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WOMEN IN THE RELIGIOUS MODERNITY MOVEMENT: A STUDY OF THE COMMUNITY OF VEILING WOMEN IN LOMBOK

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Abstract

This research examines women in the religious modernity movement by studying Lombok's veiled women's community. Specifically, this research discusses the forms of veiled women's movements amid modernity, which are analyzed using the Resource Mobilization Theory. The researcher uses a qualitative approach with a case study method that focuses on the experiences and views of veiled women in the socio-religious Movement. The research type used is field research using a qualitative descriptive approach. The research subjects were the founders, leaders, and administrators of Lombok's veiled women's community. Data collection techniques in this research used observation, interview, and documentation methods. The research results indicate that the veiled women's community in Lombok is a socio-religious movement that provides social benefits to the community. In addition, the veiled women's community in Lombok is also used as a symbol of the Movement and has succeeded in becoming a public figure and example for the surrounding community. It can be seen from the success of various community programs that the community on Lombok Island has welcomed.

Keywords: Women, Veil, Modernity, Lombok

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INTRODUCTION

The role of women in religious modernity is an essential thing. Because the needs of modern humans in expressing religion have become very spiritual. The existence of religion is necessary to be used as an instrument in comprehensive and continuous da'wah activities. Not only that, the role of religion is used as a landscape in answering various challenges and problems of modern humans (Hasanah et al., 2023). The term modernity refers to thought and understanding of how the behavior of life lived in the current era or time is expressed. Muslim modernists state that modernity is the drive to master education, technology, industry, democratic ideas, and representative government (Munajah, 2021). Modernization is often interchanged with Western culture, namely the attitude of imitating or implementing Western culture without any effort to select or adapt it to one's values (Ichsan et al., 2020) because Muslim modernists try to carry out synthesis and seek harmony between the positions of Islam and Europe by seeking religious beliefs that are adapted to modern life.

Therefore, socio-religious life in society can experience changes or renewal depending on the changes in the era (modernity) that occur in society. Modernity in society includes changes to social values and norms, individual behavior patterns, institutional structures, social strata, power, social interactions, and other elements in the life of society (Usman, 2015). Modern society has a main character, namely, carrying out social movements or a socio-religious process that shows opportunities through socialization and collective action (Syukur, 2023).

Social movements include social actions to carry out social reorganization. Therefore, a social movement, whatever the historical background of its formation, emphasizes one main goal of the Movement, namely change. It does not matter whether the desired change is infrastructural or superstructural. The presence of modernization in society has given a severe blow, especially in carrying out religious intellectuals (Miharja et al., 2017). On the other hand, modernity can also give rise to creative ideas to enrich the treasury of knowledge about religion itself and, of course, can give rise to a more collective articulation of religious teachings regarding issues that exist in society.

Islam is a religion that highly honors its adherents. Islam is a religion that highly pays attention to the rights of every adherent, including women (Wijaksono & Ichsan, 2022). Islam views Muslim women as an ornament whose honor and purity must be protected. Women have two choices: to be the best ornament in the world or the worst slander in the

world (Satriyawan & Ichsan, 2020). Because women are often associated with jewelry, if women can protect and maintain their honor with knowledge and obedience to their religion, they can be considered more valuable than the world and its contents. The use of the veil or hijab in Islam does not prevent women from participating in social activities (Ambia, 2016). Islam teaches all its adherents that the development and change of society demands that humans specifically and directly take on roles and be responsible for individual life and the social environment.

In Lombok, West Nusa Tenggara (NTB), the researcher observed that many religious communities were engaged in social action. The main motive of the action was to contextualize Islamic teachings in social life in society. However, interestingly, from the many social movements carried out by the Muslim community in Lombok, there is a social movement association initiated by a group of Muslim women. It differs from women's movements in other regions, such as *the Srikandi Lintas Iman* women's Movement in Yogyakarta (Fatihaturrohmah & Ichsan, 2019). From direct observation, the Muslim community in Lombok is where many veiled women gather. They learn to develop social attitudes and skills and benefit the community.

As carried out by the veiled women's community in Lombok, social movements are a collective effort of each individual in a social group. In interpreting modernity and Islam, veiled women in Lombok's dialectical process produce a unique, distinctive, and esoteric religion. Researchers see that Muslim women in Lombok are more daring to express themselves in the public sphere, as seen from the GEMAR (*Gerakan Menutup Aurat*) program organized by Lombok's veiled women's community. It can be seen from the program that it has successfully become a fashion trend for the community, too. The perception that the veiled women's community in Lombok wants to build is to reject forms of criticism and public perception that consider veiled women not only to interpret their piety, which is completely covered up, or only as housewives. Not only that, but Muslim women can always express themselves in real terms by carrying out social solidarity actions. They can develop Islamic fashion so it does not look foreign amid modernity.

To describe the success of a community in Lombok and its continuity with its social Movement, the researcher uses the Resource Mobilization Theory (RMT). This theory focuses its analysis on contextual processes regarding resource management, organizational dynamics, and changes in political order that give rise to social movements to optimize their

structural potential to achieve their goals. This approach analyzes how social movement actors develop strategies and tactics in interacting with their environment to fight for their movement goals.

The basic assumption of the resource mobilization theory originates from the phenomenon of many social movements today. The theory is a reaction to the traditional view of social movements. Anthony Oberschall first introduced this theory. According to Oberschall, dissatisfaction in society drives the emergence of the possibility of a social movement. Therefore, Oberschall concluded that mobilization is an action that focuses on the process of forming group associations, crowds, and organizations.

This theory focuses on (1) Moral resources that contain legitimacy, support, solidarity, public sympathy, and famous figures. (2) Social movement actors must possess Cultural resources, namely characteristics or traditions, to form cultural products in society. These cultural resources are closely related to the concept of the Movement owned by social movement actors. (3) Social Organization Resources is a class that discusses the ideals of the Movement that will be implemented through an organization. (4) Human resources is a category that discusses the actor's experience and individual experience. Human resources emphasize people with positive talents, specific skills, and experiences by their desires to carry out social movements. (5) Material resources are a type that consists of economic resources, which are generally called financial capital and physical capital (Snow et al., 2008).

In this research, the researcher wants to see how the veiled women's community plays a role in social movements and how the veiled women's community adapts amidst the challenges of modernity. The researcher sees that the da'wah Movement of the veiled women's community in Lombok is a form of social awareness for Muslim women to mobilize and empower society. Thus, to further examine the approach model in this study, the researcher tries to see several relevant theories and how to explain the theory to be analyzed in depth according to the findings in the field.

METHODS

The type of research is field research using a qualitative descriptive approach, namely research conducted to gain a deep understanding of social problems in society (Rukin, 2019). The researcher takes data sources from research objects directly, both primary and secondary sources (Moleong, 2013). The object and location of the research are individuals who live or

have long been intensively integrated into the research location environment whose presence is needed to obtain information about the situation and conditions of the research background. The objects of this research are the founders, leaders, and administrators of the *Perempuan Bercadar* community in Lombok. Thus, to further examine the approach model in this research, the researcher tries to see several relevant theories and how to explain the theory to be analyzed in depth according to the findings in the field.

In addition, the main focus of this article is to see the phenomenon of women in the religious modernity movement by studying the veiled women's community in Lombok. Veiled women in Lombok form a community circle that is carried out as a contribution to carrying out social movements, social actions, and the goal of carrying out social reorganization. Then, this study also looks at the theoretical conception built by Anthony Oberschall regarding resource mobilization. Thus, this research is a descriptive qualitative study using secondary data obtained from various sources of scientific literature, such as books and journals (Sugiyono, 2017). The research results are then analyzed and interpreted as a description to see the phenomena studied in depth and comprehensively.

RESULTS

Forms of Social Movement of Veiled Women's Community in Lombok

Several studies explain the women's movement as a movement that fights for women's access to essential services and focuses on the struggle for women's positions in social structures. At least four components are markers of the Movement carried out by the veiled Muslim women's community in Lombok, West Nusa Tenggara. These components include: First, collective action for organizing issues. At this stage, each group or community in Lombok, in carrying out their movement activities, always focuses on expressing their attention to the matters and giving opinions on issues that are developing in society; then, from these movement groups, they support each other and pay attention to each issue. Second, the agreed goals are to be realized together. At this stage, a person or group in a community decides on a particular goal together (Rustandi, 2020). This activity is carried out by two or more people by interacting with individuals who work together to achieve effective and efficient goals.

Third, solidarity and collective identity are manifested through organizations and coalitions. At this stage, the social movement begins with a collective challenge submitted by

many people with the same goals and solidarity. In this context, social conflict will build and strengthen the adaptation and adjustment of social relations with a group to produce a sustainable interaction relationship. Fourth, there is a continuation of long-term activities. At this stage, social movements are carried out by integrating all parties involved in a group to communicate their commitments and principles of action in the social field that are sustainable and long-term (Malau, 2014).

The Veiled Women's Community Movement and the Challenges of Modernity

1. Mass Media Preaching Movement

At this time, many groups or communities are formed in various aspects, such as social, religious, and others. Lombok has many kinds of communities, so people find it easier to choose them according to their interests. The community currently getting a lot of attention from the surrounding community is the religious community, whose existence binds members to carry out activities, study together, and share about religion and society.

The Veiled Women's Community is a da'wah movement located on Lombok Island. Several communities, such as *Miracle Of Muslimah* (MOM), *Istiqomah Tanpa Batas* (ITB), *and Move On Shalihah* (MOS), are also located *there. Tim Hijrah Akbar* (THA) is a community of Muslim women and a forum or place for people who want to learn and deepen their understanding of Islam and migrate to get closer to Allah SWT.

Several responses from the community conveyed that the Muslim women's community in Lombok has had a positive impact and benefits to the people of Lombok. Muslim women in various communities have also created a peaceful, calm environment with activities and valuable Islamic activities. Several da'wah agendas that are carried out, such as *Tahsin* (writing and reading the Qur'an), grand studies in mosques, and kultum, are routine agendas that are often carried out by the veiled women's community in Lombok.

The activities of socializing religious values carried out by the veiled women's community in Lombok are delivered through spiritual lectures and social media activities. According to the head of the Istiqomah Tanpa Batas community, this allows religious messages to be more widely spread with the help of the internet. Things done

by the Muslim women's community such as conducting online religious studies, encouraging young people to migrate (by holding street preaching studies), creating creative ideas that involve all community members by creating more up-to-date poster designs, choosing interesting and contemporary preaching themes, are one of the efforts to utilize social media in the era of modernization like today.

In other words, globalization has changed society's cultural landscape and lifestyle. Of course, this has implications for the emergence of new da'wah movements. As the Advisor of the Istiqomah Tanpa Batas Community has expressed, globalization's progress has given birth to a more agile Muslim women's da'wah movement, and the emergence of Islamic sites on social media seems to be competing to offer products and values that provide an increasingly beautiful face for da'wah.

2. The Veil Phenomenon and Modern Lifestyle in Lombok

The veil in Islam is an identity for Muslim women. The identity and stigma of the veil, in the eyes of society, is a form of expression of religious identity. For Indonesian Muslim women, they consider the veil to be a manifestation of a person's piety and devotion to God. A woman's higher piety should encourage her to cover her body more perfectly by wearing a veil (Asnawi & Sulaiman, 2021).

According to various experts, lifestyle is often referred to as a characteristic of life in the modern world or modernity. This means that in every contemporary society, life will utilize every idea about lifestyle to provide an overview of the actions taken by others and adjust themselves individually to be active in social conditions to unite and socialize with other individuals. Lifestyle contains a collection of habits, perspectives, and interactions in response patterns to life, including how to dress, work, consumption, reading choices, and how individuals fill their daily lives with reading. Sociological studies are called cultural studies. According to the perspective of cultural studies, consumption activities are always related to reciprocity and the way humans give, represent, and explore the meaning of life while requiring a medium and space to express that meaning in various contexts (Sugihartai, 2016).

From a fashion perspective, the presence of the Muslim community of veiled women in Lombok stems from their habitus to appear modern. It is part of a fashion trend that reflects changes in clothing and appearance in the contemporary era. The taste of Muslim women for the hijab or niqab has made the hijab not only a matter of religion

but the niqab or hijab is also their social identity. So, it is unsurprising that some wise women in urban areas use the niqab or hijab as their media to gather, communicate, and inspire each other in a group (Triasari & Zamhari, 2021). As expressed by the *Move On Shalihah* (MOS) community administrator, the associations and communities built can create communication patterns and member experiences that can influence what will be done in a group. The emergence of the hijab community is more formed by the power of socialization and values about Muslim fashion that are carried out in society. This power is what, according to the chairman of the Move On Shalihah Community, is a community that is different from the others because of the resistance against the dominance of fashion that tends to be non-sharia.

DISCUSSION

Women and Mass Mobilization: An Attempt to Organize

The community of veiled women in Lombok, West Nusa Tenggara (NTB), gathers and works together as individuals to achieve a common goal. In realizing this goal, the community's requirements include the following criteria: (1) Female. (2) Obtain permission from parents, husband, or responsible guardian. (3) Ready to actively participate in regular studies. (4) Must have a ta'lim book. (5) Every study session must wear all-black clothing.

One approach to responding to global issues in modern times is to make mass media a political force. The presence of social media creates a space for community publication that is used together. In the form of social media, which is very important in this era, society can define its social interests, political, economic, or consolidation of action in fighting authoritarian forces. The phenomenon of the movement through social media is what David Snow and Robert Benford say. It is a communication movement that can influence transnational activism and social movements (Snow & Benford, 2011). It is indicated by several factors that contribute to the emergence of social movements. First, starting from the diagnosis of the need to solve problems that must be addressed in social movements, there is a joint provision of solutions to the problems faced, including specific strategies and tactics for solving the problem. Third, there is an increase in motivation for the growth of the social Movement (Wictorowicz, 2012).

The rapid development of the era and the rapid advancement of technology have influenced the mindset of society, which can give rise to a movement for change. As Thomas

Freidman argues, it can be done by framing the media using modes and communication symbols that can accelerate the process of spreading information, discourse, and social movements (Sujoko et al., 2020). The critical actors in the spread of mass movement activism are the young generation who are very familiar with using technology and information in social media such as Facebook, Twitter, YouTube, Skype, WhatsApp, and Line, thus depicting an individual and their social group background.

Internet users in cyberspace are free to access any information that interests and desires them. This ability enables various parties to utilize social media to gather many people. One of the successes of social media in gathering the masses is seen in the Muslim community in Lombok. By using social media, they can create businesses, collaborate, promote studies, and even interact with each other through cyberspace.

The Muslim women's community wearing the veil is a group of Muslim communities engaged in the field of preaching. Each community has its own identity or characteristics, which can be marked by the variation of each community's jargon, including:

1. The *Miracle Of Muslimah* (MOM) Community, centered in Ampenan Pelembak, West Lombok, has hundreds of permanent members from the island of Lombok. In addition, this community plays a vital role in encouraging Islamic preaching in Lombok. The *Miracle Of Muslimah* (MOM) Community is active in the religious field, education, society, culture, and health. In mobilizing its masses and efforts to make existing programs a success, the MOM community empowers members to go down to the community so that the community feels the benefits of the presence of the MOM community. As for the programs programmed offline, the community organizes them in turns in each region in Lombok to make it easier for the community to reach the community as a whole.
2. The *Istiqomah Tanpa Batas* (ITB) Community is quantitatively the community with the most significant number of members in Lombok. According to the head of the Istiqomah Tanpa Batas community, ITB members have reached thousands. Members are spread throughout the island of Lombok. Based on the results of the researcher's analysis, the reason for the large number of members' interest in joining the Istiqomah Tanpa Batas community is due to the structured community agenda and the many entertainment agendas offered by the ITB community, such as studying while healing at tourist attractions, visits to each member's house to foster friendship and strengthen

brotherhood between administrators and members. The community members' parents welcomed it, so it became an opportunity for the community to build trust from the community. The ITB community successfully mobilized by participating in every online and offline activity.

3. The Move On Shalihah (MOS) Community in its Movement has become the oldest Muslim community compared to other Muslim communities in Lombok. This community was founded in 2018. The MOS Lombok Community has made many social contributions to the Lombok community, including financial assistance to the underprivileged, raising funds for the recovery of children and parents with disabilities and economic shortcomings, and caring for the community at the beginning of the pandemic by distributing masks and hand sanitizers along the streets.
4. The Hijrah Akbar Team community is quite varied in terms of community programs. In its efforts to mobilize the masses, many Muslim women in Lombok are looking forward to the programs scheduled by the Hijrah Akbar Team, such as the *Gerakan Menutup Aurat* (GEMAR) program. This program is one of the programs awaited by members in particular and the general public. To make the program successful, the Hijrah Akbar Team community seeks donors to support it and invites other communities to collaborate. It is also a form of brotherhood established between Lombok communities.

Resource Mobilization in the Veiled Women's Community Movement in Lombok

1. Mobilization of Moral Resources

   The mobilization of moral resources in the veiled women's community can be seen from the efforts of the community movement in building trust in the surrounding community, namely utilizing existing relationships to find religious figures, such as famous teachers and ustadz, to become instigators in studies held by the community. It aims to socialize the values of goodness in educating the community. Because, after all, the values of goodness based on morality are the core of religious teachings (Fatul et al., 2024).

   The effort to present famous religious figures is expected to significantly influence

the community so that the community can more easily receive information and education. This has succeeded in getting a positive response from the community because the community can learn directly from the religious figures. The function of the community is as a bridge between the statistics and the community. In addition, this program is a place for community socialization to get support and community participation in the success of the community program. The higher the community's support and involvement, the more successful the community movement will be in mobilizing the masses.

2. Mobilization of Cultural Resources

The next part is mobilizing cultural resources directly related to artistic production and community activists who function as social movement actors. The mobilization of cultural resources can be seen in establishing the veiled women's community in Lombok, who are motivated to spread the culture of Islamic dress as a lifestyle to the community by trying to combine Islamic culture with the traditions and customs of the Lombok community. These cultural resources are also seen in the behavior of the veiled women's community adapting to the culture of the surrounding community. It is related to the noble values that are taught. The form of acceptance of this community culture also supports the success of the initiation of community mass movements in society so that the community also becomes a proactive participant in various agendas organized by the veiled women's community.

3. Mobilization of Social Organization Resources

Social organization resources are a category that contains the goals or ideals of the Movement that a social organization wants to achieve. Lombok's veiled women's community has its own goals, which can be seen from the vision, mission, and objectives of establishing a community organization to form social groups.

4. Human Resource Mobilization

Mobilization of human resources in each community organization is expected to produce output in creating experiences and forming social actors based on the expertise of each individual in the social group (Mubarok & Ichsan, 2023). It means that the mobilization of human resources is a symbol of success achieved by each social group related to the interests and welfare of individuals in the community. The community of veiled women in Lombok interprets human resources as a very important factor in

maintaining the existence of the community movement. Ultimately, each community conducts intensive teaching and education for community members, held online and offline.

5. Mobilization of Material Resources

Material resources are a social group's most basic and essential (Sudarsana, 2015). It is because it is related to material economic factors. The success or failure of the Movement to mobilize the masses depends on the financial support provided. The empowerment of individuals carried out by the community of veiled women in Lombok by utilizing technology is a form of effort to realize the ideals of religious people, as in the message conveyed in QS. Ali Imran: 110 regarding the command to invite other individuals to return to Allah, to become believers, namely as actors or pioneers of goodness in society to minimize the spread of evil amid human life (Kemenag RI, 2019), especially for the people of Lombok in the modern era of today. Veiled women choose to accept social change with the advancement of information technology, which then, with the sophistication of technology, the veiled women's community can facilitate the process of spreading and spreading it in the community.

Look closely at the Movement of the veiled women's community in Lombok. This Movement is a form of the Islamic Feminism movement, namely a fundamental movement that rejects Western feminist ideas but places Islam as the basis or form of social control over women (Hamdi, 2017). It can be seen from the habits of veiled women in maintaining and socializing Islamic principles in society through organizations or communities. As seen in the study results, the community founders felt uncomfortable with the existence of women who exposed their bodies on social media. Therefore, they do not want society to become more accustomed to seeing things deviating from Islamic principles that are considered standard in society. On the contrary, the use of Islamic attributes is considered foreign. For this reason, the veiled women's community at this point has the same goal, namely to maintain religious existence amid the increasingly weakening modernization of society.

CONCLUSION

Overall, the Movement of the veiled women's community in Lombok reflects a form of resistance against the negative influence of modern culture through preaching based on

Islamic teachings. This veiled women's community is an example of the Islamic Feminism movement that places Islam as the primary foundation in forming social control over women. This Movement has succeeded in combining preaching with the use of technology and social media to reach a wider audience, strengthen solidarity between community members, and build a more religious society in the modern era, especially in the Lombok region and throughout Indonesia.

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