat, and Tiktok. Of all the respondents admitted that the first social media account they had was FaceBook. And on average, they stated that WhatsApp and Instagram were the social media that they currently use the most.

Purpose of Using Social Media

Social media seems to be something that must be owned by young people, not only for entertainment but also as a place to earn income. In the distributed questionnaires, respondents answered questions about the purpose of using social media in a variety of ways. These goals include to get information quickly, to communicate, as a place to find friends from various parts of the world, to find someone who has not seen/old friends for a long time, add insight, for business marketing activities and increase relationships.

Currently, social media does have a very big influence to create a trend, be it lifestyle trends or dress styles. Therefore, many people make their social media a place to earn income. Either to trade products that they produce themselves or just as endorsers of a product with a fairly large reward. The influence of social media is also felt by the hijabers. Among the hijabers there are those who use their social media just to find information and entertainment, but there are also those who use their social media accounts as a place to earn income, one of which is by sponsoring goods or products that are expected to become a trend.

Table 2. Frequency of hijabers in sharing stories on social media accounts

Time	Once in a day	> Once a day	Every few days/rarely	Very rarely
Hijabers	-	11	12	7
%	-	36.7	40	23.3

From the table above, it can be concluded that most hijabers make posts or upload stories on their social media accounts once every few days, namely 40%, then more than once a day as much as 36.7% and very rarely make posts as much as 23.3%.

The frequency of this post can vary according to the profession that a hijaber is living in. For professions that need social media as a place to earn income, such as online traders and endorsements, they will definitely make posts more often than hijabers who work as civil servants or government employees.



Stories posted on social media accounts for hijabers also vary, ranging from daily activities, vacation trips, motivational words or videos, business marketing posts or just interesting random videos.

Benefits and Negative Impacts of Using Social Media

Social media has many benefits for its users. Therefore, the number of social media users is also increasing day by day. Some just want to find entertainment and see trends and some want to get information and run a business on their social media accounts.

For hijabers, social media also has various benefits, including getting various important information needed, making it easier to communicate remotely, getting lots of friends, being able to open an online shop, earning income, finding and getting customers, endorsements, and inviting Muslim women. others to be able to use the hijab.

In addition to having many benefits, social media also has a negative impact on its users. Hijabers also feel the negative impact of using social media. The negative impact felt by the hijabers is not only the physical impact in the form of minus or sick eyes, but also the psychological impact including causing a large feeling of laziness, the emergence of an attitude of arrogance, arrogance and addiction to posting all activities even something that should be private.

CONCLUSION

From the results of research and discussion about hijabers and their activities on social media, it can be concluded that as many as 40% of hijabers who are respondents have used social media for more than ten years. The first social media they have is FaceBook, and the social media they currently use often are WhatsApp and Instagram.

Having a social media account, of course, has its own purpose, as well as hijabers who have several purposes in using social media including to get information quickly, to communicate, as a place to find friends from various parts of the world, to find someone who has not met/friends for a long time, adding insight, for business marketing activities and adding relationships.

As many as 40% of the hijabers who became respondents admitted that they rarely update stories on their social media accounts. 36.7% admitted that they often or more than once a day, and 23.3% admitted that they rarely update stories on their social media accounts. Stories posted on social media accounts for hijabers include daily activities, vacation trips, motivational words or videos, business marketing posts or just interesting random videos.

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