

DA'WAH COMMUNICATION STRATEGY OF JILBAB CARE COMMUNITY IN EDUCATING MUSLIM WOMEN TO WEAR SYAR'I HIJAB

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ABSTRACT: *Research Objective: to find out the da'wah communication strategy carried out by Komunitas Peduli Jilbab in educating Muslim women to wear Shariah hijab. Research Methods: Qualitative. Research Results: First, communication strategies get compliance, namely communication strategies carried out with seminars or daurah, likes to close the aurat, road shows, and the use of social media. Second, the communication strategy of Constructivism, which is a communication strategy carried out by bringing the community closer to the mosque, International Hijab Solidarity Day (IHSD), forming an SPJ (Solidaritas Peduli Jilbab) team. Third, the politeness strategy, which is a communication strategy carried out with disaster care, ten thousand hijabs for Indonesia. Conclusion: The strategy of da'wah communication of Komunitas Peduli Jilbab in preaching and educating Muslim women to wear hijab syar'i is a seminar strategy, strategy likes to close the aurat, strategy road show, strategy for using social media, strategy for bringing people closer to the mosque, strategy for International Hijab Solidarity Day (IHSD), strategy for forming SPJ (Solidaritas Peduli Jilbab) team, disaster care strategy, and strategy ten thousand hijabs for Indonesia.*

Keywords: *hijab, da'wah, communication, strategy*

INTRODUCTION

*At various events, both official and casual, many Muslim women are found who have worn hijab. Hijab has been considered as a trendy garment, because various kinds of veil fashions and Muslim women's clothing have been created.¹ The rise of hijab models that are in accordance with the environmental and psychological conditions of young people today increasingly encourages women to choose hijab in their daily clothing.² But it is unfortunate that many of these headscarves do not meet the provisions of Islamic Shari'a. Shaykh Muhammad Nashiruddin Albani in his book *Hijabul Maratil Muslimah fil Kitabi was Sunnah*, mentions the requirements of clothing for Muslim women, namely: covering*

¹ Nur Ridlowati and Sakienatur Rasyidah, 'Jilbab Gaul Dan Jilbab Besar (Suatu Variasi Islam Dalam Masyarakat Modern)', *Shabran*, XX.1 (2007), 59–64. h.59.

² Nirmala Paputungan and Asmaul Husna, 'Fenomena Jilbab Funky(Jilbab Gaul) Di Kalangan Remaja Desa Samalili Kecamatan Sojol', *IQRA: Jurnal Ilmu Kependidikan DanKeislaman*, 15.2 (2020), 79–83
<<https://www.jurnal.unismuhpalu.ac.id/index.php/IQRA/article/view/1575>>. h. 80

*the whole body except the face and palms, no decoration on the clothes themselves, thick and opaque fabrics, not narrow, not resembling men's clothing, not resembling infidel clothing and inconspicuous clothing.*³

*The issue of hijab is often misunderstood by some circles who are pro and con related to hijab. On the one hand, opponents of the hijab claim that the order to wear the hijab for women is no longer valid in modern times which is then based on Islamic doctrine, even those who contradict say that the hijab is not a teaching from Islam, but only the culture of the Arabs.*⁴

In this case, Komunitas Peduli Jilbab takes a role. The social community promoted by Muslimah, and for Muslimah, was established on May 5, 2012. Initially, Komunitas Peduli Jilbab intended only to distribute free veils to those in need. However, it turned out to get a positive response from the community, so that the distribution of hijab continued to be developed until it spread throughout Indonesia.

*Komunitas Peduli Jilbab is also active on social media, one of which is on Instagram. This movement posts pictures of da'wah, advice, motivation, and announcements related to activities that will be held by Peduli Jilbab. Even more interestingly, Gerakan Peduli Jilbab has a Solidarity Care Team for Jilbab (SPJ) with 33 regional branches throughout Indonesia. Komunitas Peduli Jilbab actively fills seminars in schools, campuses, as well as public seminars. Even this movement is often invited by schools and even an institution. In the seminar, the Jilbab Care Team explained about the concept of syar'i hijab in accordance with the Qur'an and As-Sunnah and provided education about syar'i hijab.*⁵

METHOD

*Method is the path used to gain scientific knowledge. If the path taken in research does not come to a scientific conclusion, it cannot be said to be a method.*⁶ *While research is the activity of collecting, processing, analyzing, and presenting data carried out systematically and objectively to solve a problem or test a hypothesis to develop general principles.*⁷ *A study requires a methodological approach to provide guidance during the study. Based on the object of field research, this research uses a type of qualitative research.*

³ Ali Noer, Syahraini Tambak, and Faridah, 'Pengaruh Pengetahuan Berjilbab Dan Perilaku Keagamaan Terhadap Motivasi Berjilbab Mahasiswi Pendidikan Agama Islam (PAI) Universitas Islam Riau (UIR)', *Jurnal Al-Thariqah*, 1.2 (2016), 172–92 <<https://migrasi.journal.uir.ac.id/index.php/althariqah/article/view/630>>.h. 174.

⁴ Nursodik El Hadee, 'Mengupas Tuntas Masalah Hijab Bagi Wanita', 2013 <<https://www.dakwatuna.com/2013/05/28/33989/mengupas-tuntas-masalah-hijab-bagi-wanita/#axzz86E314R42>> [accessed 1 July 2023].

⁵ Koordinator Divisi Humas Gerakan Peduli Jilbab, wawancara via whatsapp

⁶ Arti luas metode adalah cara bertindak menurut sistem atau aturan tertentu. Sementara arti khususnya adalah cara berfikir menurut atauran atau sistem tertentu. Sudarto, *Metodologi Penelitian Filsafat* (Jakarta: Raja Grafindo Persada, 1997).h. 53

⁷ Irawan Soehartono, *Social Research Methods; A research technique in the field of social history and other social sciences* (Bandung: Rosda Karya, 2002).p. 1, Research (English: researce, Latin; reserare) or synonyms that have been Indonesianized with the word research refer to activities to reveal or open knowledge, both existing and undiscovered, considered already existing or hidden in nature that only requires its disclosure. See also Kamus Besar Indonesian, Jakarta: Balai Pustaka, 1999, p. 1028

Qualitative research is a process of research and understanding based on methodologies that investigate social phenomena and human problems. In this approach, research procedures that produce descriptive data in the form of written or spoken words of observed people and observed behavior. Qualitative research is carried out on natural conditions and is discoverative.

In qualitative research, the researcher as the main instrument. Therefore, researchers must have broad theoretical and insightful provisions in order to be able to conduct direct interviews with respondents, analyze, and construct the object under study to be clearer. This research emphasizes more on meaning and value bound.⁸

RESULTS AND DISCUSSION

1. Meaning of Dakwah

Etymologically the word *da'wah* comes from Arabic *دعوة* – *يدعوا* (*da'a - yad'u - da'watan*) which has several meanings and also derivations of words, including: meaning petition and prayer, which is a request or prayer. Words *الدعاء* is the word *mufrad* from *الأدعية*. God's Word *أَدْعُونِي أَسْتَجِبْ لَكُمْ* hence the meaning *الدعاء* (praying).⁹ *Da'wah* also means calling and asking, calling someone with a calling, what when said *دعا بالشئ* دعا بالشئ. Then the point is to ask to be present.¹⁰

The definition of *da'wah* terminology is conveying Islam to people, teaching them about Islam and implementing it in real life.¹¹ Other Muslim scholars and scholars cite different definitions of *da'wah* including::

1. Islam Ibn Taymiyyah defines *da'wah* as inviting people to believe in Allah and in the teachings brought by his Apostles by justifying what they preach and obeying what they command, that includes inviting to recite two sentences of *shahadah*, establishing prayers, paying *zakat*, fasting in Ramadan, and performing *Hajj*. It also invites to believe in Allah, his angels, his books, his Messengers, the resurrection after death, faith in the good and bad and inviting to worship Allah as if he saw it.¹²
2. Fawwaz bin Hulayyil As-Suhaimi, *Da'wah* is to invite others to carry out all the commandments of Allah, both in word and practice, and to abandon Allah's prohibitions in both words and deeds.¹³
3. A. Hasjmy, an Acehnese scholar, mentioned that *da'wah* can also be called "*Suara Nubuwah*", which is a prophetic voice that is commanding to awaken mankind from its negligence and mistakes, lead them to God's way; A prophetic voice that has reigned

⁸ Sandu Siyoto, *Dasar Metodologi Penelitian* (Sleman: Literasi Media Publishing, 2005).h. 17

⁹ Ibn Manzur, *Lisan Al-Arab* (Beirut: Dar Al-Kotob Al-Ilmiyah, 2005).h. 241.

¹⁰ Ibrahim Anis, *Al-Mu'jam Al-Wasith*, Juz 1-2 (Cairo: al-Maktabah al-Islamiyah, 1972). h. 286

¹¹ Muhammad Abu Al Fath Al Bayanuni, *Al Madkhal Ila Ilmi Al Da'wah* (Beirut: Muassasah Arrisalah, 2014). p.17

¹² Ibnu Taimiyah, *Majmu' Fatawa* (Riyadh: Tanpa penerbit, 1997). h. 157-158

¹³ Fawwaz bin Hulayyil As-Suhaimi, *Usus Manhaj Al-Salaf Fi Al-Dakwah Ilallah* (Riyadh: Dar Ibn Qayyim, 2008). h. 31

since the beginning of human history, and must continue to coexist until the end of human history on this earth.¹⁴

From the definition of da'wah mentioned above, it can be concluded that what is meant by da'wah is a series of activities carried out by a da'i, in order to invite others to the path of Allah SWT to carry out His shari'a and stay away from anything that He forbids, by utilizing various methods and means, which refer to the Qur'an and Al-sunnah, both individually (fardi), and in groups (jama'i).

2. Brief Profile of Komunitas Peduli Jilbab

Peduli Jilbab is a social movement carried out from Muslim women, by Muslim women, and for Muslim women. The reason for establishing this movement was to share the Shar'i hijab with the underprivileged as well as wanting to ground the Shar'i headscarf. So that the two initiators of this movement, namely Amalia Dian Ramadhini and Angela Rosera Wardhani, began to establish it on May 5, 2012.

The name Peduli Jilbab is actually taken from the name of one of Rohis' work programs at SMA Negeri 5 Depok, where the founder attended Dahuulu School, Amalia Dian Ramadhini. The process of the Jilbab Care movement began with a post on a twitter account with a hashtag #Pedulijilbab with mentions of Islamic figures such as Felix Siau, Asma Nadia, Salim Afillah, and Aa Gym. Alhamdulillah, these famous Islamic figures gave positive support, so that @pedulijilbab account was widely introduced to get a positive response from the wider community.

Because the response of the Jilbab Care Movement was very good so that the founder of Peduli Jilbab opened an open donor, so that the hijab delivery reached from the Padang area to Meuroke, the hijab and its delivery were borne and given free of charge by the Peduli Jilbab team.

However, during the incessant free hijab distribution activity, the Jilbab Care Movement team was deceived by people who claimed to want to emigrate, because the Jilbab Care Movement gave the hijab for free so that these people took advantage of the kindness of the Hijab Care Community by reselling the hijabs sent to them, also at that time there were individuals who used the name Peduli Jilbab for promotion without permission that the activity was sponsored by him. Then Peduli Jilbab also received an offer from the Depok Muslim Student Union (KPMU) which asked Peduli Jilbab to be a resource person for a study. From these reasons, the Jilbab Care Movement took the initiative to tidy up the direction of its movement, so that the Jilbab Share, Jilbab Care, and Public Relations Divisions were formed which synergized with each other and had their respective tasks.

Each division has its own specific tasks. First, Jilbab Share has the task of educating the public about the syar'i hijab, then Jilbab Care has the task of collecting and distributing donations in the form of syar'i hijab kits or funds to people in need, caring for

¹⁴ A. Hasjmy, *Dustur Dakwah Menurut Al-Qur'an* (Jakarta: Bulan Bintang, 1994). h. 18

disasters and humanity, as well as special event activities, the last is Public Relations has the task of managing all creative resources and social media owned by Peduli Jilbab.

In this movement, members who actively campaign for the use of syar'i hijab are often referred to as SPJ (Solidaritas Peduli Jilbab). Its head office is still one with the house of its central leader in Depok because it is a voluntary movement. In addition, to facilitate the coordination and performance of all members of Peduli Jilbab, the Central Leadership appoints SPJ Team coordinators for each region throughout Indonesia. Regional is the management of the Jilbab Care Movement in the second-level area of cities/regencies/provinces in Indonesia and for those who live abroad using regional management based on the country where they are domiciled. Until now, the regional management amounts to 33 regional branches with the number of members to date 208 people.

Furthermore, some of the reasons why the founder of Peduli Jilbab founded this movement are to correct the wrong thoughts of women towards the obligation to wear hijab for Muslim women. Re-justify how to use a good and correct hijab that is in accordance with Islamic shari'a so as not to be influenced by the assumption that the hijab is fashionable or modern today is in accordance with Islamic shari'a. Realignment the thinking of women who think that by wearing hijab their beauty will be reduced, or to dress Muslim women requires a lot of capital because Muslim women's clothes are expensive, and many other problems.¹⁵

Vision Mission, Goals and Structure

Vision and mission are an important aspect in running an organization. Every step taken will refer to this vision and mission in order to achieve clear goals. In order to achieve this goal, the Jilbab Care also has the following vision and mission:

a. Vision

"Transforming Muslim women to have beauty inside syar'I outside".

b. Mission

As a movement that will form Muslim women who have beauty inside and syar'i outside, the mission of Peduli Jilbab is outlined in the following points:

- 1. Grounding the Shar'i Hijab*
- 2. Improving morals by setting an example*
- 3. Synergize with parties who have the same vision*
- 4. Building a community that encourages each other in truth, namely the Jilbab Care Solidarity Team (Tim SPJ)¹⁶*

c. Purpose

¹⁵ Amalia Dian Ramadhini, Founder Gerakan Peduli Jilbab, wawancara, Depok, 6 Maret 2019

¹⁶ Tuti Alawiyah, Koordinator Divisi Humas Gerakan Peduli Jilbab, wawancara, Jakarta, 10 Maret 2019

The purpose and purpose of the Jilbab Care Movement is to ground and cultivate the Shar'i hijab for the creation of a civil society.

To achieve these goals and objectives, the Jilbab Care Movement strives:

- 1) Disseminate the understanding or use of the Shar'i hijab by optimizing all resources owned.*
- 2) Forming a Solidarity Care for Hijab (SPJ) team to convey directly to the community.*
- 3) Procure, foster, foster and improve cooperation with any party both with individuals, agencies, bodies or institutions and other organizations, both from within and outside the country that support the principles, guidelines, nature and objectives of the Jilbab Care Movement.*
- 4) Make other efforts as long as it does not contradict the principles, guidelines, nature and objectives of the Jilbab Care Movement.*¹⁷

3. Analysis of Da'wah Communication Strategy of Hijab Care Community

In this discussion, the author will describe the analysis of the da'wah communication strategy of the Peduli Jilbab community in Educating Muslim Women for Hijab Syra'i;

a. Strategies for Getting Compliance

*Trying to get others to obey what we want is the most common goal of communication. Gaining compliance is the effort we make to get others to do what we want them to do or for them to stop work we don't like.*¹⁸ *For this reason, in order to get compliance from mad'u Peduli Jilbab carried out several strategies through:*

1) Seminar or Daurah

The seminar or daurah is one of the da'wah communication strategies carried out by Komunitas Peduli Jilbab which aims to educate Muslim women related to the Shar'i hijab, who have not been touched by their hearts to cover their aurat and who have been veiled but have not yet shari'i then want to migrate to a better one.

This Daurah provides great benefits for the formation of women who are shalehah, not only shalehah personally but also shalehah for their family and environment. For example, in seminar activities, in addition to delivering special material about the Shar'i hijab, other general materials are also inserted that can shape her morals and personality. For example, a daurah that the author attended with the theme "Aisyah bint Abu Bakr (the young spirit of the pink)" which was held at Majid Agung Al-Muhajirin, Depok. In this study, the speaker explained about the history of a noble woman, namely Aisyah, how her

¹⁷ Annisa Kurniati, Biro Kestari Gerakan Peduli Jilbab, Adart Gerakan Peduli Jilbab, Jakarta, 11 Maret 2019

¹⁸ Morisan, *Komunikasi Individu Hingga Masa* (Jakarta: Kencana Prenadamedia Group, 2014).h. 161.

youth was spent, what are the virtues of an Aisyah so that with that the audience present could take examples and examples from an extraordinary woman, namely Aisyah.

The Jilbab Care Team teaches what the Sharia hijab is, tells the sins obtained for women who do not want to cover the aurat, how the requirements of the hijab are in accordance with the Shari'a. So that the seminar brought good changes for Muslim women even with the knowledge they had gained they conveyed to their families and relatives. This good change shows that the strategy of gaining compliance through expertise (showing knowledge of rewards) has been applied by Komunitas Peduli Jilbab, namely knowing the knowledge then they practice and apply it to the family.

Then in the seminar program, Komunitas Peduli Jilbab occasionally presents speakers or figures from outside. Such as having presented Asma Nadia, Oki Setiana Dewi and so on. By presenting these well-known Islamic figures, Komunitas Peduli Jilbab has implemented a strategy of gaining obedience through personal commitment (moral appeal). It is hoped that the presence of famous figures from outside will be able to attract attention from the public to always participate in the studies held.

2) Motion to Close Aurat

GEMAR (Motion to Close Aurat) started since Komunitas Peduli Jilbab was founded in 2012, and is held once a year. The purpose of holding this GEMAR apart from grounding the Shar'I Headscarf also invites Muslim women to cover their aurat in accordance with the Shari'a, and want to veil the Shar'I, the tagline carried in this activity is #AyoBerjilbabSyar'i.

GEMAR often held every February 14, one of the reasons it is held on February 14 is because it coincides with Valentine's Day, the Jilbab Care Team wants the Valentine's Day to be used to carry out Islamic law, close the aurat, and also close the issue of Valentine's Day. This activity is usually held in mosques and even in public places, which of course have obtained permits. This program is filled with material delivery events in advance related to the compulsory hijab, providing motivation and the core event is mass hijra. In this mass hijra session, the Jilbab Care Team provides free hijab to Muslim women who want to wear Sharia hijab. The Jilbab Care Team directly jumped into practicing how to wear the hijab in accordance with the Shari'a, after that all Muslim women who migrated immediately practiced it together while being assisted by the Hijab Care Team.

This program is one of the most heartfelt programs, because here all Muslim women learn to use the Shar'I hijab. Even in this event, many Muslim women cried because they realized the obligation they had forgotten, and they were very moved and happy about the path of hijra they had chosen.¹⁹

In addition, Komunitas Peduli Jilbab also has several strategies to educate Muslim women who have migrated and are included in their monitoring. In addition to being done by means of an emotional approach to get used to wearing the syar'I hijab, online monitors are also carried out .

¹⁹ Tuti Alawiyah, Koordinasi Divisi Humas Gerakan Peduli Jilbab, wawancara, Jakarta, 10 Maret 2019

For example, suppose that in one day when they are going to campus they take pictures in advance related to the clothes they wear. Then sent to uncletauwan or a group that has been provided for women who have just migrated, if the clothes they wear still form their curves then the Jilbab Care Team will tell them subtly.²⁰

Providing free recitations, headscarves and free medical check-ups, Komunitas Peduli Jilbab has implemented a strategy of getting compliance through giving awards and including giving promises to always accompany Muslim women who want to migrate to remain istiqomah by utilizing social media.

3) Road Show

This strategy is a special program carried out by central management. This means that in this activity, the central administrators traveled to the place of each regional administrator of the SPJ Team in each region in Indonesia.

In this activity, the central management administrators of Komunitas Peduli Jilbab held a meeting with the Solidarity Peduli Jilbab Team (SPJ) of each region. In addition to strengthening ukhuwah, and keeping in touch between the central management management and the management of the Hijab Care Solidarity Team (SPJ) in this activity, a joint study was also carried out which of course this study was filled directly by the central management management.

This study is more in the nature of providing motivation and enthusiasm to all members, discussion of problems and obstacles experienced during the process of their da'wah journey, and so on. So far, the Road Show program has traveled to 10 regional places in Indonesia.²¹

4) Socialization and Education through Social Media

Peduli Jilbab is an active movement online and offline. The target audience of Komunitas Peduli Jilbab is twofold, namely internal and external. The internal intent is the Hijab Care Team itself while the external is the community in general.

The Hijab Care Team of the Public Relations Division was assigned to make da'wah posts on Instagram. They are free to work, design their posts according to their respective ideas provided that the content and design do not oppose Islamic law. The Hijab Care Team of the Public Relations Division is required to be active in posting da'wah messages according to a predetermined schedule. Suppose once they do not carry out their duties according to their respective picket schedules, they will be punished by paying a sincere fine and are required to rest because they have neglected their duties. In addition, those who are often not active in carrying out their duties will be whitened or expelled from the Hijab Care Community Team.

Providing punishment for those who do not carry out their duties and providing threats for those who are often not active in carrying out the mandate is a strategy to get

²⁰ <http://www.m.cnnindonesia.com> Keliling CFD Komunitas Peduli Jilbab Tolak Perayaan Valentine

²¹ Tuti Alawiyah, Koordinasi Divisi Humas Gerakan Peduli Jilbab, wawancara, Jakarta, 10 Maret 2019

compliance that has been implemented by Peduli Jilbab. Because not only the general public must be circumvented to be better, but the team from the movement is also very important to be given intake to remain enthusiastic, obey the rules, be disciplined, and be responsible.

Not only does it provide benefits for internal audiences, but posts on Instagram also have a big impact on external audiences. Many Muslim women who saw the post shared by Peduli Jilbab were able to touch the hearts of women. So they were interested in Peduli Jilbab and then joined and asked Peduli Jilbab to help them in the process of hijra.

b. Constructivist Strategy

Constructivism is basically a theory of choosing strategies. Subjects can select different message types and group them into different strategy categories. So that this strategy can be applied to various aspects of social and cultural life.²² Therefore, to implement this strategy, Komunitas Peduli Jilbab carries out various strategies, namely::

1) Bringing People Closer to Mosques

The mosque is home to Muslims in performing prayers and other religious assemblies. As people understand that since the time of the Prophet Shalallahu Alaihi Wasallam the mosque is not only a place of worship but also as a center of extensive Islamic da'wah activities, including social activities and so on.

In the time of the Prophet the mosque became a place to increase the faith of the companions, at the same time the mosque was also used as a place of learning and study. Likewise with the Jilbab Care Community, in addition to making the mosque a center of Islamic learning and study, Peduli Jilbab also makes the mosque a place of formation for Muslim women. Educating Muslim women regarding the compulsory hijab, providing motivation, and sharing together.

The purpose of carrying out religious activities in mosques is so that people are always close to the house of God, because from the time of the Prophet the mosque has also been cultured as a place to gain knowledge, be educated, and fostered. Conducting activities through mosques and providing various activities in them such as quizzes, door prizes, sharing, and questions and answers is a strategy of da'wah constructivism carried out by Komunitas Peduli Jilbab so that mad'u is more enthusiastic and happy to continue to come to the study of Peduli Jilbab.

Most of what is conveyed by Peduli Jilbab is religious science, especially about hijab, as well as other sciences such as women's fiqh, shirah para shahabiyah, about health, examples of maintaining beauty with natural ingredients and so on, tips to stay enthusiastic in carrying out very dense daily activities, and so on.

2) International Hijab Solidarity Day (IHSD)

²² Morisan, *Komunikasi Individu Hingga Masa*, h. 169

International Hijab Solidarity Day (IHSD) is a campaign activity carried out once a year to commemorate the day when Muslim women around the world celebrate their right to wear hijab which is celebrated every September 4. The establishment of IHSD Day was motivated by the French state's decision to ban the hijab in Europe for the first time, which was reinforced by the death of Marwa el Sharbini, a housewife who was murdered while testifying about insults given to her for wearing the hijab in June 2009.²³

Therefore, Komunitas Peduli Jilbab and together with Islamic communities throughout Indonesia, especially Jabodetabek, held an IHSD commemoration event. Usually held at Car Free Day, National Monument (Monas), Bundaran HI Jakarta. IHSD program is an event that carries the tagline #AyoBerjilbab.

In addition to commemorating the tragedy of the hijab ban in Europe, this program also aims to ground the Shar'i hijab, invite and provide education about what the Shar'i hijab is and its laws. In addition, IHSD is a forum to establish brotherhood among Muslims and help strengthen and strengthen Muslim women to wear hijab. Because participating in this activity is allowed for all women and all Islamic communities in Indonesia to gather such as Rumah Dakwah Indonesia (RDI), Dompot Dhuafa Volunter (DDV), Man Jadda Wa Jada (MJWJ), Teladan Rasul and several other communities.²⁴

3) Forming SPJ Team (Solidarity Care for Hijab)

The Solidarity Care for Hijab Team was formed to facilitate the process of spreading the proselytizing of Komunitas Peduli Jilbab throughout Indonesia. The hope of Peduli Jilbab so that her movement can develop and progress can be realized. Please note that Indonesia is a country that has a lot of culture. Therefore, in order for da'wah to be accepted in an area, it is better to have the right people to guide them. So that with the SPJ Team in each region in Indonesia, it can facilitate the process of delivering da'wah to the public because each da'i has understood the culture and culture of their respective regions.

Humans are free to think and argue. Just as the constructivism strategy is a strategy that gives everyone the freedom to build knowledge little by little. As long as the means and strategies used do not deviate with the Islamic Shari'a then it is legal.

c. Courtesy Strategy

To get sympathy from others to want to carry out what we preach, exploring the issue of modesty and protection of face or face is very necessary.²⁵ Because facial expressions are also very instrumental in the success of da'wah. In addition, everyone has different degrees of mutual respect and protection. So some of the efforts made by Peduli Jilbab to implement these tactics are::

1) Disaster Care

²³ [http:// www.gomuslim.co.id](http://www.gomuslim.co.id) Begini Cara Komunitas Peduli Jilbab Peringati International Hijab Solidarity Day

²⁴ Tuti Alawiyah, Koordinator Divisi Humas Gerakan Peduli Jilbab, wawancara, Jakarta, 10 Maret 2019.

²⁵ Morisan Komunikasi Individu Hingga Masa. h. 174

Another social activity carried out by Peduli Jilbab is Disaster Care. Disaster Care is a form of social concern for the Peduli Jilbab Movement to the community. If there is a community or area that is hit by a disaster, the Peduli Jilbab team will immediately go to the field to help the victims. Of course, Peduli Jilbab prioritizes providing clothes for disaster victims because Peduli Jilbab knows that if people are hit by natural disasters, they will definitely lose a lot of their belongings, especially in terms of clothing. Because Peduli Jilbab has found when the natural disaster tsunami in Palu, tsunami in Anyer, and so on. The community conveyed that they had no decent clothes to wear because everything had been washed away by the water.

2) Ten Thousand Hijabs for Indonesia

Ten Thousand Hijab for Indonesia is a superior program carried out by Komunitas Peduli Jilbab. This program aims to help people who want to migrate but are hindered by economic factors. Not only hindered by economic factors but Peduli Jilbab also helps women who intend to migrate. Usually, the Hijab Care Team immediately goes down to distribute the hijabs to the community or some are sent.

This strategy is a program of the Jilbab Care Division, which is tasked with finding funds for collecting hijabs and distributing them. This program was initiated to facilitate and assist Muslim women who want to wear Shariah hijab. Every time they distribute and send the hijabs, they do not forget to give advice or messages by showing a positive and smiling look on their faces and also write a letter on the hijab which is sent with the content of a prayer in the hope that they will be happy with their migration.

Thus, this program is a strategy of Komunitas Peduli Jilbab in educating the public that Komunitas Peduli Jilbab cares for them and with this program the community is always grateful for the blessings Allah gives because there are still many people who care about their afterlife affairs.

CONCLUSION

Based on the description and analysis of the research data, it can be concluded that Komunitas Peduli Jilbab in preaching hijab syar'i uses the following communication strategies;

First, communication strategies get compliance, namely communication strategies carried out with seminars or daurah, likes to close the aurat, road shows, and the use of social media. Providing knowledge through seminars, giving hijab for free, socialization and education through social media can attract sympathy so that they can get obedience from the public to want to fulfill what Peduli Jilbab da'wah.

Second, the communication strategy of Constructivism, which is a communication strategy carried out by bringing the community closer to the mosque, International Hijab Solidarity Day (IHSD), forming an SPJ (Solidaritas Peduli Jilbab) team. Because in da'wah must be good at choosing various types or strategies in da'wah so that it can be well received by the audience.

Third, the politeness strategy, which is a communication strategy carried out with disaster care, ten thousand hijabs for Indonesia. Service to the community wholeheartedly, full of intimacy and kinship provides comfort to people who want to join to wear syar'i hijab.

Thus, the communication strategy of the Hijab Care Community in preaching and educating Muslim women to wear syar'i hijab is a seminar strategy, a strategy for closing the aurat, a road show strategy, a strategy for using social media, a strategy for bringing people closer to the mosque, an International Hijab Solidarity Day (IHSD) strategy, a strategy for forming an SPJ (Solidarity Care for Hijab) team, a disaster care strategy, and a ten strategythousand hijab for Indonesia.

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