

# New Media in Disruption Era

## A Challenge for Communication Research, Media and Multiculturalism

### The Writers

Filosa Gita Sukmono, Fajar Junaedi, Rahma Santhi Zinaida, Siti Lady Havivi,  
Bonaventura Satya Bharata, Rocky Prasetyo Jati, Tan Kwang Shean,  
Nadya Poernamasari, Siti Maryam, Idealisa Fitriana Aina, Nada Abdul Mujib Nagib,  
Dian Prima, Lovegi David Sanjaya, Reisita Monica Astrid Chinta,  
Intan Soliha Ibrahim, Afiqah Mior Kamarulbaid, Wan Anita Wan Abas,  
Siti Zobidah Omar, Rosmiza Bidin, Ari Yusmindarsih, Adi Inggit Handoko,  
Erina Murdi Natha, Muhammad Rizky Gama Prayoga,  
Muhammad Dicka Ma'arief Alyatalathaf, Tari Suprobo, Chelsy Yesicha,  
Amimma Nurti Lusdiana, Arbi Cristional Lokananta, Rahajeng Puspitosari,  
Muhammad Yudistira Meydianto, Andi Amrullah, Ellen Meianzi Yasak,  
Billy K. Sarwono, Isnawijayani, Siti Rahayu, Afrina Sari, Agnes Indah Suciani Kristanti,  
Gendra Rizky Anugrah Bangun, Citra Safira, Sunarto, Nova Permata Sari,  
Nur Ratih Devi Affandi, Reni Dyanasari, Melisa Arisanty, Umi Septia Rahayu,  
Mulharnetti Syas, Intan Primadini.

### Edited By

Fajar Junaedi  
Agung Prabowo

**New Media in Disruption Era:**

A Challenge for Communication Research, Media and Multiculturalism

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**Preface by**

Dr. Herl Budiarto, M.Si (Ketua Umum Aspikom)

**The Writers**

Filosa Gita Sukmono, Fajar Junaedi, Rahma Santhi Zinaida, Siti Lady Havivi, Bonaventura Satya Bharata, Rocky Prasetyo Jati, Tan Kwang Shean, Nadya Poernamasari, Siti Maryam, Idealisa Fitriana Aina, Nada Abdul Mujib Nagib, Dian Prima, Lovegi David Sanjaya, Reisita Monica Astrid Chinta, Intan Soliha Ibrahim, Afiqah Mior Kamarulbaid, Wan Anita Wan Abas, Siti Zobidah Omar, Rosmiza Bidin, Ari Yusmindarsih, Adi Inggit Handoko, Erina Murdi Natha, Muhammad Rizky Gama Prayoga, Muhammad Dicka Ma'arief Alyatalathaf, Tari Suprobo, Chelsy Yesicha, Amimma Nurti Lusdiana, Arbi Cristional Lokananta, Rahajeng Puspitosari, Muhammad Yudistira Meydianto, Andi Amrullah, Ellen Meianzi Yasak, Billy K. Sarwono, Isnawijayani, Siti Rahayu, Afrina Sari, Agnes Indah Suciani Kristanti, Gendra Rizky Anugrah Bangun, Citra Safira, Sunarto, Nova Permata Sari, Nur Ratih Devi Affandi, Reni Dyanasari, Melisa Arisanty, Umi Septia Rahayu, Mulharnetti Syas, Intan Primadini.

**Edited By**

Fajar Junaedi  
Agung Prabowo

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Ibnu dan Fajar Junaedi

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Ibnu

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## Editor Preface

The development of technology in the digital era has given rise to new challenges in the domain of communication science, in the context of practice, theory and research. In fact, the 4.0 industrial revolution has been present in our daily lives. The era of the industrial revolution 4.0 was characterized by a cyber-physical system. Today the industry is beginning to touch the virtual world, in the form of human, machine and data connectivity, everything is everywhere. This term is known as the internet of things (IoT).

In the 4.0 industrial revolution, collaboration became significant. This book is the result of collaboration between the scholars of Communication Sciences in Southeast Asia which contains studies on new media, media studies and multiculturalism. Thanks to Asosiasi Pendidikan Tinggi Ilmu Komunikasi (ASPIKOM) for conducting the 1st ASPIKOM INTERNATIONAL COMMUNICATION CONFERENCE (AICCON) in Palembang, South Sumatera Province. ASPIKOM (Asosiasi Pendidikan Tinggi Ilmu Komunikasi) is an association of communication department that oversees all over in all universities in Indonesia. ASPIKOM has been established since 2007, currently has 23 regional coordinators across Indonesia and about 180 universities in Indonesia have joined ASPIKOM.

As we understand, that the industrial revolution brought about complex challenges in the era of disruption, the book was entitled *New Media in Disruption Era: A Challenge for Communication Research, Media and Multiculturalism*. By publish this book, ASPIKOM has answered the challenges. Thanks to all writers who contributed in publishing this book.

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# **Burqa Phenomenon in West Java Indonesia**

**Nur Ratih Devi Affandi**

## **INTRODUCTION**

Burqa or fabrics that cover all over the part of the body, from head to toe except eyes only. It is usually found in Saudi and wear by Saudi women only. Women wear it when they go outside their house or in the public area. There is an obligation for women to cover parts of their body. As one of hadith said that:

“O Prophet, enjoin your wives and your daughters and the believing women, to draw a part of their outer covering around them. It is likelier that they will be recognizes and not molested. Allah is Most Forgiving, Most Merciful.” (Al Ahzab: 59)

From the hadits above we can conclude that believing women in Islam must cover their body. It is in order to easy to recognize as a Moslem and never get molested by other. It is clear that fabric that cover not only covering one part of their body but all over their body. Fabric that use as a hijab is one which is not transparent and do not show the shape of body. Also in surah An Nur 31, it is said that women have to cover hijab to their chest. It means Moslem should never become the center of people's attraction. While burqa is not only covering the head and body but also the face. So that the only shows from he women is only their eyes.

Even there are no rules to cover all over body except eyes only. But in reality in Saudi most women wear it especially in black color. In every public area like mall, street, office, public transportation and so on women always wears Burqa. Saudi women never go outside alone, they always accompanied with their family, in this sense men in their family like husband, father even their son. Burqa that their wear is like a long coat complete with the head scarf and face cover.

In the other world, buqa is an outer garment wear by women is Islamic society. It purposed of concealing their bodies and face. It is

wear by women when she leaves their house and is compelled to wear it until their come back home. Today burqa is wear though out the Saudi Arabia nation. It is also wear in some Islamic country all over the world, with a few liberal or democratic governments being less strict about wearing buqa. Turkey for instance, where the secular ideas prevail and give people to choose. While in the stricter country, women are forced to wear it, but when they go to another country they choose to open it.

Indonesia as one of the biggest Moslem population in the world also has democratic governments. Government is Indonesia never ask their people to wear several cloths, they only has some rules about wear cloths properly. For instance in a formal occasion people suggested to wear batik as a heritage Indonesian cloths or suit and tie as international formal cloths. In some region in Indonesia there are some traditional cloths, just like kebaya and iket in West Java, Ulee Balang in Nangroe Aceh Darussalam, Ulos in Sumatra and so on. But there is one traditional cloth that admitted in all over Indonesia it is kebaya for women and batik shirt for men. For Moslem women kebaya is also use, they only have to add scarf on their head. But for burqa, there is no several rules to wear it strictly in Indonesia. But today we can found women wears burqa in Indonesia. Even celebrity also wear burqa, it makes burqa looks more familiar in this country.

The image of burqa also varied from country to country. Some countries are scare to see women wears burqa, they always associated to terrorist. Even they are not terrorists. In some airport women who wears burqa treat specially, like being rechecked in another room in immigration.

Women wears burqa is nowadays easy to found in West Java as the most densely populated island of Indonesia. In public places there are women wears burqa. They still doing their daily activity like being lecture, teacher, and dentist even as an event organizer. They seem enjoy wears it run their activity normally. Even the image of burqa itself looks doesn't disturb their decision to wears it. They believe that burqa doesn't disturb their activity. Even for driving and doing some sports them keep wears it.

It is not easy to wear burqa in West Java, because in West Java is different than Saudi, in Saudi almost every women wears it and the culture support them to wear it. While, in West Java not all women



wears it, and the culture that admitted is different than Saudi. Some women who wear burqa choose to have a community who also wears burqa to deal with their activity. But some of them still mingle with others who didn't wear burqa to do their activity.

Human beings always do interaction with other humans in their daily activity. They use symbols to do their interaction. Burqa, in this sense as one of the symbols that is used to deal with the interaction with people. People who wear it must interact differently than people who didn't wear it. In the same way people who interact with women who wear burqa will interact differently than interact with women who didn't wear it. The reason or the motivation of the women who wear burqa will be varied. Also their goals after wear burqa and the way they understand the burqa and themselves.

From the preface above about the phenomena of wearing burqa in West Java, there are some research problems that will be investigated. There are;

1. How is the motive of women who wear burqa in West Java?
2. How is their experience in wearing burqa?
3. How do the women who wear burqa understand burqa even themselves?

Hence, this research is going to investigate the motives of women who wear burqa, explore their experience and interpret their understanding about burqa and about themselves.

## **LITERATURE REVIEW**

As a guide for this research, there are several theories that can be used in this research. There are Social Action Theory by Max Weber, Phenomenology Theory by Alfred Schutz and Symbolic Interaction Theory by Mead.

### **Social Action Theory**

For the purposes of a level Sociology we can reduce Weber's extensive contribution to Sociology to three things – firstly he argued that 'Verstehen' or empathetic understanding is crucial to understanding human action and social change, a point which he emphasized in his classic study 'The Protestant Ethic and the Spirit of Capitalism'; secondly, he believed we could make generalizations about

the basic types of motivation for human action (there are four basic types) and **thirdly**, he still argued that structure shaped human action, because certain societies or groups encourage certain general types of motivation (but within these general types, there is a lot of variation possible).

Weber believes that there are four ideal types of social actions. Ideal types are used as a tool to look at real cases and compare them to the ideal types to see where they fall. No social action is purely just one of the four types.

1. **Traditional Social Action:** actions controlled by traditions, “the way it has always been done”
2. **Affective Social Action:** actions determined by one’s specific affections and emotional state, you do not think about the consequences
3. **Value Rational Social Action:** actions that are determined by a conscious belief in the inherent value of a type of behavior (ex: religion)
4. **Instrumental-Rational Social Action:** actions that are carried out to achieve a certain goal, you do something because it leads to a result

To illustrate these different types of action consider someone “going to school” in terms of these four ideal types: Traditionally, one may attend college because her grandparents, parents, aunts, and uncles have as well. They wish to continue the family tradition and continue with college as well. When relating to affective, one may go to school just because they enjoy learning. They love going to college whether or not it will make them broke. With value rational, one may attend college because it’s a part of his/her religion that everyone must receive the proper education. Therefore, this person attends college for that reason only. Finally, one may go to college because he/she may want an amazing job in the future and in order to get that job, he/she needs a college degree.

Max Weber was particularly interested in the later of these – he believed that modern societies encouraged ‘Instrumental-Action’ – that is we are encouraged to do things in the most efficient way (e.g. driving to work) rather than thinking about whether driving to work is the right thing to do (which would be value-rational action).

Weber believed that modern societies were obsessed with efficiency – modernizing and getting things done, such that questions of ethics, affection and tradition were brushed to one side – this has the consequence of making people miserable and leading to enormous social problems. Weber was actually very depressed about this and had a mental breakdown towards the end of his life. (<https://plato.stanford.edu>)

### **Phenomenology**

Phenomenology as theory that is used in this research aims to explore the motivational context as meaning context. The motivational context refers to Alfred Schutz are differentiate into two parts, there are “in order to motive” and “because of” motive. Schutz (1967) assumed that, human interacts in this world based on their biological determination. They do all the things based on their relevance of the system that make them free to choose which environment they want to stay to interact. That element as the research object. Social research in the other hand runs the basic connection from the science determination choose the aspect from the suitable situation to the research objectivity.

Leaning and put this social phenomenology, Schutz (1967) also grew the human of action model with three points, there are:

- a) The postulate of logical consistency
- b) The postulate of subjective interpretation
- c) The postulate of adequacy

Schutz has a special world called *verstehen* as an approach that is used to understand the sense that become the basic or surround the phenomena. The phenomena itself supported by sense made by actor inside. While P.A. Munch (1975) said that *verstehen* include two approaches there are:

- a) Identified the understanding of the action as wanted by the actor
- b) Knowing the surrounding context that used to understand it.

In Schutz point of view there also special word that called typification, or a process that creates standard social constructivism based on specific assumption. There are some typification:

- a) Experience
- b) Things
- c) Social (system, role status, role expectation, institutionalization)

Schutz also identified four social reality, each as an abstraction from social world dan easy to recognize by the level of mediation and level of determination. There are *umwelt* (refer to daily experience), *mitwelt* (refer to seldom experience), *folgwelt* (refer to place of the next generation) and *vorwelt* (refer to the place of the ancestor). Phenomenology by Alfred Schutz hope can reveal the motive, experience and the awareness of the women who wears burqa in West Java.

### **Symbolic Interactions**

In the other side symbolic interactions theory is an interaction that shows special meaning and makes interpretation. Symbolic itself come from word "symbol" or sign that appears from agreement. It is explore that (a) human acts to the others based on sense that people give to them. (b) Sense creates in the interaction between human. (c) Sense modified through interpretative process. Human do interpret the sense through communication process that need construction process. The sense is a social product that creates by defining human behavior when they doing the interaction. The development of Mead's theory runs through interpretation and exploration more by his student, Blummer. He also as the founding of Symbolic Interactionism Theory. Symbolic interaction is human activity that become the special thing from human, that is communication or the substitution of symbol that put sense on it. Blummer combines the idea of symbolic interactionism through his research and collaborate by the idea of John Dewey, William Thomas and Charles H Cooley.

This perspective is bellow the phenomenological perspective or other interpretative perspective. Then, Maurice Natanson who use the phenomenology as one of the theory that assume human awareness and the subjective meaning as a focus to understand the social action. Maurice said that phenomenological point of views about social reality assumes that intersubjective world creates in awareness activity. While Bogdan and Taylor said that there are two approaches in phenomenology there are Symbolic Interactionism and Etnomethodology (Mulyana, 2009:59).

As Mulyana said (2001) symbolic interactionism by Mead as theory from Garfinkel that also take affect in America, also phenomenology by Schutz that take affect in Europe actually are bellow the Social

Action Theory by Max Weber. Mead did not said explicitly floats Weber's theory or inspired by Weber. But there is a similarity in their way of thinking that are human action. Mead thought also inspired some philosophies, especially pragmatism and behaviorism. There are also similarities between Mead and and Schutz point of view. Some interactions emphasizes phenomenological dimension by synthesizing their work with Alfred Schutz idea.

Weber defined social action as all human behavior as long as human give one subjective sense to the actor. The action can be open or hidden, it can be positive intervenes in one situation or intentionally silent as a sign of agreement. Weber said that social action is based on subjective meaning that given by human or society, the action considered people behavior thus oriented in their appearance. This perspective refuse that human as a passive organism that their action constructed by the power outside themselves. So human will changes, the society also changes through that interaction. Structure creates and changes because of human interaction there are when human think and act in stabile way to the same object (Mulyana, 2001:59). In the other hand Ritzer (2004) said that symbolic interactionism has some points there are:

1. Human not like animal, human affected the ability of thinking
2. The ability of thinking creates by social interaction
3. In social interaction, human learns the sense and symbol that makes them put their ability as a human, thinking.
4. Sense makes human continue the special action and interaction
5. Human can modified or change the sense and symbol based on their interpretation and intuition
6. Human can modified the changes because they can interact with themselves that makes they check the steps of each action and see the relative advantages or disadvantage and choose one of it.
7. Action patterns and interactions shapes group in the society

The seven points above assume can identify the social interaction that done by women who wears burqa in West Java Indonesia. How they deal with their changes and people point of view about them.

## METHOD

Method is a process, principal and procedures that used to approach research focuses and found the answer of the research questions. In the other word methodology is general approach to investigate research topic (Mulayana, 2003:145). While phenomenological methodology as Littlejohn (2005:336) said that as approach that assumed a phenomena is not the reality that stands alone. Phenomena that appears in real world is an object that full of transcendental meaning. Human daily social world is something intersubjective and full of meaning. So the phenomena that understand by human is a reflection from transcendental experience and the understanding about the sense.

This research focused on phenomenology by Schutz. It is used to reconstruct the communication experience by women who wear burqa. Schutz also said that human is a social organism, thus their awareness about daily life is social awareness. The world that experience by human is the intersubjective world with difference meanings, also the difference feeling as a part of community. Human in this sense have to be understand one to another and act in the sam reality. In phenomenological research women in West Java will be investigated around their motive behind and the goal motive in wearing burqa.

## RESULT AND DISCUSSION

The discussions done in this research are about motive of women who wears burqa first. These motives understand as an action that given sense on it. It is sense that including interpretation, thinking and on demand inside (Weber. 286:2006). There are some action done based on rationality that filled human action, in this sense women who wear burqa in West Java. There are; Rationally Purposeful Action, Value Ration Action, Affective Action and Traditional Acton. Those four elements unconsciously filed in the action that taken by women who wears burqa. Those actions reduce and discuss by using Alfred Schutz phenomenology approach. Another theory by Mead also used in this research to dig the symbolic interaction that done by the informant.

### a. Motives Wearing Burqa

There are some reasons behind the women wear burqa, in this sense researcher done some depth interview with several women in West Java. The first informant is wife of Bandung Foot Ball Club Community

player. The second informant is a lecture in one of private university. The third informant is teacher in madrasah. The fourth until the seventh informant are housewives. Researcher done some observations during some weeks to the informant, whether in real life or in social media activity. Because not all of them has social media account. Some of them said that they wear burqa because it is the command from their husband. Their husband ask to wear burqa in order to save him from hellfire in the hereafter. The informant knows some mahzab or rules in wearing burqa. In one mahzab said burqa is the obligation for women to hide their face from people sight. So that they can keep people sight far away from them. But another mahzab said it is sunnah or if it done the women will get rewads from God, but if it not done it will be all right. But since their husband ask them to wear it, finally they decided to wear burqa. Because in Islam, follows the husband's command is a must. It is categorized into family motive.

Another informant said that the motive in wear burqa is an obligation for women to protect them. She decide to wear it because she feels disturb by people's sight to her in public area. She thinks that the way people see her in a different way when she wasn't wear burqa. But after she wears it, people's sights are different in a good way. It is categorized into religion motive.

The informant who has profession as a lecture explains the different way she wear burqa. She wear it in every public activity but lecturing. When she do her job as a lecture in one of famous private university she take it off. Because the rules that run in the university forbid a lecture to wear burqa. It is categorized into innerself motive.

There also informant who said that she wears burqa only if she come to the mosque to do *kajian* or listening to the *ustadz* or *ustadzah* (person who teach about Islam). She take it off when she do another public activity like work, shop or do some sports like jogging and hiking. It is categorized into identity motive.

According to Schutz there are two types of motive there are because motive and in order to motive. In this sense we can see that the informant fulfills both motives. Motive that become their background to do the act and motive that become the goal to do that. Based in the depth interview that done, the "because motive" of the informant are command form their husband and command from Allah The

Most Merciful. While the “in order to motive” there are to keep away people’s sight. According to the informant they feel unsafe or unsecure when people specially men see them in the different way. They believe that man can be tempted only by seeing women. They try to make a conducive situation that they can do activity without men sight.

#### **b. Experience Wearing Burqa**

Based on the interview that done, the informant explains their special experience that only happened when they wear burqa. Not only the positive one but also the negative experience. They really happy when no people see them in a bad way. They feel safe to go everywhere even by using public transportation at night. The informant also said that they feel that they are guided by Allah and feel grateful can run one of obligation in their religion.

While the bad experience are they feel complicated when some activity like eating in public area do. Some of them said that it is hard to eat by using chopstick. Even eating sundanese food that using hand only become the hard thing for them if they do it in public area. To do some sports also is a hard thing when using burqa. They said it is hard to breath when do some sport while wearing burqa. Feeling hot and humid also becomes their experience in wearing burqa. As we know Bandung weather sometime unpredictable, it could be rainy but sometime it could be so hot. Some of the informant still living with their mother, but their mother did not wearing burqa. It makes their mother felt shocked when they see their daughter decide to wear burqa. Some of them also feel bad when people called them as a ninja. At first it is okay to called ninja, but if it is done over and over again they felt disturbed. Sometimes people called them as an extremist. But actually they only runs religion’s obligation.

Interactions that done by the informant is the symbolic interaction. As Mead said that human do interaction by using symbol in their daily life. In this sense the symbol that they use is by wearing burqa. Burqa as a symbol of obligation to God, that’s why the informant chooses to wear it. It is express their point of view about burqa itself. The women who wear burqa acts to the others based on sense that people give to them. It makes they control they own behavior. Because people think that womena who wear burqa is already perfect in understanding religion. Sense about burqa itself creates in the interaction between human in



their daily life. They protect themselves from unnecessary interaction, especially with men. The women who wear burqa in this research interpret that burqa is the best way to protect them.

### **c. The Sense of Wearing Burqa and The Sense of the Self Wearing Burqa**

This research try to find the interpretative meaning of burqa by women who wears it also try to investigate how the women understand herself as a person who wear burqa in a culture which di not obligate it. The informant explains that burqa is the evidence of Allah's love to the women. They said that Allah try to protect women from everything surround them. Because they said that if they wear burqa they will try to protect their behavior, for example they have to sit when they drink some water and they cannot talks about bad behavior about other people or gossiping. Even Allah do not want the women's skin being bur by the sun light.

While their understanding themselves as person who still learns about Islam. They know that people point of view about women who wear burqa is someone who already understands the religion in a whole, but they did not feel that way. They still try to learn Islam more in some *kajian*. They never think that they as the best people who already good in deed.

Based on Mead point of view in symbolic interaction the women who wear burqa in West Java has already fulfill all points. They have cognitive ability to thin that wearing burqa is the best way to protect them and as an expression of their obligation to God. With burqa they position themselves in the different way in social interaction. They keep away from men even men's sight. They also keep their behavior far from negative one. Their special action is not only keep their positive behavior but also try to deliver the message of Islam to other. The women who wear burqa also modified their changes in this sense decision to wear burqa to select the advantage and the disadvantage thing for them. The last one they have a special pattern of interaction that shape group in society.

## **CONCLUSION**

Women who wear burqa in West Java Indonesia are having different motive, some of them because their husband ask for it and some of them as their expression of obligation to their religion. While

their goals are to keep away people sight from them and get the reward from God. They also experienced positive and negative experience while their wears burqa. Their understanding about buqa itself as an evidence of Allah affection toward women and their understanding about themselves is the servant of God who still learn about religion.

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