

ANALYZING MEDIA CONVERGENCE IN THE HIJABER COMMUNITY FOR DISSEMINATING RELIGIOUS VALUES IN INDONESIA

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Abstract

Media convergence has resulted in many transformations in religious social dynamics, including the adoption of a 'marketing' approach by the Hijaber Community in Indonesia to promote religious principles. This community utilises a range of social media channels to disseminate these religious beliefs, aiming to enhance their visibility and acceptance among both online and offline populations. The objective of this study is to provide a description of the various types of media convergence seen within the community and analyse their influence on the community's development in the online realm. The study employed a qualitative netnography methodology to examine the social media accounts utilised by the subjects. The data was subsequently examined with the convergence culture hypothesis pioneered by Henry Jenkins. The findings indicated that the media convergence process gave rise to two distinct types of convergence culture: participation culture and collective intelligence. This type of participatory culture is seen in the uploading of twibbons and the posts made by community followers, as well as the growing number of members in the Hijaber Community. Furthermore, communal intelligence is evident through the use of reels and IG live, which are available for access at any given moment.

Keywords: *Convergence culture, Hijaber Community, Digital media*

Abstrak

Konvergensi media telah memunculkan sejumlah perubahan dalam kehidupan sosial keagamaan, salah satunya adalah strategi 'pemasaran' nilai-nilai keagamaan yang dilakukan oleh komunitas Hijaber Community di Indonesia. Komunitas ini mengintegrasikan berbagai platform media sosial untuk mempromosikan nilai-nilai keagamaan tersebut sehingga menjadi lebih banyak dikenal oleh masyarakat online dan offline. Penelitian ini bermaksud untuk mendeskripsikan apa saja bentuk-bentuk konvergensi media dalam komunitas tersebut dan bagaimana konvergensi itu memberikan dampak perkembangan komunitas mereka di dunia maya. Penelitian dilakukan dengan menggunakan pendekatan kualitatif netnografi dengan menelusuri berbagai akun sosial media yang mereka gunakan. Data kemudian dianalisis dengan menggunakan teori budaya konvergensi yang digagas oleh Henry Jenkins. Hasil penelitian menunjukkan bentuk-bentuk budaya konvergensi yang muncul dari proses konvergensi media yaitu budaya partisipasi dan kecerdasan kolektif. Bentuk budaya partisipasi ini terlihat dalam unggahan twibbon dan postingan follower komunitas serta bertambahnya anggota komunitas Hijaber Community. Sedangkan kecerdasan kolektif dalam terlihat dari reels dan IG live yang dapat diakses setiap saat.

Kata Kunci: *Budaya konvergensi, Komunitas Hijaber, Media digital*

A. INTRODUCTION

"*We shape our tools and then tools shape us*" was a statement issued by Marshall McLuhan decades ago, where the media is not as massive as it is now, and there is no social media that floods us every day with various information. This statement still accurately sums up the current situation. How the media have impact on modern life. Communication technologies used continuously can change our symbolic environment (Ratheeswari 2018). The change can be in the form of social construction and the sensory world of meaning that shapes perceptions, experiences, attitudes, and behaviours (Em Griffin, at all 2015). Talking about communication technology is not talk about utopia only. Technology makes communication be easier. As a message, the media also carries its own message, and the messages in the media can affect many things.

According to Fatimah Husein & Martin Slama (2018) in their research about online piety and its discontent: revisiting Islamic anxieties on Indonesian social media, they explained how social media causes the emergence of various new practices and interpretations in the religious life of Muslims in Indonesia. There are many emerging phenomena about emerging religious phenomena and practices. The digital space has succeeded in forcing religion come into the online world, and at the same it shows as a mirror of contemporary religiosity (Leals 2021). Various digital media have turned into a new space for religiosity that is used by people from all walks of life (Smahel et al. 2015). The digital media platforms used are in the form of Zoom meeting applications, Google meet, and others social media such as Facebook, YouTube, Twitter, and Instagram (Hannan, 2022). These findings need to be written further to see how the details of the practice occur, and what influences arise among the Muslim community. It is needed as an evaluation material for Muslim

groups when it encounters new media. Moreover, new media is a part of our lives in the digital age. It is necessary to adapt. This adaptation can be done responsibly when it interacts with the religious sphere (Linham 2012). So that it is inseparable from the core religious principles that must be upheld.

The Hijabers Community (HC) is a community of Muslim women hold various activities. They have the same goal. They gather to stay in touch and share knowledge ranging from fashion to Islamic knowledge (Widjajanta 2018). This community cannot be separated from the influence of new media. The community, which was originally a community in a face-to-face format, like other conventional communities, has also enlivened its presence in digital media. This community also migrated and carried out various activities on digital media or social media. The HC community is the largest community among others leading scarfed women's communities in Indonesia. On social media Instagram, this community uses the name @hijaberscommunityofficial. This community is a large community that has the most followers among other similar communities. Their Instagram account has also received verification from Instagram as proof of official account.

As an existing social media account, this community has its own culture in media. This can be seen from how the culture of convergence in the HC community. Convergence culture can be seen from three aspects, namely the media convergence that occurs, the culture of participation of community members and the collective intelligence that is created from the use of media by the HC community (Lawson-Borders 2006). Thus, the authors formulate this research question as "How is the culture of convergence that occurs in the HC community on social media?"

To see the position of this research from related research universes, the authors conducted a literature review. Several

studies and research have been conducted about hijab in the media context, including Michelle D. Byn's research entitled *Symbolically Muslim: Media, Hijab, and the West* (Byng 2010). Articles are written by Zulkifli Abd. Latiff and Fatin Nur Sofia Zainol Alam entitled *The Roles of Media in Influencing Women Wearing Hijab: An Analysis* (Latif and Alam 2013), and others.

Meanwhile, the authors discovered several studies about Instagram and hijabs, including Tuti Mutiah's research on the phenomenon of contemporary hijabers who use Instagram in forming identities (Mutiah 2017). Hatim Badu Pakuna's research on the phenomenon of the veiled community; between obedience and fashion (Pakuna 2014).

Based on the results of a literature review, there has been no research that has tried to look at a hijab community in a converged cultural portrait. Therefore, this research is needed to enrich the study especially about the convergence culture that occurs in various hijab, Muslim groups, and communities in digital media. Departing from the explanation above, this study examines and maps how converged culture permeates Henry Jenkins' convergence culture theory. Thus, in the results and discussion sections, the author describes about findings relating to media convergence, a culture of participation, and collective intelligence are obtained.

B. METHODOLOGY

This is qualitative research using netnografi. The author conducted an observation and documentation study of uploaded archives of HC community digital media accounts focused on Instagram with the username @hijabercommunityofficial. Social media Instagram was chosen because the HC community's uploads on Instagram are more active and more than uploads on other media platforms. In addition, members of the HC community also interact more on Instagram.

The main data analysed is Instagram which are loaded in the form of feeds. There are 192 uploaded feeds of which some are video reels and IG Live. The author focuses on research on all uploads made during November 2021- November 2022. The research time limit is set because the author considers that the one-year upload has been able to represent a picture of all forms of HC activity on Instagram. The proximity of the observation time to the upload time is also a consideration. This is because the convergence culture is always moving and changing depending on the latest variables that might influence it.

After the data is obtained, the author analyses the existing uploads one by one. Then classify and map them based on convergence culture theory by Henry Jenkins. Finally, the author also conducts a literature review to support the discussion of research findings as well as a data validation step.

C. RESULT AND DISCUSSION

Convergence culture is a condition where old media and new media collide, there is contact between grassroots media and corporate media. The power of media producers and media consumers interact in unexpected ways. In a converged culture, there are three concepts that cannot be separated, namely media convergence, participatory culture, and collective intelligence (Jenkins 2006). Convergence allows content flow to cross several media platforms at the same time. Convergence has implications for cooperation between companies and several media industries. This collaboration causes a migration of media audience behaviours that can surf anywhere to find the entertainment experience they want (Jenkins 2006).

In social studies, media convergence gives rise to new social phenomena either individually or in groups. Social symptoms that appear can be seen from how new forms of interaction are seen. Each individual or group can interact across media. Media

convergence changes the practice of accessing information and communication media. Convergence culture becomes stronger with social media. The features on social media and content from the media shape the behaviours of its users. The behaviours of media users is then carried out continuously so that a new culture is formed. One visible culture is the culture of participation. This culture shows how individuals or groups behave to show their participation on certain platforms.

Another visible symptom of the existence of media convergence is the behaviours of collective intelligence. Intelligence is no longer centered on one individual or group. However, the new culture that emerges is that both individuals and groups combine the knowledge they have so that it becomes shared information and intelligence that can be assessed together.

1. Hijabers Community (HC) and Social Media

Hijabers Community was established on November 27, 2010 in Jakarta. This community has a vision of "Making the community a forum for friendly gatherings for Muslim women who wear hijab whose members synergize to become quality Muslim women who are devoted to Allah, strong in faith, broad-minded, well-groomed, confident, creative and productive in accordance with Al-Qur'an and Hadith (*Ahlussunnah wal jamaah*)". The mission of this community is "To organize positive and beneficial activities within the scope of Islam, women, hijab, Muslim fashion, creative industries, education, health and family".

Initially, this community consisted of approximately 30 women from various backgrounds and professions. They gather to stay in touch and share knowledge ranging from fashion to Islamic knowledge. Now, the Hijabers community has several official branches spread across several cities in Indonesia, namely,

Bandung, Bogor, Lampung, Banten, Medan, Padang, Jogja, Pontianak, Malang, Bekasi, Jaya Pura, and North Kalimantan.

The requirement to join as a member of the HC community is a Muslim woman, whether wearing the hijab or not. This community is open to all ages and professions. Another requirement for becoming a member of the community is following the Hijabers Community social media accounts on Instagram, Twitter and Facebook; attending and participating in activities or events conducted by the Hijabers Community; register yourself as a member by buying a membership card for Rp. 10,000 which is valid forever.

As a community, HC has several activities, viz. First, regular monthly recitation. This activity is usually carried out at the specified mosque. Activities are free and participants do not need to register first. Second, Hijabers Community Days out. This event is an annual community event that is carried out tentatively. This event consisted of several series of events in the form of workshops filled by several speakers. And open to the public. This activity is for several days every November in person. Third, Hijab Days Out. This activity is carried out once every 3-4 months in the form of a workshop. This event is paid for community members who want to join. HC *Ngabuburit*. The form of activity is in the form of breaking the fast together in the month of Ramadan. Fifth, Anniversary HC. This event is a thanksgiving event which is held every November. Lastly, Hijab Tutorials. The form of this activity is collaboration, where this community opens opportunities for agencies or communities who wish to invite this community for hijab tutorial classes.

Social media can be defined normatively or conceptually. The word media comes from the Latin, namely medium which means an intermediary between the source of the message and the recipient of the message (Schramm 1997). Andreas Kaplan and

Michael Haenlein in (Putri, Nurwati, and S. 2016) explain that social media is a group of internet-based applications built on Web 2.0 ideology and technology. and social media enable the creation and exchange of user-generated content.

Advances in information technology have created social media networks that function as one of the main platforms for accessing and obtaining information. The activity of seeking and receiving information can be done easily and interactively through the virtual world space of social media networks (Nuramaliya and Rosmawati 2020). So it can be understood that social media is a place that flows information from the sender to the recipient. This flow of information is formed in the form of a network where each user can interact with each other and send information or messages. Social media can be in the form of Instagram, Facebook, YouTube and similar media platforms.

The HC community also shows its existence on various social media platforms. The HC community is active on many social media platforms using, namely Instagram, Facebook, YouTube, Twitter, email, and line. The author finds that among all social media accounts, only Instagram is a social media that is still actively used. The HC community is not very active in using other social media judging from the updated information. The following is a list of social media platforms along with the usernames used by the HC community on social media.

Table 1.
Use of Media by the HC Community

Media Platform	User Name
Instagram	@hijaberscommunityofficial
Facebook	hijaberscommunity official
Youtube	Hijabers Community Official
Twitter	@hijaberscomm
Email	hijaberscomm.official[at]gmail.com
Line	Official Line @hijaberscommunity

Source: processed by the author

Instagram is a social media based on photos and videos. This media provides an opportunity for its users to share photos and videos and interact with each other. The HC community has 114,000 followers with a total of 3,485 feed uploads. Of all the types of posts uploaded by the HC community on Instagram. They can be categorized as follows: activity information and activity reports; religious posts (hadist, daily reminder, adab, prayer); HC tips; HC recommendation for creative content; and hijab tutorial profile reminder, adab, prayer); HC tips; HC recommendation for creative content; and inspiring hijab tutorials for hijabers profiles.

2. Media Convergence in the HC Community

Convergence is a term used to describe technological, industrial, cultural, or social changes (Jenkins 2006). This word can be used freely depending on the context in which it is used. Media content circulates across different media systems. According to Henry Jenkins, the term convergence is not only understood as a technological process that unifies various media functions in the same device. However, convergence is defined as a cultural shift because consumers are encouraged to seek new information and make connections among scattered media content (Jenkins 2006).

Media convergence can be interpreted as a merger or unification of mass communication channels, such as print media, radio, television, internet, and portable interaction technologies (Gemiharto 2005). Then convergence can be interpreted as a cultural shift that occurs as a result of technology where there is a circulation of media content that can pass through various different media systems. As well as the existence of connections between one media and other scattered media.

The phenomenon of media convergence that occurs in the HC community can be grouped into three, namely convergence

between several different media platforms, convergence between Instagram media accounts and accounts from other users, and convergence between the accounts of the central community and the branch community on Instagram.

a. Convergence between different platforms

In practice, the HC community doesn't just use a single social media account. However, the HC community uses various platforms for various purposes. In conducting monthly studies conducted online or online, the HC community uses the Zoom platform as a virtual study site. The address of the study room or link is usually sent via information shared on Instagram. So that people who depart from Instagram can know the link and go to the platform directly.

Another medium used to register for studies that are held either online or offline is the Google form. The community will share the website address via Instagram. Users can directly access the link from the Instagram redirect. Finally, convergence also occurs in the smelting of studies that are carried out directly or face to face. Where people who cannot attend the study event in person can still take part because of the live broadcast which is carried out via IG live broadcast. The following table shows the HC community study schedule and media convergence used.

Table 2.

Media Convergence in Conducting HC Community Studies

Day of Date	Activities	Theme	Speaker	Place	Information
Saturday, 27 th November	HC Grand Study	<i>Pengajian Akbar</i>	Kadhita Ayu, Ustadzah Haneen Akira, Thata Al Jundiah, Greget Kalla Buana, Dima Djani	Zoom meeting	Online Registration Links
Saturday, 29 th Januari 2022	HC Study	<i>Sabar tak Bertepi, Syukur tak Berujung</i>	Ustadz Fatih Kaarim	Zoom meeting	Online Registration Links
Saturday, 22 nd	HC Study	<i>Jika Rumah Tangga</i>	Ustadzah Siti Fatiyah	Zoom meeting	Online Registration

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Day of Date	Activities	Theme	Speaker	Place	Information
Februari 2022		<i>Sedang Diuji</i>			Links
Saturday, 26 th Maret 2022	HC Study	<i>Saat Hari Itu Tiba</i>	Ummi Maki	Zoom meeting	Online Registration Links
Sunday, 17 April 2022	HC Study	<i>Malam Nuzul Qur'an</i>	Ustadzah Izzatur Rifdah Ismail	Zoom meeting	Online Registration Links
Saturday - Sunday 23 rd -24 th April 2022	HC Study	<i>Pesantren Ramadan</i>	Chaca Frederica, Ustadzah Aini, Ustadzah Hani, Yuliana Fitri, Ustadzah Nisa, Ustadz Asep	Zoom meeting	Registration via web mosfeed
Sunday, 24 th April 2022	HC Study	<i>Indahnya Beribadah</i>	Ustadzah Aini dan Ustadzah Nisa	Zoom meeting	Registration via web mosfeed
Sunday, 19 th June 2022	HC Study	<i>Menjadi Sahabat Dunia Akhirat</i>	Ustadzah Siti Fatiyah	Masjid Jami At Taqwa	
Saturday, 30 th July 2022	HC Study	<i>Halo Masa Lalu! Ini Aku yang Baru</i>	Ustadz Taufik Al Miftah	Masjid Jami At Taqwa	Online Registration Links
Saturday, 20 th Agustus 2022	HC Study	<i>Sekeluarga Sesurga</i>	Ustadzah Hani Nurul Husna	Masjid Jami At Taqwa	Online Registration Links
Saturday, 10 th September 2022	Hijabers Day Out	Work Hard in Silence Let Success Make the Noise	Rene Suhardono, (Author, public speaking and career coach)	Zoom meeting	
Saturday, 22 nd Oktober 2022	Road to Grand Study 2022	<i>Kedamaian Mengenal Allah; Rahasia Kebahagiaaa Mengenal Allah</i>	Ustadz Faris BQ	Masjid WTC Jenderal Sudirman	Online Registration Links

Source: processed by the author

b. Convergence among HC community accounts

Media convergence does not only occur in the fusion between several media or platforms. Convergence can also occur between one media account and another. Media users can access cross accounts with just one click. This convergence occurs in the features provided by a social media. This feature is in the form of a tag feature that allows accounts to be connected to each other.

HC Community has a central community account on Instagram with the name @hijaberscommunityofficial. Even though it is the main social media account for the community, each branch community also has an Instagram account for each region. All branch accounts will install and chain tag. Users who depart from branch community accounts can immediately view the central community account by clicking on the account name. Some posts loaded by branch accounts that have collaboration with the central account are marked by tagging. This allows users to go back and forth from one account to another. Convergence also occurred between each of these accounts.

c. Convergence between community accounts with several product/service accounts.

Not only being a community that shares religious information, the HC community also frequently shares information on certain products and services. Through various posts, this community always tags for each related post. Convergence is taking place for several media accounts of products and services as follows.

**Table 3.
HC Community Media Convergence with
Product/Service Accounts**

Product/Service	Name	User Name
Syariah Bank	Hijra Bank, Maybank Syariah	@ikuthijra,
Clothes	WULF.I, Diario, DOA	@wulf.i@diarioofficial, @doa.indonesia
E commers	Tokopedia	@tokopedia
Cargo Services	Atnter aja	@antreja.id
Non-governmental organization	Adara Relief Indonesia	@adararelief
Skin Care Product	Labore, Illo Natural Skin Care, Nivea, Vaseline, Buds	@laboreskinexpert. @illoskincare, @Nivea.id, @vaselineid, @budsorganics.id
Hotels and Lodgings	Hotel Posto Dormire, The Loji Kuningan, Sakura Terrace, Sans Hotel Putri Indah, W Home Cipete, Hotel Monopoli, Hotel	@hotelpostodormire, @theloji_ungaran, @sakuraterrace.id, @sanshotel_puri_indah, @whome.cipete, @hotelmonopoli,

Product/Service	Name	User Name
	Kuretakeso	@kureta.kemang
Humanitarian Action Institute	ACT (Aksi cepat tanggap)	@actforhumanity
Dental clinic	Dua Dental Care	@duadentalcare.id
Islamic Brands and Lifestyle	Barakah Indonesia	@barakah.indonesia
Community	Kopaja (Kelompok Pembuat Jejak)	@kopaja_kampung_murka
Kitchen appliances	Debellin	@debellin.premiumcookware
Household Products	Unilever	@unileveridn

Source: processed by the author

3. HC Community Participatory Culture in Digital Media

The concept of culture originates from Raymond Williams (1985) who defines culture as something "ordinary" and refers to the sum total of human experience as everything that humans create or do together. Starting from the mundane aspects that exist in life to the most valued expressions in the form of artistic achievements or sacred beliefs that humans have (Jenkins, Itō, and boyd 2016). Culture in the use of the internet can be articles as social communication practices and values of communication carried out by users through cyberspace (Rohimah et al. 2021).

Initially, the concept of participatory culture was used by Henry Jenkins for fandom communities. There is blurring so that they are not fully aware of the forms of cultural production and forms of social exchange. Fans understand fandom as an informal community defined around the notions of equality, sociality and diversity (Jenkins et al. 2016). So that the culture of participation actually influences social formation even though the community is not an informal community.

Fans have a clear view of how they participate and how the media content they distribute produces and circulates. There is a tension between their culture and the commercial industry from which they source their main ingredients. In this context there is a strong relationship between interpretation, production, curation,

and circulation as a form of meaningful participation (Jenkins et al. 2016).

The term participatory culture is interpreted as a condition that contrasts with the old ideas that occurred in the mass media before. Where, the audience or media viewers are passive. In new media, media producers and consumers cannot be seen as agents who have separate roles. Producers and consumers can be seen as participants who interact with each other. Some media consumers may have the ability to participate in this new culture (Jenkins 2006). The culture of participation is very easy because of the popularity of social media, especially through content on social media (Annisa and Frenky 2018).

According to Hendry Jenkins, there are four forms of participatory culture, namely affiliation, expression, collaboration, problem solving and circulation (Rohimah, et al. 2021). Affiliation is a culture of participation shown through efforts to merge with other users both formally and informally. This self-merger is biased because it can be done online or offline. Expression is a form of participatory culture shown by expressing expression through a variety of new creativity as a result of affiliation with other internet users (Wardani 2018). Participatory activities that are carried out continuously and repeatedly will create a power, namely a culture of participation.

Collaborative problem solving is a form of participatory culture shown through cooperation in a group, both formal and non-formal, with the aim of increasing knowledge or trying to find a solution to a problem from other members. Finally, Circulation as a form of participatory culture is shown by activities in shaping the flow of information in the media with the aim of sharpening existing information (Wardani 2018). The culture of participation initiated by Henry Jenkins is considered still relevant for use in

research on the culture of participation by communities which is conducted virtually.

Self-merger or affiliation carried out by community members can be seen by following or following the community's Instagram account. Joining yourself as an account follower can make someone continue to monitor, follow all community activities. In addition, marking posts with the @hijaberscommunityofficial account is a form of affiliation and participation by members of the HC community.

The self-expression shown by members of the community varies. Usually they upload a photo of themselves and tag the account @hijaberscommunityofficial. Some of the community members also post twibbons to support the activities carried out by their community. Many Tribbons are uploaded in the form of story, not feeds.

The form of collaboration carried out by the HC community is the use of the tag feature. Some posts on the HC community's Instagram account have several collaborations between accounts, both the central community account, the branch community, and several accounts of other community members. This shows that there is self-merger as a form of participation mediated by community members on Instagram accounts. Another form of participatory culture that can be done is circulation. This activity can be done through the activity of reposting posts that have been made. This can be a circular Action Action to secure pre-existing information.

4. HC Community Collective Intelligence in Digital Media

Convergence occurs in the minds of individual media consumers through their social interactions with others (Jenkins 2006). Furthermore, convergence enables collective intelligence to occur. According to Henry Jenkins, collective intelligence is a

condition in which people collect their respective knowledge in one place to be combined so that they can be accessed together (Jenkins, 2006). Collective intelligence is shared intelligence that comes from each individual as an implication of cooperation and collaboration to obtain and achieve common thoughts (Dinarti et al. 2017).

Collective intelligence can also be interpreted as a phenomenon that occurs when collective action creates greater intelligence than members should have if they act as individuals where this intelligence refers to the ability to solve problems (McHugh et al. 2016). So that it can be interpreted that collective intelligence is an intelligence that exists because people collect and collaborate on each of their knowledge. The results of the information or intelligence can be accessed together.

The form of collective intelligence of the HC community in digital media is in the form of Ig live videos which contain discussions regarding certain topics. At first Ig live was a form of live broadcast using the Instagram. When Ig live results are stored, re-uploaded to the media, so that people can access it many times, this forms collective intelligence. These videos are the brainchild of many people collaborating and can be accessed at any time for specific information.

The HC community at least does Ig live once a month by inviting sources from various backgrounds. Some of the resource persons also came from branch HC community administrators who came from various regions. Usually, the topics they raise are light topics related to lifestyle and around women. During the period 21 November 2021-2022, there were 18 ig live videos uploaded to the Instagram account @hijaaberscommunityofficial.

Table 3.
HC Community IG Live Video

Day/Date	Activities	Theme	Speaker
Friday, 26 November 2021	Hijrah Home Living	<i>Beberes Anti Stress</i>	Dhaturembulan
Saturday, 2 Februari 2022	Hijab World Day	<i>Bangga Berhijab, Semangat Berkiprah</i>	Content Creator, Owner Fashion Muslim
Saturday, 19 Maret 2022	HC X Nivea	<i>Semakin Yakin Melangkah Jalani Harii dengan Perawat Diri</i>	Sabrina Diandra (Senior Brand Manager Nivea Hijab), Hamidah Rachmayanti (Brand Ambassador Nivea Hijab)
Friday, 8 April 2022	<i>Ngabuburit</i>	<i>Ramadan di Negeri Jiran</i>	Central HC Manager
Friday, 15 April 2022	HC Bekasi and HC Pontianak	<i>Langit Ramadan Kota Patriot dan Kota Khatulistiwa</i>	Branch community administrator
Saturday 16 April 2022	<i>Ngabuburit</i> HC	<i>Puasa di Negeri Orang Berat tapi Nikmat</i>	HC Founder, dan staff
Wednesday, 27 April 2022	<i>Ngabuburit</i> HC	<i>Cooking with HC</i>	Founder bamed.id
Tuesday, 26 April 2022	HC X Illo Natural Skin Care	<i>Eid Fitr with Healthy Skyn and Peaceful Mind</i>	Ceo Illo, Founder Generasi Cakap dan Sedekah Buku Indonesia
Saturday, 14 Mei 2022	HC Kutai Timur dan HC Lampung	<i>Euforiaa Idul Fitri di Kota Tambang dan Tapis Berseri</i>	Head of the branch community
Thursday, Mei 2022	HC Banten and HC Kalimantan Utara	<i>Semarak Bulan Fitri dari Banten Sampai Borneo</i>	Branch community administrator
Sunday, 26 June 2022	HC Padang and HC Malang	<i>Hijabers Berdaya Kini dan Nanti</i>	Branch community administrator
Friday, 24 June 2022	HC Stories Around The World	<i>Berkembang dan Bertumbuh di Jerman</i>	Rizka Rahmayani, (Mahasiswi dan mompreneur of two)
Saturday, 23 July 2022	HC Kutai Timur and HC Bogor	<i>Makna Ikhlas di Hari Raya Idul Adha</i>	Branch community administrator
Tuesday, 16 Augustus 2022	Independence Celebration RI	<i>Pulih Lebih Cepat, Bangkit Lebih Kuat</i>	Henry Irniawan, Women Matery Mentor Coach and Co Founder @fammiindonesia
Sunday, 28 Augustus 2022	HC Tasikmalaya	<i>Women in Multiple Role</i>	Head of the branch community
Friday, 16	HC Medan and	<i>Tetap Bersyukur tanpa</i>	Head of the branch

Day/Date	Activities	Theme	Speaker
September 2022	HC Bogor	<i>Insecure</i>	community
Thursday, 27 October 2022	Women Support Women Vol.1	<i>Kamu Perempuan Hebat</i>	Analisa Widyaningrum, psikolog
Sunday, 6 November 2022	HC Lampung and HC Bandung	<i>Bersosialisasi di Jaman Konten</i>	Head of the branch community

D. CONCLUDING REMARKS

Based on the results of the research, it can be concluded that there is a culture of convergence in the Hijaber Community on social media. Convergence culture forms can be grouped into three based on convergence culture theory by Henry Jenkins namely, media convergence, participation culture, and collective intelligence. Media convergence that occurs in the HC community on social media can be categorized into three forms, namely convergence between different platforms on Instagram, convergence between branch media accounts on social media and convergence between HC community accounts and various product and service accounts.

Regarding the culture of participation, Henry Jenkis divides it into three, namely affiliation, expression, collaboration, problem solving and circulation. Affiliation is seen from the joining of community members by becoming followers or followers, expression is shown by twibbon photos and posts made by members to support community event activities, collaboration is also carried out by several branch community members. Circulation can be seen from the repost taken by community members on uploads of community accounts.

Collective intelligence is an intelligence that exists because people collect and collaborate on each other's knowledge. The results of the information or intelligence can be accessed together. Collective intelligence can be seen from the sharing program in the

form of IG live which is stored and re-uploaded by the community so that it can be watched at any time to obtain certain information.

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