

The Model of Communication Behavior and Social Identity Construction Veiled Women Wahdah Islamiyah Members Trought Communication Experience Carrying Out Professional Work in Makassar City of South Sulawesi

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Abstract: *This research is expected to be able to explain how a veiled woman communicates and interacts in the world of work. So that it will produce a model of communication behavior and the formation of social identity through the communication experience of women who are veiled in Wahdah Islamiyah members who they get when interacting in the profession of work in the city of Makassar. This study will use a qualitative approach with a phenomenological study methodology in which data collection is done through in-depth interviews with observations and documentation studies. Research informants were determined by purposive sampling with the consideration of being directly involved in various activities carried out by informants, namely veiled women members of Wahdah Islamiyah who were working in the profession in the city of Makassar. The research location was the Makassar branch of the Wahdah Islamiyah DPP office and several businesses and workplaces from informants in the Makassar City area. The results of this study indicate that there are two models of communication behavior among women with veils from Wahdah Islamiyah members in the world of work. The behavioral model is a model of active internal pious and active pious behavior where both are interconnected created by understanding the religion, organization and communication experience gained by veiled women members of Wahdah Islamiyah. The active piety that they apply in the world of work as well as in society they certainly get in the communication experience received in the past both positive and negative experiences and lead them to better conditions in the future.*

Index Terms: *Keywords: Communication Behavior, Social Identity, Veiled Women.*

I. INTRODUCTION

Social beings, in establishing relationships to form emotional bonds, need communication as a means to accept the differences that exist in each individual, including

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differences in appearance. The difference in appearance, in this case, is the use of veils in face-veiled women. This difference will be clearly seen when the face-veiled women enter the professional working world, where they work in a public environment. The Wahdah Islamiyah face-veiled women members who work in the general professional working world is one of the phenomena that occur in Makassar.

The phenomenon of face-veiled women who carry out their professional work has never been separated from the negative stigma of society for the judgments of religious radicalism and the difficulty of recognizing the identities due to the invisibility of facial expressions that hinder the process of socialization and interaction they carry out¹. Generally, people find it strange and even feel displeased with women wearing face-veils, because it is considered excessive or violates the traditions of society, face-veiling also claimed to be a product of classical cultural formations of Arab culture that is still attached to Muslim women (Sari, 2011).

The stereotypes formed have never been separated from the formation of the mass media. One form of dissemination of stereotype is the negative coverage of Wahdah Islamiyah that has spread throughout Indonesia. The mass media coverage of Wahdah Islamiyah took place in early January 2016 by a private television station (Metro TV) which reported to the public that the Wahdah Islamiyah Islamic organization was one of the terrorist networks. The report straightly mentioned Wahdah Islamiyah as a fifth terrorist group and network before the influence of Isis in 2013 and directly mentioned its chairman, Zaitun Rismin².

Based on the news, it certainly provides an important issue for face-veiled women of Wahdah Islamiyah in facing challenges in the working world. This certainly makes them get a diverse communication experience in the process of interaction both in the working world and society around them. But we can contradict this news with a positive reality

¹study results (observation and interviews) of several communities in Makassar)

² <http://fokusislam.id/2007-metro-tv-sebut-wahdah-sebagai-lembaga-teroris-ustadz-zaitun-kami-akan-lapor-ke-dewan-pers.html>

The Model of Communication Behavior and Social Identity Construction Veiled Women Wahdah Islamiyah Members Trought Communication Experience Carrying Out Professional Work in Makassar City of South Sulawesi

of the face-veiled woman member of Wahdah Islamiyah in Makassar. "Face-veiled women members of Wahdah Islamiyah were able to show and provide a positive outlook for veiled women in general.

Non-verbal communication expert, Dale G. Leathers (in Rachmat, 2008; 87) suggested that the face has long been a source of information in interpersonal communication. Based on Leathers statement, face is very important in communication, therefore face-veiled women will experience various kinds of problems, both internal and external in the professional working world. This will be experienced by veiled women because one form of non-verbal communication will be disturbed when the face is covered by a veil. One internal problem, for example, was expressed by AF, a face- veiled woman who said that:

"At the beginning of work, I built communication and interaction in the work environment by greeting them first, because colleagues rarely greet. I also did not hesitate to give input and opinions in discussions or meetings without being asked first".³

Therefore, face-veiled women make efforts in establishing communication. One form of communication behavior that they often do is by greeting others first. This situation will provide a condition where veiled women are required to be more communicative and more social in their working world.

Based on this, the face-veiled women of Wahdah Islamiyah are considered to be important to study because of their willingness to enter the workforce. Working for them is an extraordinary development that can shape the social reality of face-veiled women particularly in Makassar. The spirit and form of communication that they do can give us in-depth knowledge of how communication actually forms, how the construction of social identity is formed through the communication experience behind the religious nature of the development of religious knowledge that they understand.

Therefore, the existence of this research is expected to be able to explain how a face-veiled woman communicates and interacts in the working world. So that it will reveal how the communication behavior formed and the construction of social identity through the communication experience they get when interacting. The behavior that is formed will produce a model of communication behavior of face-veiled women members of Wahdah Islamiyah who work professionally in the working world both verbally and nonverbally.

A. Urgency of Research

This research is expected to be able to explain how a face-veiled woman communicates and interacts in the world of work. This study provides a reference for face-veiled women in general to be able to create good communication activities so that their presence in the community can be well received. This research is expected to be able to provide implications, which are to reduce the negative stigma about face-veiled women and eliminate conflicts in society. The acceptance of the environment towards the construction of their social identities as working women wearing face-veils that are different from the others can help to arouse their

self-confidence, to respect themselves and not to consider themselves differently from women in general.

This research also provides views and contributions of ideas regarding the technical picture of communication, interaction, knowledge, and rights of face-veiled women who work professionally. So that this research can contribute to the government to make a clear policy in the form of regional regulations regarding face-veiled women to have the same rights as the other women in getting a job. This research is also expected to provide clear policy and understanding to mass media for face-veiled women.

II. LITERATUR REVIEW

A. Communication Behavior

Porter and Samovar in Mulyana expressed that communication is a matrix of complex social actions that interact with each other, and occur in a complex social environment that will shape communication behavior. Communication behavior will display the techniques and skills of a person to achieve his/her communication goals, in this case, it can be applied to someone who regulates communication techniques both verbally and non-verbally (Mulyana, 2001: 19).

According to Rogers and Shomaker (1981: 107): "Behavior is basically related to the ways taken by a person or group of people when they are involved in information exchange activities. In a context like this, communication behavior involves the actors (participants), information exchanged (messages), and media used to exchange messages, all of which refer to certain goals and are surrounded by a certain atmosphere or setting. Therefore, in looking at the reality of communication behavior among face-veiled women members of Wahdah Islamiyah who carry out professional work, we can identify them through the scrutiny of communication actors, messages, media, atmosphere, patterns of relations that occur within them.

When making decisions about how to act on a social object, we will create what Khun called a communication plan of action or behavior guided by an attitude or verbal statement that shows the values of what actions will be directed (Littlejohn and Foss, 2009: 121-122). A face-veiled woman in the process will carry out an action plan guided by attitude when interacting with others. The action plan for face-veiled women is governed by the self-concept they have which will produce a form of communication actions: verbal and non-verbalcommunication behavior.

From the results of their communication with themselves, face-veiled women members of Wahdah Islamiyah will create communication with their social environment, in this case, the environment where they work the form of the communication based on the understanding of worship in both non-verbal and verbal communication behavior. The messages conveyed by face-veiled women in their communication process are from the contents of the interaction process that they have obtained with other people as well as their communication with themselves which will result in the communication messages that are born from

³Results of the study interview on Februari 2018

their self-concept about the veil and communication experience they get during the interaction.

B. Construction of Social Identity

Identity is one technique to create meaningful interpretations of life and human thoughts into a life that can be understood by others. Tuner in (Liliweri, 2011: 184) explained that: "There are three categories for classifying identity: human identity, social identity, and personal identity, where human identity is a view that connects a person with all humans and separates someone's life from the others".

Identity construction refers to Berger and Luckmann, (2009: 248) that: identity by itself is a key element of subjective reality and as a subjective reality, it is connected dialectically with society. Identity is formed by social processes. Therefore, from a communication perspective based on the interactions that occur, identity is formed through communication with other people.

The identity of Wahdah Islamiyah face-veiled women is a formation that is produced through a number of interactions, both interactions that are created with fellow face-veiled women and with other people who do not wear veils, including interactions in the working world. Interactions that occur will give meaning to every face-veiled woman to their social culture so that it can create awareness for each member of face-veiled women group to maintain, modify, and even reshape their similarities to the social reality they have. Thus the social identity formed is a positive social identity, including in undergoing their professional work while wearing face-veils according to what is obtained in the Wahdah Islamiyah Islamic Organization.

C. Communication Experience

Experience is something that is experienced. While the interaction and communication carried out by each individual with other individuals will certainly produce a form of experience that is fully realized by the actors. According to Husserl, the phenomenon is expressed as awareness and intentionality which is the central point of an individual subjective experience. As he said, that "... intentionality and consciousness should be the central concern of any scientific investigation allies him with others similarly interested in subjective experience"(Lindlof, 1995: 32). This awareness of intentionality has become very important in phenomenology because awareness of intentionality is noumena from a phenomenon of individual action.

Experience is something that is experienced by a person. Through individual experience, knowledge will be formed. This is in accordance with the statement that: All objects of knowledge must conform to experience (Moustakas, 1994: 44). Knowledge underlies the awareness that forms meaning. Every event experienced will be an experience for individuals. Knowledge underlies awareness. Awareness and meaning are what encourages individuals to take certain actions or behaviors, by referring to: behavior is an experience of consciousness that bestows meaning through spontaneous activity (Schutz, 1966: 56), thus, experience can be said to be the foundation for individuals in carrying out an action.

Husserl and Merleau Ponty named it as a pure description of lived experience (Kuswarno, 2009: 24-25). The explanation of pleasant and unpleasant communication experiences can begin with a statement: communication has the dimensions of content and dimensions of relationships(Mulyana, 2007: 109).

The experience of the phenomenon referred to in this study is experience of the phenomenon of communication. Communication can be defined as "... a systemic process in which individuals interact with and through symbols to create and interpret meanings (Wood, 2004: 17). That is, communication refers to a systematic process among individuals who interact through certain symbols to produce and interpret meaning. So that it can be explained that the communication experience referred to in this study is something that is experienced by individuals and is related to aspects of communication, including the processes, symbols, and meanings that are produced, and their impulses in action. Thus the communication experience of the face-veiled women members of Wahdah Islamiyah is one of the focuses in this study, and can be described as a communication experience that is part of Wahdah Islamiyah face-veiled women members' awareness to be able to carry out their professional work that will shape a new model of behavior and social identity for face-veiled women members of Wahdah Islamiyah in Makassar.

D. Research Road Map

Interest in the study of academic studies related to the theme of communication behavior, construction of social identity and veiled women's communication experience is certainly supported by relevance from previous studies which discussed veils and face-veiled women in several variants and object problems to be the focus of their research, such as: meaning construction, social identity, communication experience, communication behavior and others that use several research approaches and methods produced in parts of the world and those in Indonesia, including;

1. Unveiling the myth of the Muslim woman: a postcolonial critique Golnaraghi, Golnaz; Mills, Albert JAAuthor Information. Equality, Diversity and Inclusion: An International Journal volume32 (2013): 157-172.

The aim of this study is to examine the relationship between neo-colonialist discourses in Canadian Quebec aimed at limiting the activities of face-veiled and veiled Muslim women. This research is a subjective qualitative study with a critical approach with feminist frames that critically analyzes the discourse of Muslim women and western elites who aim to build face-veiled and veiled Muslim women in the Canadian Province of Quebec.

This study used critical discourse analysis from digital media and printed articles from 1994 to 2010, the authors tracked the discursive character of Muslim women in relation to the proposed banning of the face cover of religion-based when serving as public servants in the Province of Quebec, Canada. The results of this study develop a postcolonial understanding of discursive conditions which is a social environment in which Muslim women are required to operate

The Model of Communication Behavior and Social Identity Construction Veiled Women Wahdah Islamiyah Members Trought Communication Experience Carrying Out Professional Work in Makassar City of South Sulawesi

in the Canadian Province of Quebec. The discourse in the development of Muslim women has mutated from time to time to the hegemony of western culture and paternalism, in the process Muslim women have been oppressed and at the same time cannot be trusted.

2. To veil or not to veil? A vase of identity negotiation among Muslim women in Austin, Texas. Jen'nan Ghazal Read & John P. Bartkowski. *Gender & Society*, 14(3), 2000, pp 395-417.

The number of face-veiled and veiled women increasingly spread throughout the world. Muslim women have encouraged many scientific studies and debates among elite Muslim and Muslim feminists in Austin Texas. This study brings empirical evidence to show the current state of the country discussion regarding the meaning of veils in Islam. This research examines the conflicting meanings of the veil between Islamic religious leaders and Islamic feminists in Texas. Although dominant gender discourse among Muslim leaders is very often included in this culture, the anti-veil discourse was announced by Islamic feminists who have gained recognition in recent years in the state of Austin Texas in the United States.

3. Studi Fenomenologi Mengenai Penyesuaian Diri pada Wanita Bercadar (Phenomenology Study Regarding Self Adjustment in Face-Veiled Women). Aricha Hasinta Sari, Salmah Lilik, Rin Widya Agustin, University of Sebelas Maret, *Discourse Journal of Psychology*, Vol. 6 No. January 11, 2014.

This research is subjective qualitative research with a constructivist approach. The purpose of this study was to determine the process of self-adjustment in face-veiled young adults in Surakarta region. Self-adjustment is a process of how an individual can obtain a balance in facing needs, demands, frustration, conflict from within themselves and the environment so that a harmony is reached in oneself and their environment. In this study, face-veiled women were susceptible to adjustment conditions because they were faced with various situations due to wearing face-veil such as in social interactions, face-veiled women had lost face guidance as self-identity and development of adulthood or youth full of life patterns and new social expectations.

III. METHODOLOGY

A. Research Methods / Design.

Methods can be interpreted as a whole way of thinking used to find answers to research questions. Thus the research method is a systematic investigation to increase the amount of knowledge as a systematic and organized effort to investigate certain problems that require answers (Creswell, 2014: 3-4). As described by Denzin and Lincoln in his book *Handbook of Qualitative Research*, that:

“Qualitative researchers stress the socially constructed nature of reality, the intimate relationship between the researcher and what is studied, and the situational constraints that shape inquiry. They seek answers to questions that stress how social experience is created and given meaning. In contrast, quantitative studies emphasize the measurement and analysis of causal relationship between variables, not process (Denzin & Lindlof, 2009:8)

This is a reference for researchers to take qualitative research designs that aim to find, explore, describe, and explain symptoms of the phenomena accurately. This study uses a phenomenological approach which is a study with the assumption that people actively interpret their experiences and trying to understand the world with their personal experience (Littlejohn, 2009: 57). The term phenomenology can be used as a generic term to refer to all social science views that place human consciousness and its subjective meanings as a focus for understanding social actions. (Mulyana, 2001; 20-21). So that this is the background of researchers to describe the phenomenon of the life experience of face-veiled women without the category or boundaries of researchers.

B. Research Informant.

The research informants in this study were veiled women members of Wahdah Islamiyah in Makassar. There were 15 informants who were the subjects of the study. In this study, the 12 informants were face-veiled women who were members of the Wahdah Islamiyah Islamic organization in the adult stage which ranged in 23-50 years old, all informants were face-veiled women who have a professional job outside of doing housewife activities domiciled in Makassar.

C. Data Collection Procedure.

The data in this study were obtained from human instruments through in-depth interviews, nonparticipant observations, and documentation.

D. Data Analysis

Qualitative data analysis is an effort to organize data, sort it into manageable units, synthesize it, look for patterns, find what is important and what is learned, and decide what can be told to others (Moleong, 2005: 248). Data analysis was carried out using data collection taking place and until the completion of the study. The stages in data analysis are as follows: a. data reduction, b. Displaying Data, c. conclusion drawing and verification, d. Performing a verification presentation of the results of data analysis with the informant.

IV. RESULT AND FINDINGS

Research conducted in Makassar precisely in the DPP Muslimah Wahdah Islamiyah in Makassar that has produced several data findings in the field:

A. Communication behavior model of face-veiled women members of Wahdah Islamiyah who are working professionally in Makassar.

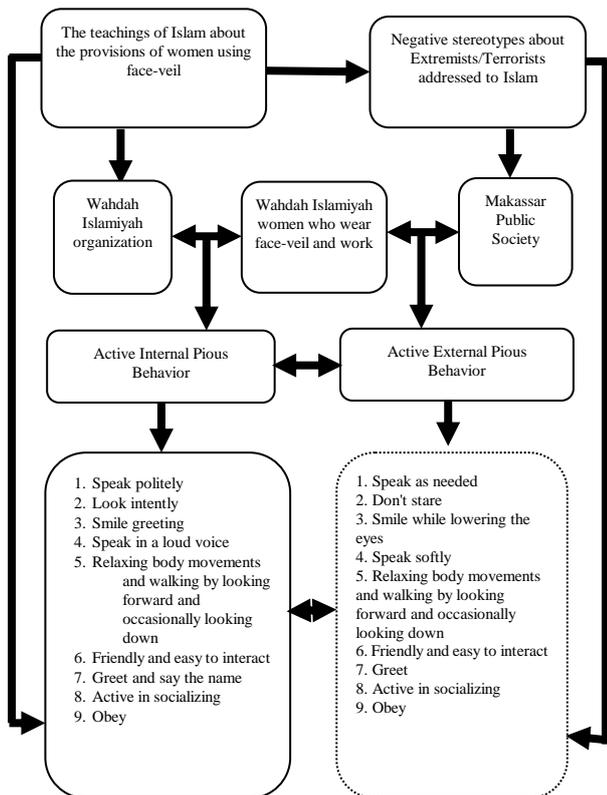


Fig. 1. Communication Behavior Model of Face-veiled Women Members of Wahdah Islamiyah
Source: Processed Research Data 2018

The behavior model of the face-veiled women in the figure above can be explained as follows. Based on the results of the study it was found that there are two interrelated models in the communication behavior model of face-veiled women members of Wahdah Islamiyah in the working world. Where the first model is the active internal behavior model and the second is the active external behavior model.

The active external behavior model is a behavioral model that is displayed and shown by face-veiled women based on the religious knowledge they obtain. Knowledge of religion obtained by face-veiled women members of Wahdah Islamiyah has long stages. The first stage is with the understanding of religion that is generally obtained regarding the veil and legal law. This understanding then continued with their participation in Islamic organizations or the like in this case, Wahdah Islamiyah Muslimah which is an organization engaged in the development of Islamic religion.

After they joined and studied in Wahdah Islamiyah organization they finally gained more knowledge about the veil and clearer laws in their settings in the Islamic religion. The main and fundamental understanding of religion that has been accepted will shape the self-concept that will be shown when interacting. Changes that occur in self-concept will affect how they behave, and feedback from communication partners on their behavior will be interpreted and made into their self-concept forming material. Furthermore, this self-concept is the basis for the emergence of motives from every action taken by the face-veiled women, including their decision to enter the professional working world or continue to work in the public scope. Behavior that is displayed in accordance with self-concept is formed from a combination

of understanding religion, environmental conditions, and communication experiences when interacting around the environment.

The second model of communication behavior of the face-veiled women members of Wahdah Islamiyah in the working world is an active external pious behavior model. This active external pious behavior model is certainly based on self-concept that is formed from the experience of communication and social identity in the organization. Face-veiled Women members of Wahdah Islamiyah in working world also show good attitudes or behavior. When in a work environment the active piety will be shown openly and meaningfully in every action and speech such as greeting and saying the name, or with a smile while showing friendly gestures. While for active external piety will be shown by Face-veiled Women members of Wahdah Islamiyah when they do work and find a less pleasant attitude towards them as well as when they are in the midst of the general public. They will usually look down and be respectful. This situation cannot be separated from the public attitudes that consider face-veiled women to be one of the characteristics of terrorism and radicalism. This makes face-veiled women remain vigilant about the reactions of the people to them without shutting themselves out of public.

One form of active external pious behavior of face-veiled women members of Wahdah Islamiyah is by greeting each other when meeting fellow Muslims. Provide friendly responses when interacting both with the opposite sex and same-sex. Keep bowing if they meet with those who are not mahram (male/opposite sex), remain fair in the workplace by not discriminating between one and the other friends and most importantly, keep a polite distance so as not to overwhelm someone and speak politely. All these behaviors are carried out in order to maintain their image in what is conveyed from speech, actions, and behavior can still be counted as da'wah that urge good deeds.

The two models of communication behavior of the face-veiled women members of Wahdah Islamiyah in the working world in Makassar can never be separated from the self-concept that was created both from past experience and the experience currently gained that aims to improve the future.

B. Construction of social identity of face-veiled women members of Wahdah Islamiyah who are working professionally in Makassar.

Being a community that is different from most is not an easy thing to do, but it has been easily done by the face-veiled women in this case "Wahdah Islamiyah Muslimah" in Makassar. In addition to the veil as a self-identity, Muslim women also include veils in every area of their lives, including in organizations and society. Although their presence still often gets bad treatment from the community such as direct gossip, to be considered fundamentalist, fanaticism, excessive radicalism and even get bad treatment physicality does not necessarily make Wahdah Islamiyah Muslimah close their identity and religious symbols which become their own signals interpreted differently and so

The Model of Communication Behavior and Social Identity Construction Veiled Women Wahdah Islamiyah Members Trought Communication Experience Carrying Out Professional Work in Makassar City of South Sulawesi

complex. Through the clothes and veil they wear, they are full of performances of managing impressions and identities that are present inside and outside the community environment. The veil worn clearly represents a symbol of religion and culture. Even religious symbols that are considered sacred cannot be separated from the attraction of social symbols as a characteristic behind the management of impressions in their daily lives.

The social identity construction of "Wahdah Islamiyah Muslimah" face-veiled women can be proven by the existence of differences in interaction both in the community and in society. Their inclusion in conservative self-development and the significant wisdom of women with knowledge and faith in contemporary nuances give the meaning of the identity they build. In managing the impressions they create there are very much awareness and understanding in them where they are able to see the situation in a real way so that they can not only realize the consequences but are able to find answers in it. This awareness according to Mead in (Mulyana, 2006) "is the core of self and the source of identity, this awareness is the relationship between individuals and their environment insofar as the environment exists for individuals". The awareness of face-veiled women as "Muslimah Wahdah Islamiyah" in Makassar about themselves and the accompanying symbols show the relationship of self that observes, knows, and reflects on the social world in their environment.

C. Communication experience of face-veiled women members of Wahdah Islamiyah who are working professionally in Makassar.

The participation of face-veiled women in Wahdah Islamiyah is different from most face-veiled women who are also adherents of salaf in Islam. Wahdah Islamiyah Muslimah became one of the difference bearers of the Islamic organization from several other Muslim organizations in Indonesia: such as NU, Muhammadiyah and PKS. Face-veiled women, in general, are often labeled as oppressed and invisible fanatical women, hidden in their communities. However, face-veiled women in Wahdah Islamiyah is clearly visible in their movements and has become an active agent in Wahdah Islamiyah's organization. The face-veiled Wahdah Islamiyah Muslimah believe that wearing face-veil is part of the efforts of Muslim women to revive the Sunnah (the practice of the Prophet and his companions). Wahdah Islamiyah Muslim believes that face-veil is a Muslimah's obligation that comes from the knowledge of religion possessed and from the knowledge of the law of the hijab through Al-Ahzab verse 59. This knowledge encourages them to act to change themselves by dressing loosely and to be completely covered.

For Wahdah Islamiyah Muslim women, wearing a face-veil is their attempt to be obedient which in turn can cause them to become examples of true Muslim women. So wearing the face-veil is related to their efforts to realize taqwa which in this context refers to obedience to Allah and is part of their efforts to have rewards in the presence of Allah SWT. By wearing face-veil, Wahdah Islamiyah Muslim women believe they are able to collect God's gifts by trying to adjust

their attitudes and wearing dresses that can be role models and blessed by Allah SWT.

The experience of communication certainly greatly influences the behavioral development and attitudinal changes that occur in the face-veiled women in this case also felt by the face-veiled women members of Wahdah Islamiyah or better known as Wahdah IslamiyahMuslimah. The communication experience gained when carrying out activities in the public sphere using the face-veil forms a formidable person for face-veiled women. The communication experience obtained also varies depending on the interactions that have occurred in the space and scope that are always different. The experience of communicating well with family, friends, acquaintances, and colleagues and the general public makes the face-veiled women members of Wahdah Islamiyah able to form a behavior that leads to active piety. The experience that is experienced not always refers to positive experience but there are also negative experience in it.

Positive experiences for face-veiled women members of Wahdah Islamiyah are obtained through organizational activities that make people more resilient and the interactions with people they have met to provide broad insights into the science of religion. Those will have a positive impact on personality development and self-concept that is created. In addition, the positive communication experience in the family and community and the community's acceptance of them is also able to provide a good understanding of the community regarding the face-veil. The most basic experience is that they can communicate well even when there is a conflict that will make them become resilient people by continuing to practice active piety as a form of self-control.

The negative experience gained by the face-veiled women members of Wahdah Islamiyah also has an important role in the development of self-concept as well as the behavior of the face-veiled women. An example of a negative communication experience is when they are said to be terrorism wives, bearers of radical teachings, and as loners and strange. The experience they got did not necessarily change them but through a long process, it will. The bad experience they get can make them strong individuals based on a good understanding of religion so that their negative experiences when interacting can be inserted into the life learning so that they can be more active in making the public understand with peace without any threat to the general public.

Face-veiled women members of Wahdah Islamiyah believe that the good and bad communication experiences they receive are a process of maturing and a journey towards piety behavior or active piety for themselves. The active piety that they get from the form of communication experiences they have received in the past can lead them to better conditions in the future by wearing face-veil.

V. CONCLUSION AND RECOMENDATION

A. Conclusion

The conclusions from this study are:

1. The communication behavior model of Wahdah Islamiyah members in the working world is a model of active internal pious behavior and active external pious behavior which are both influenced by religious understanding, negative stereotypes that are formed in society and communication experiences in Wahdah Islamiyah organizations and work environments in public spaces.
 2. The social identity construction of "Wahdah Islamiyah Muslimah" face-veiled women can be proven by the existence of differences in interaction both in the community and in society. Their inclusion in conservative self-development and the significant wisdom of women with knowledge and faith in contemporary nuances give the meaning of the identity they build. In managing the impressions they create there are very much awareness and understanding in them where they are able to see the situation in a real way so that they can not only realize the consequences but are able to find answers in it.
 3. Face-veiled women members of Wahdah Islamiyah believe that the good and bad communication experiences they receive are a process of maturing and a journey towards piety behavior or active piety for themselves. The active piety that they get from the form of communication experiences they have received in the past can lead them to better conditions in the future by wearing face-veil.
- B. Suggestion**
- The following are some suggestions from this research in both academic and practical contexts.
1. Research related to culture and religion is very important to do. In addition to being important for the development of a research group, it is also able to provide a presentation on how to establish good communication between cultures and religions by not leaving the authenticity of the teachings and understanding adopted by the Indonesian people.
 2. The knowledge of face-veiled women's behavior generally needs to be developed because it will involve the understanding of certain religions to exercise the rights of freedom to coexist with the general public without exception. Therefore, the government must provide sufficient space for their social status as citizens of Indonesia who are entitled to decent work and decent livelihoods.
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