

BEHIND THE BURQA (A STUDY ON IDEOLOGY AND SOCIAL ROLE OF SALAFI WOMEN IN SOUTH KALIMANTAN)

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ABSTRACT

One of the important doctrines of Salafism is its teaching on women position. This movement tries to return women khittah to a symbolic prophet era: bringing women back home, using burqa and robes, applying a very strict Muhrim system, and full obedience towards husband and family. This Salafi movement has attracted many educated women and becomes a challenge for all parties.

This paper tries to explore the Salafi movement in South Kalimantan, especially its doctrines dealing with the views on the position and roles of women in the family and social environment.

The paper will start with explanation how the women introduced Salafism, involved themselves, build and maintain the puritan, a-social, and Arabian-like ideology of Salafi among the people in South Kalimantan who are pessimistic towards them, include the conflict they face in their big families and dilemmatic choice between maintaining their job or staying at home

Then follows the analysis of salafis women life. How their enjoyed stay at home and full obedience for family. and also way to solve families salafi problem : the economic pressure, limited access to work, birth uncontrol, limited access education for their children, etc.

At the end, this paper will show how Salafi women build a good relationship and social activities with their environment, behind their burqa and robes.

Using the approach of Resource Mobilization Theory and Framing, by Jhon Mc. Charty, I will argue how the power of issue developed by a movement can persuade women choose to stay at home, leave their careers and become Salafis who devote their lives for the religion and families.

Keyword : *Salafî Women, Ideology, Burqa*

Other salafi womens are sometimes unable to attend at invitation or reception held by citizens. Because some other things that are considered "ikhtilath", they came up just before the event, and bring "a souvenir", usually a potluck which is required in the event.

Some nearby neighbors admitted very comfortable for hanging out with salafi family, especially the women. Though wearing the hijab, salafi womens are very friendly and often say hello first when meeting. Awiyah (Grandmother, 87 years), for example, who live alone with no family near house of Umm Zaid confesses that some salafi women often visits her, asks for her health, brings food, and helps her for doing what she could not do it herself.

D. CONCLUSION

Referring to the concept of *framing* in Resource Mobilization Theory, mobilization of the Salafi movement in South Kalimantan built with the intact model.⁶³⁵ Womens invited to build a new identity on the ideal life in the world and the hereafter. The best women is able to keep her life from *mafsadat*, who volunteers her fun world to be replaced by the pleasures of the hereafter. In this process, individual identities previously removed, strengthening the ideology addition, it is also important to minimize conflicts. A beginning career woman, unified with vision of the social environment full of *mafsadat*, her aurat must be kept, the values of a noble woman behind the burka jubbah. The result, woman are formerly active and involved in social and professional milieu, being continually haunted with the concept of sin and corruption, so the climax, they are strong enough to abandon their social lives then cover theirselves at home. That frame was formed in fellow Salafi community which they keep it strongly. Therefore, only women who actively communicates with fellow Salafi and diligently follows ta'lim, will be ables to be a militant Salafi woman.

Salafi ta'lim centers who conducted periodically and continually the most powerful factor for the emergence of salafi women who are willing to "spend life" at home to be a devout Salafi, even though most of their decisions are not approved by the family. Even paper discovered a woman willing to live Salaf separated from her husband and shunned by her family, only weeks to live life as a devout salafi woman.

In the case of the salafi women's movement in the South-Kalimantan, the framing process works well, but due to asset resources are still very limited, the movement is runs slowly. Resource Mobilization Theory (RMT) explains that the ability to access the ownership of these resources, allowing them to perform social movements. In South Kalimantan, ownership and the ability of resources walk out of

⁶³⁵In the Resource Mobilization Theory, Framing is an effort to build awareness and relate personal ideology to be implanted. In this process, each individual in the directed movement to find common ground, eliminating the personal identity, creating a new identity and maintain a collective identity.

