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DA'WA ACTIVITIES OF VEILED WOMEN (NIQAB) ON INSTAGRAM

Ira Wahyudi*
Universitas Padjadjaran

Abstract

Keywords:
da'wa; Instagram;
veiled women

Veiled women in Indonesia invite various perspectives in society. This is more or less influenced by the differences of opinion regarding the understanding of the veil (niqab). However, veiled (niqab) women certainly have the same rights as other people who do not wear the veil (niqab). They also have the right to be active and keep up with the times and technology that is increasingly sophisticated and make it possible to introduce themselves through the development of such technologies as Instagram. Besides, veiled (niqab) women can obtain the benefit of Instagram as a medium of da'wa as one of their wasilah and hope to be accepted by the public. This study conducted a qualitative descriptive approach that aimed to obtain the actual information in detail that described the existing symptoms. The results of this study described the activities of veiled (niqab) women in uploading Islamic content in the majority of 1-2 times a day. The topics raised included aqidah, morality, and daily life. The expectations of women participants who actively in da'wa through Instagram can be slowly accepted by the wider community and are no longer viewed with a negative stigma.

Correspondence:
e-mail: *rarawahyudi08@gmail.com

Kata kunci:
dakwah;
Instagram;
perempuan
bercadar (ber-
niqab)

Abstrak

Perempuan bercadar/*niqab* di Indonesia mengundang beragam perspektif di tengah masyarakat. Hal ini kurang lebih dipengaruhi oleh perbedaan pendapat tentang penggunaan cadar/*niqab*. Walaupun dengan demikian, perempuan bercadar tentunya memiliki hak yang sama seperti masyarakat lainnya yang tidak menggunakan cadar. Mereka pun tetap memiliki hak seperti dapat aktif dan mengikuti perkembangan zaman dan teknologi yang semakin canggih serta memungkinkan untuk mengenalkan diri mereka lewat perkembangan teknologi tersebut seperti media sosial *Instagram*. Selain itu, perempuan bercadar dapat memanfatkan *Instagram* sebagai media dakwahnya sebagai salah satu *wasilah* dan harapannya untuk dapat diterima oleh khalayak luas. Oleh karena itu penulis tertarik untuk menelaah aktivitas perempuan bercadar dalam berselancar di *Instagram* dengan konten-konten Islami. Penelitian ini menggunakan pendekatan deskriptif kualitatif yang bertujuan untuk mengumpulkan informasi aktual secara rinci yang menggambarkan gejala yang ada. Hasil penelitian ini menggambarkan aktivitas perempuan bercadar dalam mengunggah konten Islami mayoritas berdurasi 1-2 kali dalam sehari. Topik yang diangkat di antaranya tentang akidah, akhlak, dan kehidupan sehari-hari. Harapan dari informan perempuan bercadar dengan aktif berdakwah melalui *Instagram* dapat diterima secara perlahan oleh masyarakat luas dan tidak dipandang lagi dengan stigma yang negatif.

INTRODUCTION

In various events, several incidents have been recorded that have led to the exclusion and discrimination toward wearing the *hijab* in several countries, which seem to backfire in various aspects such as social,

cultural, and even in terms of politics (Ratri, 2011). In addition, the *hijab* is also seen as a frightening form, so it is not surprising that there are restrictions and prohibitions on women from wearing the hijab until the prohibition rules exist in the legislation in state order (Ratri, 2011). It was also said by an official member of the Dutch parliament, namely Geert, that regulations were prohibiting wearing the hijab and *niqab* nationally in the Dutch region, which had spread to Germany (Chowdhury, Bakar, & Elmetwally, 2017). The Muslim-majority Tunisian country also has a record of prohibiting the wearing of the hijab (Ratri, 2011). Similarly, Indonesia has a historical record regarding the issue of prohibiting the wearing of hijab and discriminating about *niqab*.

The review of the basis of tafsir science that has not been found regarding the obligation or vice versa is not mandatory in using the veil (*niqab*) for a Muslim woman (Sudirman, 2019). However, one thing is certain, if a woman using a veil or *niqab* that there still appears a risk that such an attitude of rejection of some of those still negative view of the veil or *niqab* (Ratri, 2011). This is caused by one of them is the case conducted by the people by using the veil as a tool to commit criminal acts that result in the image of veiled women become negative. As reported by *Kompas.com*, a man stole by posing as a woman wearing a long shirt and veil (*niqab*) (Yamin & Khairina, 2019).

A discussion of the literature in several studies regarding the use of motivation and experiences of women who wear the veil (*niqab*) varies. As in European countries, the hijab and veil (*niqab*) is a sign of resistance for Muslim women living there (Shirazi & Mishra, 2010). It is also shown that using the veil or hijab is its function to cover the face, and it is automatically seen as rebellious behavior (Zempi, 2019). Indeed, when viewed from the element of covering the face, this can be an obstacle in carrying out the socialization process, because in interpersonal perception

it has an essential element, one of which is the facial clues that inform and show feelings and emotions between communication actors (Shirazi & Mishra, 2010). In addition, the veil (*niqab*) and identity for Muslim women in Demark and the UK also show the concept of social agency elaborated through an analysis of gender representations that have been negotiated in self-other (Chapman, 2016).

The survey of KedaiKOPI (Indonesian Public Opinion and Discussion Group) has informed some results of a survey conducted in March 2018 on several topics including the issue of the veil (*niqab*), the controversy over the designation of infidels and protection of worship in the Jokowi era. This survey involved 1135 respondents in 34 provinces on 19-27 March 2018 who had a Margin of Error (MoE) +/- 2.97% at a 95% confidence level. The Research Director of the KedaiKOPI Survey Institute, Kunto Adi Wibowo explained that one of those researched was about the veil (*niqab*) which received a response including 63.3% of respondents said that the veil (*niqab*) was not affiliated with radical groups, 12.6% said that the veil was affiliated with radical groups and 21, 1% said they didn't know (KedaiKopi, 2018).

The results of the KedaiKOPI survey above illustrate that the veil (*niqab*) is not entirely related to radicalism or terrorism, but this does not rule out the possibility that the issue of the veil (*niqab*) is still rife with regard to negative things and prohibitions on using it. One of the examples happened at the North Sumatra Provincial Level *Musabaqah Tilawatil Quran* (MTQ) competition in September 2020. A veiled (*niqab*) woman who was one of the participants became a polemic. During the competition, she was ordered by one of the juries to remove her veil (*niqab*) while in front of her podium with reasons to know what it reads (Leandha & Ika, 2020).

Of exposure above illustrates that the public's view of women who use the veil (*niqab*) is negative, but there is also a positive outlook (Ahmed & Roche, 2018). This is more or less influenced by differences of opinion

regarding the understanding of the veil (*niqab*). Women who wear the veil certainly have the same rights as other people who do not wear the veil (*niqab*) (Yeste, Zeguari, Álvarez, & Folch, 2020). They also have the right to be active and keep up with the times and technology that is increasingly sophisticated and allows them to introduce themselves through these technological developments (Rasyid & Rosdalina, 2018).

Rapidly, technological developments are the more sophisticated it has given birth to several innovations, one of which is the existence of social media that can connect people to one another (Young, Shakiba, Kwok, & Montazeri, 2014). Social media is currently very widely used not only as a medium of communication but also as a medium for *da'wa* (Zulhazmi & Hastuti, 2018). One of them is *Instagram*. *Instagram* is a good movement tool in conveying a message (Khumaedi & Fatimah, 2019). Likewise, veiled women, also have *Instagram* as a means of communication to be able to introduce themselves to audiences in cyberspace through *da'wa* content. Moreover, with some negative news that is associated with women in the veil or *niqab*, they can take advantage of social media to inform matters of clarification or strengthening of opinions based on the foundation associated with veiling and Islam.

The use of *Instagram* as a media for *da'wa* has an important role, especially by looking at the condition of today's society which is connected to social media at all times (Baulch & Pramiyanti, 2018). This made it possible for *da'wa* messages to be conveyed more simply, easily, briefly, densely, and broadly. Starting from combining text and images, audio, and audiovisual (Khumaedi & Fatimah, 2019). Part from being a means of communication, *Instagram*, whose users consist of the younger or older generation, can also be used to access *da'wa* content, both for personal knowledge and sharing with others. This certainly gives added value to women who use radar to become good preachers and information givers today by relying on existing information and communication technology

regardless of the clothes or *niqab* they wear (Ricca, 2020). In addition, this can be an individual challenge for a veiled woman or a community of veiled women who use *Instagram* as a medium for their *da'wa* which has reason to be accepted by the wider community to eliminate the negative stigma that still attaches to some of society at large.

In a study, it was explained that veiled (*niqab*) women can interact and socialize with other communities through social media (Piela, 2016). Therefore, the authors are interested in examining the activities of veiled women on *Instagram* in carrying out the process of socialization and communication with Islamic content.

METHODS

The approach used in this study is qualitative. The qualitative approach emphasizes the meaning, reasoning, definition of a particular situation and examines more things related to everyday life. Meanwhile, according to Bogdan and Taylor (Moleong, 2017), "Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior." This qualitative research tries to explain the *da'wa* activities of women who use the veil on *Instagram*. Furthermore, data can be obtained through observation, interviews, and documentation to obtain valid and accountable data. According to Arikunto (2011), observation is collecting data or information that must be carried out by making direct observation efforts to the place to be investigated. In this study, observation is also the primary tool to see how processes, interactions, communication, information, and individuals with cultural artifacts appear in the virtual community (Nasrullah, 2018). In this study, the researchers chose to observe participants or informants. Participant observation or field research is a technique that requires researchers to be directly involved and spend a lot of time making contact with the object of research (Nasrullah, 2018). The researcher made direct

observations by meeting during the interview and continued by observing each participant's *Instagram* account by making friends or following their *Instagram* account).

At first, the researcher had a friend who wore a veil. He was active on *Instagram* as a content creator who voiced *da'wa* content and performed studies or webinars in several activities with the theme of women and hijab. Then, the researcher were introduced to several other veiled women who were just as active on *Instagram*, including with pseudonyms Ummu, Inta, Caya, Rola, and Irsu. After that, the researcher have participated in several activities held by participants through online media with live *Instagram*.

The second method is an interview. An interview is a conversation with a specific purpose. The conversation was carried out by two parties, namely the interviewer who asked the question and the interviewee who answered that question (Moleong, 2017). In this study, the researcher used semi-structured interviews to obtain data from informants. In a semistructured interview, the researcher has a written list of questions, but it is still possible to ask questions freely related to the problem (Kriyantono, 2020). Before conducting the interview, the researcher first waited for confirmation from each participant who was ready and willing to be informants and to be interviewed. Documents are records of past events. Documents can be in oral forms, pictures, or monumental works of a person (Sugiyono, 2019). In this study, the researcher carried out documentation such as photos of activities carried out by the researcher organized by veiled female informants. The images were taken while attending webinars and online media studies employing screenshots filled with veiled women, including some of the informants of this study. In addition, of course, the researcher also analyzed the *Instagram* accounts of veiled female informants who actively share dakwah content every day.

RESULTS AND DISCUSSION

Instagram As A Media Of Da'wa

Based on the results of the study conducted by the author, it has been found that veiled (*niqab*) women participants have various motives to be active and open up on *Instagram*. The majority of participants when they have *Instagram* started after wearing the veil or *niqab* about 2 to 3 years ago. *Instagram* was initially been used by veiled or *niqab* women participants only for interaction and communication with other *Instagram* users as an opening to acceptance. Berelson & Steiner (1964) expressed that communication is a means of conveying various information, ideas, skills, emotions, etc., accompanied by a symbol or sign.

In providing information, a means or tool is needed to understand the information conveyed by the wider community, namely using communication media. With the times that make most of the community connected to technological mobility soaring and creating innovations, one of them is *Instagram*, which several veiled women use as a medium for socializing and *da'wa*.

From the data presented by an analysis company that is in the field of social media, to be precise in the Polish area, it was noted that people who used *Instagram* in Indonesia last in November 2019 were approximately 61 million or around 89% of users aged 18-34 with time use at least once a week. Other data also shows that sourced from the Cupanation quote, Indonesia is the fourth largest *Instagram* user in the world after the United States, Brazil, and India (Tiggemann & Anderberg, 2019). So, this can show the fact that *Instagram* is currently in great demand by the wider community. APAC *Instagram* Brand Development Lead Paul Webster said the latest data on *Instagram* active users globally reached as many as 400 million users.

Through *Instagram*, users can easily share information in the form of interesting pictures or videos so that this is widely used by *da'wa* activists, especially veiled women participants, to spread Islamic messages by adjusting to the times and, of course, not overriding the sharia lines of Islamic provisions. Along with the advancement of the times, *da'wa* will certainly experience development, however, it is not carried out in accordance with the content of the *da'wa* in terms of delivery methods.

The presence of social media such as *Facebook*, *Twitter*, *Line*, or *Instagram* can be used in such a way as to serve as mediation in delivering *da'wa* (Baulch & Pramiyanti, 2018). Therefore, the way or method of *da'wa* must be discussed and reconsidered in order to adapt to the times so that the time of *da'wa* can be accepted and does not shape ourselves to easily create a bad image of others. There are several opinions that say that the Islamic world should and should be able to master and advance the potential of each of its followers in IT development or what is commonly called "Micro-Digital" (Kamil, 2014).

With the presence of *Instagram* at this time, users are able to obtain, to exchange or share opinions and announcements with no longer a matter of distance. In the Al-Qur'an Surah An-Nahl verse 125, Allah says which means:

> "Call (humans) to your God's Way with good wisdom and lessons and argue with them in a good way. Indeed, it is your God who knows better about those who have strayed from His ways and He who knows better those who are guided."

From the meaning of the Qur'an Surah An-Nahl verse 125, it is clear that it has been shown that the preachers or *mubaligh* to direct and encourage people to pursue the truth in a wise way. Mansor (2011) said that the required *da'wa* principles should follow the circumstances and be adapted to the capacity of society today. Other than having a role as a

measure of communication and dissemination of messages, social media also has many roles in contributing to the *da'wa* movement that fights for the mandate of Allah. So that *Instagram*, which is one of the social media, is a tool that is quite appropriate and effective in spreading *da'wa* according to the needs of its users (Hidayat, Hadi, & Subejo, 2019).

The opportunities contained in *Instagram* in the spread of Islamic propagation it has quite a lot of advantages and benefits, among others. First, the scholars or preachers who are influential people or people who are only behind the scenes in broadcasting Islamic power through internet-based technology are able to focus more on issues and even on events to fight for principles and norms based on Islam. Second, Islamic framed posts via the internet are one of the people's choices with a variety of sites that they filter and select. Third, the style of delivery displayed by the preacher in filling material via the internet has a distinctive presentation by achieving the trust of the public who watches it extensively. Fourth, have a desire if someone feels relaxed when they are at home or in the home page (Bakti & Meidasari, 2014).

The scholars or missionary activists in using *Instagram* as *da'wa* media is nothing but the aim of spreading the religion of Islam as a whole, not relying on half parties and opinions alone and not leaving the teachings of Islam. This is intended so that humans can easily understand and are not mistaken with the message that has been conveyed. Besides that, in the realm of Islam, *Instagram* must have the nature of *amar ma'ruf nahi mungkar*. It is corroborated by a hadith from Muslim which means:

> Abu Mas'ud 'Uqbah bin Amriy Al-Anshori Al-Badriy, he said: Rasulullah said: "Whoever can show a goodness (then followed and done by someone else) then they will get a reward like someone who does it." (Narrated by Muslim: 1893)

The purpose of the hadith is that it is related to the ethics in delivering a good case, where when a person conveys something sincerely, even if only a little, then that person will get rewarded if someone follows the goodness he conveys. Therefore, *Instagram* users must maintain the words and writings to disseminate information carried out on the internet. As well as maintaining self-righteousness and others as narrated in the hadith by 'Abdullah bin' Umar RA, he said that Rasulullah said (Muslim, th. 2580), which means:

> "Whoever covers the shame of a Muslim, and then Allah will cover his disgrace on the Day of Resurrection".

The purpose of the fragments' fragments is that humans are required to protect and not spread disgrace to others. However, in its phenomenons, there is a lot of social media between users criticizing each other and reporting the news that should be displayed on *Instagram* (Fardouly, Willburger, & Vartanian, 2018). Therefore, *Instagram* users, especially ulama or preachers such as veiled (*niqab*) woman participants, still follow Islamic law even though they keep up with the times.
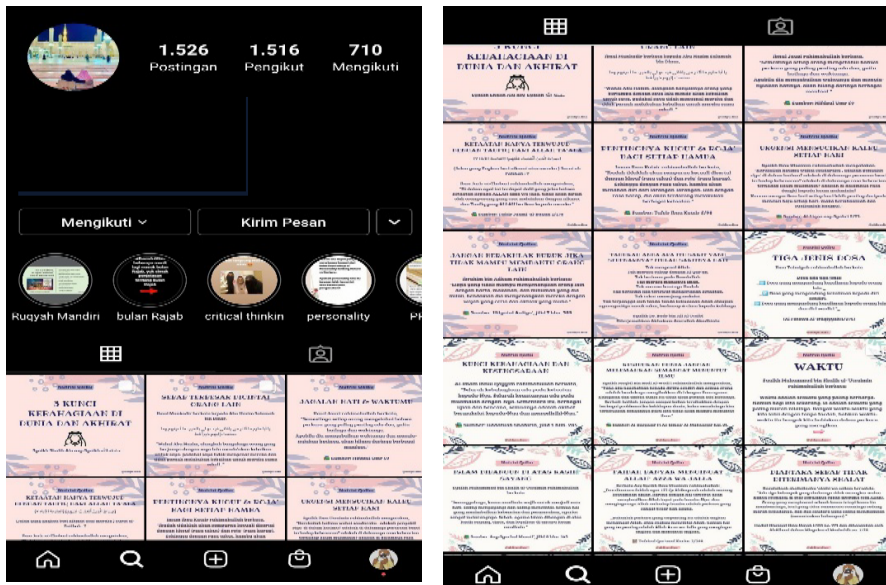
Figure 1. *Instagram* Feeds And Columns Of Veiled (*Niqab*) Women With The Pseudonym Of Ummu
Source*: Instagram*

The participant with the pseudonym of Ummu above is a woman who has worn the veil (*niqab*) for about 3 years and has been active on *Instagram* for about 2 years. Ummu's first goal of being active on *Instagram* is to start opening up and socializing by having the courage to express Ummu's opinion through writing or captions usually written on Ummu's *Instagram*.

> "Early I just followed my husband's suggestion for creating *Instagram* account. The husband said the problem even though I used veil, but do not shut yourself down, let alone the brotherhood. Then my husband recommends creating *Instagram*. But my husband said that even though I used *Instagram*, there must be limitations that we have already grasped. At first, I was not confident, but when I was using *Instagram*, it turns out that there was already a lot of veiled (*niqab*) women who were active on *Instagram*." (Interview with the woman in the veil of Ummu, 27 February 2021)

Figure 2. *Instagram* Feeds And Columns Of Veiled (*Niqab*) Women With
The Pseudonym Of Ummu
Source*: Instagram*

Ummu felt that there was nothing to be afraid of when you were active on *Instagram*, then Ummu started looking for something that was not just for socializing or for self-existence. However, the benefits he wants to spread through *Instagram*.

> "When I realized that being active on *Instagram* is safe, I started to think not just being ordinary, just posting about me or my family or the term not just for my existence. Finally, I tried to write a review of the study that I followed. Sometimes I also write an Islamic caption, or usually I write Arabic hadiths and proverbs. Anyway, my intention is just to learn to open up via *Instagram* so I want to be more useful by *da'wa* through writing and short videos that I made. "(Interview with Ummu the veiled (*niqab*) woman, 27 February 2021).

According to Ummu, there are three reasons why *da'wa* via *Instagram* is needed. First, Muslims have spread throughout the world, with the internet, especially *Instagram*, making it a practical and easy means to connect with fellow Muslims around the world. Second, negative issues about Islam can be refuted by positive issues by spreading the provisions according to Islamic law and the word of Allah. Third, using the internet as a means of *da'wa* will show that Muslims can adapt to the times and still do not conflict with beliefs and creeds.

In addition, *Instagram* is useful as a medium for *da'wa*, for veiled (*niqab*) women. There are other advantages of *Instagram*. First, it can penetrate distance, space, and time effectively and relatively affordable costs. Second, the use of the internet has increased. This also affects the number of missionary applications. Third, Ummu can see that Islamic scholars and experts can focus on addressing issues that occur globally. Fourth, Ummu get various and interesting methods and methods of *da'wa* in using photos or videos.

The use of *Instagram*, even though at the beginning of its appearance was devoted to users being able to share information through uploading photos. Along with the development and increasing information needs, service providers have tried to make various development innovations. Until now, *Instagram* users can upload photos or images and videos with various interesting features provided. Users then use the presence of the video feature on *Instagram* to share information in a more complex manner. By taking advantage of the audio-visual strengths and advantages of video, *Instagram* users can freely package various types of information in order to achieve their goals. Starting from business promotion, politics, and institutional branding. In relation to *da'wa*, *Instagram* can be interpreted as a means or medium for delivering Islamic messages to audiences or *mad'u*. The use of *Instagram* as a medium for preaching (Faisal & Rifai, 2020; Fidiyatmoko & Mustika, 2019; Maemona & Pratiwi, 2020; Zahra, Sarbini, & Shodiqin, 2016) is included in the implications of applied *da'wa*

science, which requires technical skills in processing messages to convey properly to *mad'u*.

The research that the author has conducted on veiled women who are active on *Instagram* as a media of *da'wa,* shows that most informants who use *Instagram* are still doing their best to take advantage of *Instagram* as a medium of preaching. *Instagram* is used by veiled women for a variety of reasons, including to demonstrate their existence, their self-confidence while wearing the *niqab*, and, more importantly, to convey *da'wa* content while keeping a foundation based on the Al-Qur'an and hadith as attractive as possible without losing meaning. In addition, *Instagram* is sometimes also used as a medium of preaching by using video accompanied by sound to attract the attention of the *Instagram* community.

Da'wa Of Veiled (Niqab) Women On Instagram

The most of veiled (*niqab*) women participants interviewed had a motive in choosing *Instagram* as their *da'wa* media because *Instagram* is a social media that is widely used by various groups (Mahendra, 2017). So, the five veiled (*niqab*) women participants took the opportunity to be used as a place to compete in sharing *da'wa* content as attractively as possible using various features on *Instagram*. In one of study, it was said that 92% of people using a smartphone took more than 8 hours in one day. This shows that smartphones are used to meet primary needs such as text messages or telephone calls and secondary needs in the form of other information. This study also said that 90% of respondents who were surveyed when they used smartphones were used as a means to obtain information related to the Islamic *da'wa* through social media (Usman, 2016).

The veil (*niqab*) and social media *Instagram* are two things that collide or contradict each other. As the concept of the veil (*niqab*), seen from its attributes, reflects a closed person's personality, while the opposite of the concept of the veil, namely social media is a form of space for various information, news, free to give and consume whatever is displayed and of

course every individual is free to express, especially about his own existence (Chowdhury et al., 2017). In a long time, women who wear the veil are still not fully accepted by some people in Indonesia. As attached from an online news *Liputan6.com* reported about the woman in the veil (*niqab*) at the Tulungagung terminal being rejected by passengers (Sihombing, 2018). This illustrates that some people are still reluctant to interact with veiled (*niqab*) women.

However, along with the development of technology, especially internet-based, it is now presenting mediation that can connect fellow humans to communicate with each other even though with different distances and time spaces, one of which is social media. *Instagram* is one of the social media that can be one of the main opening gates to be able to accept women who wear the veil (*niqab*), even on the account of one of the veiled (*niqab*) women, namely dr. Ferihana has thousands of followers or followers (on *Instagram* terms).
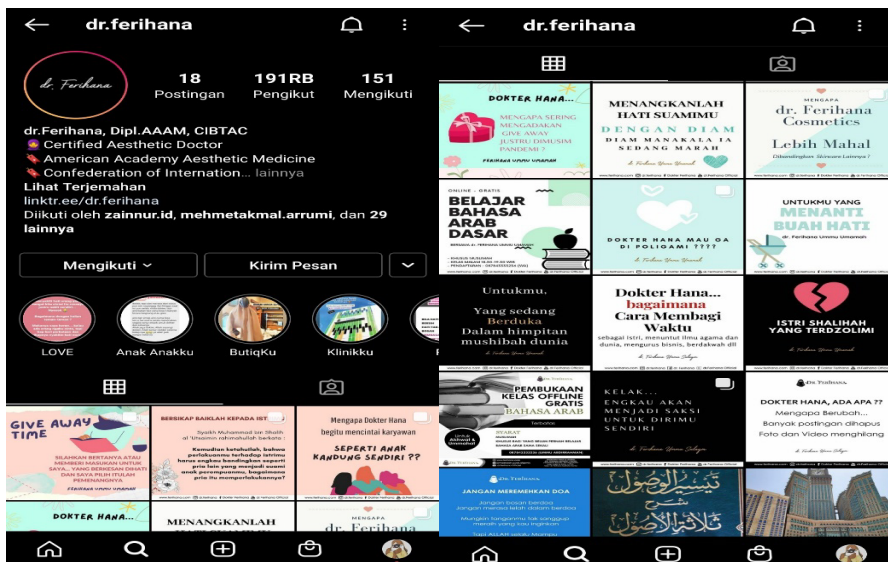
Figure 3. *Instagram* Feeds And Columns Of Women Wearing, dr. Ferihana

Source: *Instagram*

Da'wa Activities of Veiled Women (Niqab) On Instagram
Ira Wahyudi

On *Instagram* feed, a veiled (*niqab*) women participant with the pseudonym of Inta below, you can see some content made on the topic of *aqidah*, morality and *hadist* with a short but varied version.
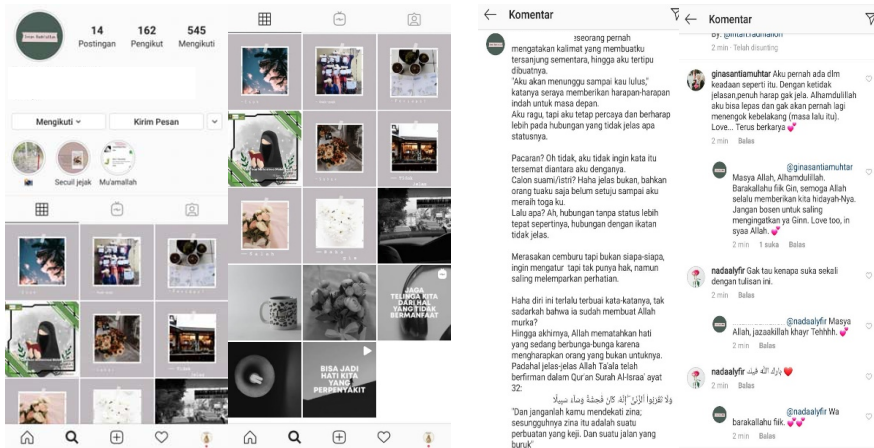
Figure 4. The Women (*Niqab*) *Instagram* Feed And Comment Column
With The Pseudonym Of Inta
Source: *Instagram*

> "But on second thought, it's a shame that we have the media but they are not used for good. Finally, I decided to make *Instagram* as a media of *da'wa* and as a medium to provide understanding to the wider community, especially for my followers on *Instagram* that people who wear the veil can also be more active and useful. At least not detrimental". (Interview with Inta the veiled woman wearing the Inta veil, 6 July 2020)

The activities carried out by Inta in *da'wa* on *Instagram* at least two days once in posting posters with illustrative words or images accompanied by information based on the Al-Qur'an, hadith or other Arabic proverbs. The response received by Inta while actively sharing Islamic captions was quite good. This was indicated by the presence of several followers of Inta's account who commented and even invited them to discuss topics written

by Inta. So that Inta is increasingly excited to continue to be creative in making quotes or sharing Islamic *da'wa* on her *Instagram*.
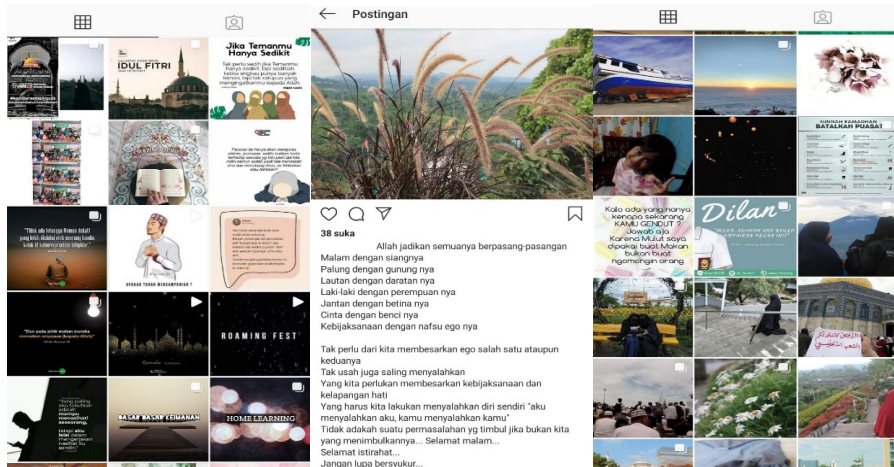
Figure 5. The Veiled (*Niqab*) *Instagram* Feed And Comment Column Of A Woman With The Pseudonym Of Caya
Source: *Instagram*

The participant with the pseudonym of Caya has quite an active activity on *Instagram*. In one day, Caya can post Islamic content on average 1-2 times in his *Instagram* feed column. Caya writes the Islamic topics and creates images or animations of Islamic cartoons or even changes love content to be more focused on Islamic content. The hope is that Caya will continue to be active and creative. People will no longer look at it with negative thoughts that women in veils just stay at home and don't want to socialize. This was done because Caya's experience while wearing the veil was enough to make Caya learn a lot to keep up Caya's passion for work, even though with many obstacles that upset him.

> "Basically, I really like talking. Then when I started wearing my veil, I started to reduce unnecessary talk a little. It just feels like something is missing. Finally I decided to be active on *Instagram*, then I had the idea of pouring out my understanding

of Islam through illustrated pictures, writing and sometimes I even made short videos too. Then I've also made videos like lectures and I used *niqab*. It turned out that the response of people, to encourage me. To be honest, I didn't think that many people would support me, *Alhamdulillah*. The thing is, when I first started wearing the *niqab*, a lot of people criticized and insinuated. Anyway, a lot of it, so when I first started using *Instagram*, I was a little worried too. But after actively *da'wa* using fun methods, many people appreciate it". (Interview with the veiled woman Inta, 10 July 2020)

Furthermore, the veiled (*niqab*) woman with the pseudonym of Rola and Irsu had the concept of *da'wa* by using a poster with writing on it. This led to quite a number of positive responses that were received by them when uploading the picture post. What is interesting about these two participants is that when they do not post pictures and captions, some *Instagram* audiences even ask about posting pictures and further captions. Therefore, Rola and Irsu are very massive on *Instagram* in making *da'wa* content to be distributed.

The topics usually used by Role and Irsu are most often referring to the hadiths of the Sunnah of the Prophet Muhammad and Al-Qur'an, with their aim that we remain balanced in the world's affairs the hereafter. When they open *Instagram*, they think it is a world affair, so they are worried that they will be complacent about world affairs. Therefore, they make activities that are still communicating and productively through *Instagram* posts in the form of images and captions.
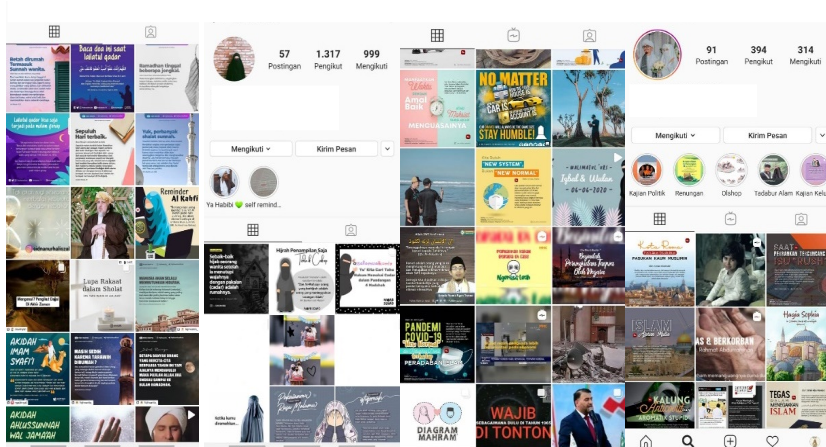
Figure 6. *Instagram* Feed With Pseudonym Of Rola And Irsu

Source: *Instagram*

"In this matter, I personally don't have much hope. I do this *da'wa* because I believe that everything real or abstract will be recorded. Yes, even though there are real hopes, hopefully, those who used to criticize me, or don't like and have a negative view of my choice of wearing the veil, they are complaining and made aware that I or the veiled women out there are not as negative as they think. Yes, maybe some bad people do bad things by propagating the veil as a scapegoat. Therefore, it is very unfortunate if people judge first the first time they see or interact with people who wear the veil. (Interview with the veiled woman Rola, 10 July 2020)

In addition, it's not just dr. Ferihana or just the five participants as a veiled (*niqab*) woman used *Instagram* as a medium for her preaching. The population is also a group or community of veiled (*niqab*) women who are active in cyberspace, especially *Instagram* to keep social and struggle to preach the Islamic religious group, *Niqabsquad* (Dewi, 2019; Husna, 2019; Utami, 2019). This community already has many branches in cities and even countries other than Indonesia.

Figure 7. Lists Of *Niqabsquad* Communities On *Instagram*

It consists of the areas of Bandung, Palu, Jakarta, Lombok, Tasikmalaya, North Sumatra, Cimahi, Makassar, Malang, Palembang, Serang Banten, Majalengka, Riau, Sukabumi, Dumai, Cirebon, Bangka Belitung and even from foreign countries such as neighboring Malaysia and Taiwan. The spread of the *niqabsquad* community proves that the veil is not a negative or a racist community (Sudirman, 2019). Activities on *Instagram* are also relatively like people like using *Instagram*, namely posting pictures or videos and then adding a caption under the image to describe what is happening or the meaning of what is being posted.

However, what distinguishes each *niqabsquad* account is the element of *da'wa*. Not just wearing the hijab or veil, but all Islamic values are dictated and conveyed based on the arguments and foundations of the Al-Qur'an and its provisions. Based on an interview with the coordinator of one of the regions, namely the city of Bandung, the vision and mission of the *niqabsquad* community is to empower the religion of Allah based on the hadith and Al-Qur'an (Interview with *Niqabsquad* community coordinator in Bandung, 20 July 2020)
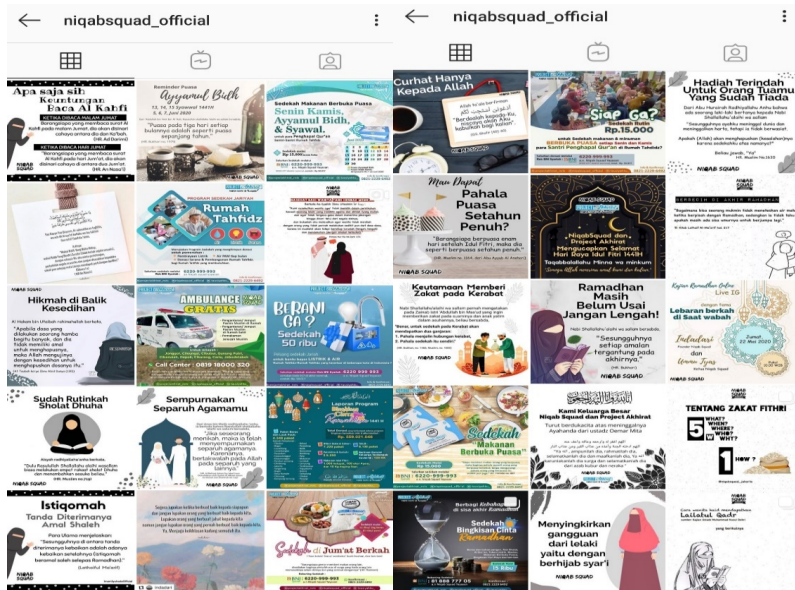
Figure 8. *Da'wa* Activities On The *Niqabsquad Instagram* Account

The activities of the five veiled (*niqab*) women participants are not just publishing written works or creations of their *da'wa* content, but they are trying to be accepted by the wider community and not have to do with negative things anymore. So that the five participants, when creating *da'wa* content, were equipped with sources and foundations that became the basis and grip.

> "*Alhamdulillah,* over time my *Instagram* feed has many positive comments, many people are asking for the latest *da'wa* content. Some even asked and suggested to make a live *Instagram* study". (Interview under the pseudonym of Ummu, 27 February 2021)

> "At first I was a little reluctant when I decided to be active on *Instagram* by having to create *da'wa* content. Because for me, it's not arbitrary when we post something on social media, especially when many people see *Instagram*. The problem

is that for me, *Instagram* or other social media can be two possibilities between amal Jariyyah or Sin Jariyyah. Therefore, everything I post I will try if the source is clear and credible, of course, it cannot be separated from the Al-quran and the hadiths of the prophet. "(Interview with the pseudonym of Inta, 6 July 2020)

Both of participants over, Ummu and Inta, felt that being active on *Instagram* had their own experiences and feedback. Ummu received good feedback from her followers to continue uploading the broadcast of *da'wa* content that gave positive values and the lightness of the word editor. Likewise with Inta, being very careful in her *da'wa* activities when creating *da'wa* content by including reliable sources and foundations so as not to lead to misguided things.

The author conducted the observations, and the results of the above field research shows that the *da'wa* activities of veiled (*niqab*) women participants have their own variations. Especially those veiled (*niqab*) women have their own challenges when socializing and being active on *Instagram* through their *da'wa* content. However, it turns out that the majority of the five participants received good feedback from audiences in the world of *Instagram*. Like the many positive comments, invitations for discussion and some even asking for other *da'wa* content.

Da'wa activities carried out by veiled (*niqab*) women have different ways, methods and concepts of writing. Among them consist of methods by making Islamic cartoon illustration images, captions made with interesting letters, short-duration Islamic videos and some even using the *Instagram* live feature to get closer to the *Instagram* audience. In addition, the topics that are usually raised are varied, including topics of morality, *ihsan, aqidah* or about everyday life that usually occurs. Of course, the duration of the activity varies from 1 to 2 times a day in uploading the *da'wa* content.

From the *da'wa* activities carried out by veiled (*niqab*) women participants, the majority put a lot of hope, that every *da'wa* content that they broadcast can be useful, at least it can be an encouragement for themselves and many audiences. The most importantly hope that a wider audience can see veiled (*niqab*) women no longer in terms of the number of cases the elements who image veiled women negatively, but can see from the side of positive activities that veiled (*niqab*) women mostly carry out, one of which is broadcasting *da'wa* content on an acceptable basis.

CONCLUSION AND SUGGESTION
Conclusion

The activities of veiled (*niqab*) women on *Instagram* have a motive to be used as a medium for *da'wa* and socializing and interacting with a wide audience, especially the user of *Instagram*. Veiled (*niqab*) women participants have a variety of methods used when *da'wa* so that their audience or followers on *Instagram* provide good feedback on the *da'wa* content they upload. Topics raised by the veiled women participant included daily problems related to the foundation of hadith, Al-Qur'an verses, about morality, *aqidah* and other laws about Islam. The response from the audience of his followers also illustrates that the uploaded content has a positive value.

Suggestion

For further research, the authors suggest to analyze the different social media, so that the findings will be very diverse and can compare the characteristics of veiled (*niqab*) women who are active in cyberspace. The results of this research can be used as a reference for further writing regarding the attributes of veiled (*niqab*) women when using social media with the activity of broadcasting Islamic content.

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