

# **SPORTS HIJAB: Keeping Healthy Suggestion, Muslimah, and Islamic Da'wa Practice**

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**Abstract:** This paper examined the fulfillment of *shar'i* sportswear facilities for Muslim women, with a case study in Living Sports Hijab. The main question in this research is how Muslim women's activities to exercise in public spaces are fulfilled by *shar'i* sportswear from Livigi Sports Hijab? To answer this question, the authors collected data through interviews, literature studies, and combined it with online data. This article examined by using a qualitative descriptive method. The results of this study that Livigi Sports Hijab is one of the best brands in Indonesia that provides *shar'i* sportswear facilities for Muslim women. The presence of Living Sports Hijab not only gives Muslim women freedom to exercise in public spaces but also supports Muslim women to maintain their health by exercising. This showed that women have the same rights as men to use public spaces as access to exercise. In addition, Living Sports Hijab also spread Islamic da'wa through social media accounts and through *shar'i* sportswear. Not only around Islamic da'wa, but also shared campaign to become a strong Muslimah. Thus, the conclusion of Living Sports Hijab as the object of this study showed that Muslim women also negotiate public spaces for exercise. Therefore, this paper contributes to enriching new discourses related to Muslim women, public spaces, and Islamic da'wa in the contemporary era.

**Keyword:** Sports hijab, Muslimah; da'wa; Islam.

**Abstrak:** Tulisan ini mengkaji tentang pemenuhan fasilitas pakaian olahraga *shar'i* bagi Muslimah, dengan studi kasus pada Livigi Sports Hijabs. Pertanyaan utama dalam penelitian ini yaitu bagaimana aktifitas muslimah berolahraga di ruang publik terpenuhi dengan adanya pakaian olahraga *shar'i* dari Livigi Sports Hijab? Untuk menjawab pertanyaan ini, penulis melakukan pengumpulan data melalui wawancara, studi pustaka dan mengkombinasikannya dengan data *online*. Artikel ini dikaji dengan menggunakan metode deskriptif kualitatif. Hasil penelitian ini menunjukkan bahwa Livigi Sports Hijab merupakan salah satu *brand* terbaik di Indonesia yang menyajikan fasilitas pakaian berolahraga *shar'i* bagi muslimah. Kehadiran Livigi Sports Hijab tidak hanya memberikan kebebasan muslimah untuk berolahraga di ruang publik, tetapi juga mendukung muslimah untuk menjaga kesehatan dengan berolahraga. Hal ini menunjukkan bahwa perempuan memiliki hak yang sama dengan laki-laki untuk menggunakan ruang publik sebagai akses berolahraga. Kebebasan berolahraga di ruang publik juga dilakukan dengan cara tetap menjaga aurat. Selain itu, Livigi Sports Hijab juga menyebarkan dakwah Islam melalui akun media sosial dan melalui pakaian olahraga *shar'i*. Tidak hanya seputar dakwah Islam tetapi juga kampanye untuk menjadi muslimah yang tangguh. Dengan demikian, kesimpulan Livigi Sports Hijab sebagai objek penelitian ini menunjukkan muslimah juga melakukan negosiasi menggunakan ruang publik untuk berolahraga. Oleh karena itu, tulisan ini berkontribusi memperkaya wacana baru terkait muslimah, ruang publik dan dakwah Islam di era kontemporer.

**Kata kunci:** *Sports hijab*, muslimah, dakwah, Islam.

## A. Introduction

Lately, the practice of *shar'i* sports is popular within Muslim women in Indonesia. Many Muslim artists and other Muslimah figures have begun to popularize *shar'i* sports activities and are equipped with their clothes. They spread ideas related to *shar'i* sport by promoting women as very important to pay attention to their physical and spiritual health. At the same time, they also presented closed-clothes to facilitate Muslim women exercising in public spaces. In addition, social media also plays an active role in being used as a tool to persuade Muslim women by online through the idea of sports and *shar'i* sportswear.

In its development, *shar'i* sports practice is not only presented in the form of giving ideas regarding the importance of sports for women. However, it is also packaged in the form of providing special restrictions for women, such as the establishment of a women's sports center and *shar'i* sportswear. This practice is often found, such as archery for women, aerobics for women and so on. One of the largest Muslim athlete organizations in the world is *The Islamic Federation of Women's Sport* which was founded in 1991.<sup>1</sup> This organization was built to provide space and participation specifically for Muslim athletes around the world to participate in various competitions. The competition that is being held is known as *The Women's Islamic Games*. This competition has been carried out 4 times in Iran, namely in 1993, 1997, 2001, and 2005.

Not only abroad, Muslim sports activities in Indonesia have also been carried out, especially among celebrities. Zee zee Shahab is one of the Indonesian actresses who chose to focus on maintaining optimal health. In exercising, he is supported by *shar'i* sportswear for sports.<sup>2</sup> According to him, maintaining health needs to be balanced with sports activities. Therefore, Zee-zee Shahab and her family routinely carry out a series of types of sports with the aim of maintaining endurance. Not only Zee-zee Shahab, through her instagram account, Nycta Gina, also did the same thing, namely routinizing sports. The process is carried out initially with the intention of losing weight but also at the same time getting the bonus of being a healthy and strong person.

Behind the development of Muslim sports, this matter has caused a lot of debate among scholars. This is because there is a relationship in the use of public space for Muslim women. In *Yufid TV's Youtube* channel, a content about women is reviewed by taking the hadith of the Prophet Muhammad saw which was narrated by the friend Abdullah Ibn Umar, "*don't you forbid (your wives) to go to the mosque and their houses are better for them*".<sup>3</sup> The existence of women in the public space also has differences among the ustadz. For example, Ustadz Muhammad Nuzulul Zikri said that Muslim women can be outside the home and work with conditions, their work is lawful, the environment is conducive to being far from slander and does not neglect their obligations.<sup>4</sup> In line with this statement, Ustadz Abduh Somad also argued that it is permissible for a Muslim woman to be in the public space. He added other conditions, such as permission from the husband (mahram), covering the genitals, not overly dressing up and not getting mixed up between men and women.<sup>5</sup> Based on some of these opinions, it can be seen that a Muslimah can be in the public space, but still obey the binding Islamic syari'at rules.

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<sup>1</sup> Geoff Harkness and Samira Islam, "Muslim Female Athletes and the Hijab," *American Sociological Association* 10, no. 4 (2011): 64.

<sup>2</sup> Anto Karibo, "Tetap Olahraga Di Rumah, Simple Workout Ala Zee Zee Shahab Ini Patut Dicoba," 2018, <https://www.fimela.com/news-entertainment/read/4258649/tetap-olahraga-di-rumah-simple-workout-ala-zee-zee-shahab-ini-patut-dicoba>.

<sup>3</sup> "No Title," accessed October 22, 2020, <https://www.youtube.com/watch?v=LJwixD8yk4>.

<sup>4</sup> "No Title," accessed October 23, 2020, [https://www.youtube.com/watch?v=BTW\\_Me82Dc](https://www.youtube.com/watch?v=BTW_Me82Dc).

<sup>5</sup> "No Title," accessed October 23, 2020, <https://www.youtube.com/watch?v=-3oR4EFXJgE>.

The phenomenon of sports for Muslim women is indeed entering its trend. Departing from the many sports competitions that are attended by Muslim women, as far as the author observes, the enthusiasm of Indonesian Muslim women to exercise is massive. This can be seen from the variety of Muslim sports activities in Indonesia in various regions. For example, many Indonesian Muslim female artists are involved in the world of sports, even becoming a point of interest in a sport. In fact, some groups think that Muslim women are unethical in the public sphere to do various activities, one of which is like exercising. In addition, women are only interpreted as domestic fulfillments that only take place in the house, such as washing, cooking and taking care of all the work and their children.

Through this phenomenon, the author argues that this *shar'i* sportswear trend comes together with the progression of the Muslim middle class in Indonesia, especially in urban areas. In his study, Noorhaidi Hasan stated that the progress and increasing number of Muslims in urban areas is marked by the existence of Islamic practices in public spaces. They try to express their identity as Muslim which is mostly seen through Muslim consumption practices.<sup>6</sup> Muslims in urban areas are also seen through the communication and social patterns that are built, for example attending recitation in luxury places, having certain clothing trends, using halal cosmetic products, consuming Islamic medicines, and practicing the concept of *shar'i* while exercising.

This *shar'i* sportswear trend, apart from appearing in line with the increasing Muslim population in urban areas, the authors assume that *shar'i* sportswear trend also has a relationship to gender mobility in the public sphere. It is the same as the narrative conveyed by a researcher regarding the fulfillment of equal rights between men and women, especially in using public space.<sup>7</sup>

Furthermore, the authors also assume that this phenomenon is not only trying to negotiate in the public sphere, but also at the same time spreading the practice of Islamic da'wa. This practice is carried out as an attempt to express identity as a Muslim woman who is obedient and obedient to Islamic teachings. On the other hand, it also shows the importance of conveying Islamic teachings by means of preaching through various intermediaries.

Based on the above phenomena, this paper argues that the emergence and extension of the *shar'i* sportswear trend was initiated by the development of discourses on advice on maintaining health, negotiating Muslim identities and discourse on Islamic da'wa, both through the Islamic market and the expression of religious identity. To know more clearly about the phenomenon of *shar'i* sportswear, this article will answer some of the assumptions above.

## B. Theoretical Review

To study the phenomena related to the practice of da'wa Islam and women, the researcher used the theory of medium is a message. However, the discussion in this article is inseparable from the identity negotiation theory which describes how Muslim women negotiate in public spaces to exercise.

The theory of *medium is a message* was echoed by Marshal McLuhan.<sup>8</sup> According to him the media is an extension of the will and the human body. Originally humans were rigid and stuck in difficulties, but through their intelligence they were able to show that every difficulty would be facilitated by the development of the media. He said that every media must contain a message. Thus, the function of the media as a tool or intermediary and as a message are two

<sup>6</sup> Noorhaidi Hasan, "The Making of Public Islam: Piety, Agency and Commodification on The Landscape of The Indonesian Public Sphere," *Contemporary Islam* 3, no. 3 (2009): 229.

<sup>7</sup> Pamela J. Prickett, "Negotiating Gendered Religious Sapce: The Particularities of Patriarchy in an African American Mosque," *Journal of Gender and Society* 29, no. 1 (2015): 51-72.

<sup>8</sup> Deify Timbowo, "Manfaat Penggunaan Smartphone Sebagai Media Komunikasi (Studi Pada Mahasiswa Jurusan Ilmu Komunikasi Fakultas Ilmu Sosial Dan Politik Universitas Sam Ratulangi)," *Jurnal Acta Diurna Komunikasi* 2 5, no. 2 (2016).

things that have very slight differences. With the media, a message can be conveyed. Besides, with the media, the message is the medium in question. For example, Marshal McLuhan likened a light bulb. The light bulb is not only a means of lighting, but also as a message to help someone study harder.

The theory of *medium is a message* is very relevant to the development of media today. One of them is the existence of social media, which each user can easily spread information. However, the other side of the platform is as a message.

Besides medium is a message, the author also uses identity negotiation theory in this article. This theory was echoed by Stella Ting-Toomey. Ting-Toomey through this theory focuses on the picture of how humans negotiate identity with other people, especially in the cultural field. In this focus, Ting-Toomey focuses on 3 important aspects: *first*, knowledge. According to him, knowledge is juxtaposed with the ability to know about identity. That is, being able to see the difference apart from himself. *Second*, awareness. In this case he realizes that there are other opinions or perspectives other than himself. *Third*, capability. This ability is interpreted as a skill to negotiate identity by activating the ability of careful observation. Therefore, this theory underlies the review of this article and in general can package the main points, namely about negotiating Muslim women in sports.

Regarding this negotiation practice, several previous studies have discussed and linked it to specific topics of gender issues in the public sphere. Recognition of gender equality is increasingly being discussed in the contemporary era, including within the scope of Islam. Wasisto Raharjo Jati and Moch Fachrurroji in their study explained that Popular Islam is here to show the dynamism of Islam, one of which is about women's identity which is marked through Muslim clothing, such as the formation of the Hijaber Community, which is present to communicate Muslim values and identity.<sup>9</sup> Pia Karlsson Minganti in her study found that the younger generation of Muslim women took a role in reviving one of the mosques in Sweden through the organization *Sveriges Unga Muslimer* (SUM).<sup>10</sup> They get full authority to use the mosque as a place to advance Islamic teachings as a minority provided that they do not replace the position of the imam and do not preach sermons before men. Recognition of the existence of Muslim women in America as an illustration that Muslim women have the same role regarding the use of public facilities, although it is necessary to provide ablution space and religious activities specifically for Muslim women.<sup>11</sup> as well as the initiative of Muslim women in Somalia to build mosques for women to become an important measure that in terms of worship, Muslim women have the same space with men, even though the leader is only male.<sup>12</sup>

From these studies it can be seen that Muslim women are not always isolated in their "shells", but recognition of identity in the public sphere is highly respected. Several things have not been discussed in these studies, such as the discussion of women / Muslim women exercising. Based on the explanation above, the writer tries to see how the media is also used to package Islamic da'wa messages, but it is also used as a trigger or impetus to open space for Muslim women to negotiate sports in the public space.

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<sup>9</sup> Wasisto Raharjo Jati, "Islam Populer Sebagai Pencarian Identitas Muslim Kelas Menengah Indonesia," *Teosofi* 5, no. 1 (2015): 142; Moch Fachrurroji, "Transformasi Konsep Diri Muslimah Dalam Hijabers Community," *Jurnal Al-Tahrir* 15, no. 2 (2015): 438.

<sup>10</sup> Pia Karlsson Minganti, "Challenging from Within: Youth Associations and Female Leadship in Swedish Mosque," in *Women and Gender: The Middle East and the Islamic World*, ed. Margot Badran and Valentine Moghadam (Leiden: Brill, 2012), 371-92.

<sup>11</sup> Prickett, "Negotiating Gendered Religious Sapce: The Particularities of Patriarchy in an African American Mosque."

<sup>12</sup> Abdi Ismail Samatar, *Social Transformation and Islamic Reinterpretation in Northern Somalia* (New York: The Guilford Press, 2005).

## C. Methods

This article is written with a focus on three discourses, namely sports activities in Islam, Muslimah and Islamic da'wa practices. These three discourses are seen through the phenomenon of the local hijab sports brand in Indonesia, namely Livigi Sports Hijab. In order to obtain these discourses, the authors conducted this research through a qualitative study with a virtual ethnographic approach. The author summarizes all the data for October 2020 by means of interviews, observation and documentation. The entire series of data collection was carried out online due to conditions that made it impossible to travel during a pandemic.

Online, the author observes the content on the Livigi Sports Hijab Instagram account regarding the product introduction process to the public. In the process of introducing this product, the writer also took a deeper look at the discourse on Muslim women, namely how Livigi Sports Hijab packs messages about Muslim women while exercising and about Muslim women who obey the teachings of Islam. Furthermore, the author also sees how Livigi Sports Hijab packs Islamic da'wa messages in it. This is like what Muslim women should do, whether they are outdoors or indoors. This observation will lead to research contributing to academic discourse on sports, Muslim women and Islamic da'wa.

## D. Result and Discussion

### 1. The Importance of Exercise in Islamic Teachings

Suggestion on the importance of exercise is a must for every human being, there are no certain exceptions and certain backgrounds. Exercise is done to maintain stamina, balance good levels in the body and improve blood flow. Humans usually choose to eat a lot of certain foods and have a bad lifestyle, so exercise is not too important. In fact, by exercising all substances that are not important for the body will be released naturally, one of which is by exercising.

Sports are familiar in this life, many people choose sports not only as a necessity of life, but also a hobby. For example, some groups chose to participate in sports such as football, swimming, archery, badminton, running and so on. In Indonesia, various branches of knee sports are contested and fully supported by the government. For example, in 2018 Indonesia was chosen to host the Asian Games. This competition was attended by a number of sports representatives from various countries. representatives from each sport will be competed with other countries. So, each competitor will fight for victory.

In addition, several sports have also opened communities or foundations to train young people related to a popular sport. The Indonesian national team became the center of attention for young people when the name Irfan Bachdim became a trending topic. Not only that, Taufik Hidayat has also been made a badminton idol by his fans. This shows that sport, in its existence, has long been enjoyed by everyone according to the type of sport.

Based on the explanation related to sports, it is also closely related to the teachings of Islam. In Islam, the recommendation of sports is highly recommended, especially for young people. Without realizing it, it turns out that the prayer movement has been likened to exercising because it involves all members of the body to move and is very functioning to maintain a healthy body.<sup>13</sup> The Messenger of Allah -peace and prayer of Allah (peace be upon him) also practiced sports and was self-declared in several hadiths.

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<sup>13</sup> Lukman Hakim Saktiawan, *Keajaiban Shalat Menurut Ilmu Kesehatan Cina* (Jakarta: PT Mizan Pustaka, 2007).



As told by Aisyah RA: "Rasulullah SAW preceded me, then I preceded him, and so on. Until when my body was fat, we had competed and he won the race. He said, "This victory is the reward for the previous defeat." (Hadith narrated by Ahmad and Abu Daud)<sup>14</sup>

Rasulullah SAW. said: "Teach your children horse riding, swimming and archery." (H Hadith narrated by al-Bukhari and Muslim)<sup>15</sup>

Based on the two hadiths above, it can be seen that the Prophet was very happy to exercise and highly recommended exercise. Sports are not only for adults, but also for children. The Prophet advised each of his followers to exercise in order to be the best Muslim can be and to maintain the hospitality of worship. Between sports and the teachings of Islam have a correlation, namely promoting sportsmanship, discipline, honesty and spiritual values.<sup>16</sup> Not only for adults and children, sport is also for women. Muslim women or Muslim women need good physical and spiritual health. They also need to take care of themselves physically in order to worship properly. This is in line with the hadith of the Prophet Muhammad saw:

A strong believer is better and more loved by Allah than a weak believer, and in each of them there is goodness. Be excited about useful things like you, and ask Allah for help, and don't be weak (Hadith narrated by Muslim)

Based on the hadith above, it can be seen that being a strong Muslim will be very good compared to a weak Muslim. Thus, sport is the most important part for Muslims to be implemented in order to become a good and healthy Muslim personality. However, apart from the recommendation to exercise in Islam, there are several important points that must be guarded by a Muslim when exercising, namely not showing nakedness, not causing sexual lust and not causing immorality which imposes the law of sports into haram.<sup>17</sup> Important points really need to be considered by every Muslim and Muslimah who is doing sports. So that the sports activities carried out are a blessing for physical and spiritual health

## **2. Sports Hijab: The Emergence of Sports Hijab in Indonesia, Muslim Negotiations and Sports**

The emergence of *shar'i* sportswear or hijab sports began with the development of Islamic preaching in Indonesia. The development of Islam at that time began in the late 1970s which was marked by the Islamic revolution in Iran.<sup>18</sup> At this stage the urban community space begins to form which is marked by the presence of the dynamics of globalization, changes in consumption patterns, increased market demands and the birth of new Islamic practices.<sup>19</sup> Not only in Iran, the same thing happened in Indonesia. Indonesia is known as the country with the most populous population after China, India and America. In addition, Indonesia is also known as a country with a majority Muslim population. Therefore, Robert W. Hefner in his study stated that Indonesia is an important point for understanding the variety of modern Islam.<sup>20</sup>

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<sup>14</sup> "Olahraga Yang Ada Dalam Hadits Nabi Muhammad," accessed October 23, 2020, <https://umma.id/post/olahraga-yang-ada-dalam-hadits-nabi-muhammad-425414?lang=id>.

<sup>15</sup> Fauziah Muslimah, "Muslim Archery Indonesia: Inilah Olahraga Yang Dianjurkan Rasulullah SAW.," 2016, <https://www.gomuslim.co.id/read/komunitas/2016/03/31/131/inilah-olahraga-yang-dianjurkan-rasulullah-saw.html>.

<sup>16</sup> Salahudi Rusdi, "Olahraga Menurut Pandangan Agama Islam," *Jurnal Ilmu Sosial Dan Pendidikan* 4, no. 3 (2020): 461.

<sup>17</sup> Rusdi.

<sup>18</sup> Nilufer Gole, "Islam in Public: New Visibilities and New Imagineries," *Public Culture* 14, no. 1 (2002): 173–90.

<sup>19</sup> Gole.

<sup>20</sup> Robert Hefner, "Public Islam and the Problem of Democratization," *Sociology of Religion* 62, no. 4 (2001): 429.

The condition of Islam that is felt today has actually passed through the phase of the highly authoritarian New Order government. When Soeharto served as president in this regime, the policies pursued were in the form of political de-Islamization.<sup>21</sup> Contrary to the previous situation, in the 1980s the New Order government opened communication with the Muslim community, marked by a form of appreciation for Islam conveyed by President Soeharto.<sup>22</sup> He began to show his religious side in public. In addition, in 1991 Suharto lifted the ban on wearing the headscarf that he had imposed in 1982.<sup>23</sup> In addition, Suharto began to support sending *da'i* to remote areas. In the 1990s Bank Muamalat Indonesia (BMI) was officially founded and Suharto inaugurated the Indonesian Muslim Intellectuals Association (ICMI). It did not stop there, a number of Islamic organizations were formed, for example the Nadlatul Ulama (NU) and Muhammadiyah organizations.<sup>24</sup> Apart from these two oldest organizations, a number of "young" Islamic organizations have also been born, such as the Indonesian Hisbut Tahrir (HTI), the Social Welfare Party (PKS), Jama'ah Tabligh, Salafis and so on.

One of the reasons for the strengthening of the development of Islam in the public sphere is the support of increasingly sophisticated technology.<sup>25</sup> The discovery of a number of more advanced technologies did not dampen the spirit of the propagation of Islam to spread Islamic teachings. For example, the presence of *da'i* in television, Islamic fashion, Islamic magazines, cyber da'wa, Islamic pop culture and of course Islam in the realm of politics.<sup>26</sup>

Along with the development of the times, technological innovations are increasingly sophisticated and renewable, such as smartphones (smart phones) and are equipped with social media features. Some of these phenomena indicate that in the last 20 years Islam has developed rapidly in Indonesia. This at least shows that the New Order government, which was originally known as the regime of "hiding" Islam from the public sphere, has become a regime that has returned to presenting Islam.

The development of Islam in Indonesia can also be seen from the many varieties and styles of Muslim clothing, one of which is Islamic sportswear for Muslim women. One of the local Indonesian brands that produces Sports Hijab is Livigi Sports Hijab. Livigi Sports Hijab actively uses social media to promote their products and deliver Islamic da'wa campaigns.



Picture 1. Content of Livigi Sports Hijab (Product Material Details)

<sup>21</sup> Noorhaidi Hasan, *Islam Di Ruang Publik : Politik Identitas Dan Masa Depan Demokrasi Di Indonesia* No Title (Jakarta: Center for the Study of Religion and Culture, 2011).

<sup>22</sup> Najib Kailani, "Forum Lingkar Pena and Muslim Youth in Contemporary Indonesia," *Review of Indonesian and Malaysian Affairs* 46, no. 1 (2012): 33–53.

<sup>23</sup> Kailani.

<sup>24</sup> Martin van Bruinessen, *Rakyat Kecil, Islam Dan Politik* (Yogyakarta: Penerbit Gading, 2013).

<sup>25</sup> Syaifuddin Zuhri, "The Islamic Public Sphere: Manifestations of Islam in Contemporary Indonesia," *Jurnal Millah* 11, no. 2 (2012): 453–72.

<sup>26</sup> Hasan, "The Making of Public Islam: Piety, Agency and Commodification on The Landscape of The Indonesian Public Sphere."

Based on the photo above, it can be seen that Livigi Sports Hijab produces a variety of *shar'i* sportswear. they design the types of veils, clothes and blemishes / skirts with the concept of comfort for Muslim women to exercise in mind. So, Muslim women do not feel worried about the clothes they will wear while exercising, both indoor and outdoor sports.

Behind the presence of *shar'i* sportswear, Livigi Sports Hijab is built on several factors:

Want to change the mindset of everyone thinking that the hijab is not old-fashioned, but the hijab is stylish, the sports hijab is not bothersome and not a hindrance, but sports hijab is mandatory for Muslim women in fulfilling their obligations in Islamic law. to help meet the needs of muslimah who are active fans who love to exercise. Therefore, we strive to continue to innovate in order to provide products that can meet all the needs of Muslim women, so that they can carry out activities and do their hobbies comfortably. We try to embrace all Muslim women from the age category and the style category. (Interview with the Livigi Sports Hijab team, October 22, 2020).

Based on the results of the interview, it can be seen that the reason for the establishment of Livigi Sports Hijab is driven by the desire to minimize the perception of the community that considers the hijab/veil to look old-fashioned and out of date. They explained that such people's views need to be conveyed in a new form, one of which is by showing that Muslim women can also maintain their existence by exercising. The clothes worn are also in accordance with Islamic law. thus, Muslim women are no longer limited to space in the public sphere. Through this Livigi Sports Hijab, it is explained that Muslim women can also consume public space by exercising active and complete with clothing facilities in accordance with Islamic law.

From the explanation above, the writer sees that Muslim women also practice negotiation in the public sphere. they try to negotiate using public spaces and also negotiate identities as Muslim women who adhere to Islamic teachings. This negotiation continues in the public sphere, one of which is in the field of sports.

Several discourses also show that Muslim women have the desire and the right to use public space, especially in the field of sports. *First*, studies on the recommendations for maintaining health and their relation to *shar'i* sportswear have been reviewed by Maesam T. Abdul Razak.<sup>27</sup> Razak explained that Muslim women participate in sports activities on the grounds of maintaining health, fitness and goodness for their bodies. This is done by promoting the Islamic concept that Islam is very encouraging for its religious followers to maintain health and fitness, both for men and women. This recommendation cannot be separated from the process of covering one's genitals.

Apart from Razak, Rianto Hasan also explained that Muslim women have the right to participate in sports.<sup>28</sup> He also explained that it was time for women to be involved in various fields, such as sports. This can support their career/profession as a woman. In addition, Muslim women are also important to prioritize the norms of Islamic teachings when they are in the public room, especially during sports.

Not stopping there, Geoff Harkness and Samira Islam explained that Muslim female athletes in the Middle East experience pressure related to family, religion, politics and culture.<sup>29</sup> Some of them also said that the hijab/veil was a material for negotiation, resistance and comfort. Thus, when these Muslim athletes will never take off their hijabs when participating in competitions that are also participated by men. This also shows that Muslims in the Middle East are able to negotiate in the public sphere, especially in the field of sports. In fact, they are not only known in their country, but also throughout the world.

<sup>27</sup> Maesam Abdullah Razak, Mohd. Sofian, and Omar Fauzee Rozita Abd-Latif, "The Perspective of Arabic Muslim Women toward Sport Participation," *Journal of Asia Pasific Studies* 1, no. 2 (2010): 369.

<sup>28</sup> Rianto Hasan, "Partisipasi Perempuan Dalam Olahraga Perspektif Hermeneutika Hadis Fazlur Rahman," *Jurnal Studi Ilmu-Ilmu Al-Quran Dan Hadis* 20, no. 1 (2019): 58.

<sup>29</sup> Harkness and Islam, "Muslim Female Athletes and the Hijab."



The description of the research results above, the researchers also found on Livigi Sports Hijab. This brand is present as one of the pioneers of *shar'i* clothing for Muslim women.

Want to change everyone's mindset that the hijab is not old-fashioned but the hijab is a stylist, the sports hijab is not bothersome and not a hindrance, but the sports hijab is mandatory for Muslim women in fulfilling their obligations in Islamic law. (Interview with the Livigi Sports Hijab team 22 October 2020)

The data above shows that Livigi Sports Hijab also fulfills Muslim women's facilities to look attractive and changes the stigma of society who thinks that the appearance of the hijab is old. In addition, the fulfillment of Muslim women's facilities to maintain their genitals is also carried out by Livigi Sports Hijab, even though sports activities are carried out in open spaces. So that *shar'i* sportswear is a priority so that Muslim women can open the barrier between Muslim women and public spaces. Muslim women can exercise according to Islamic recommendations and of course by paying attention to the applicable Islamic rules. This shows that the identity negotiations carried out by Livigi Sports Hijab have been carried out optimally and have succeeded in capturing the interest of Muslim women. This negotiation is carried out as a form of maintaining the identity of a Muslim woman, namely by showing the identity of piety. This identity is maintained through messages aimed at obeying the rules of Islamic teachings, both in terms of dress and association.

In addition, the negotiation is the right to consume public space. This means that every Muslim woman has the right to do activities in public spaces, one of which is exercising. Just like men, Muslim women can also exercise in public spaces. So, there is no limit for Muslim women to be in the public space, but still within the corridors of Islamic teachings. For example, wearing modest clothes and covering your genitals, not wearing curves, asking permission from your husband/*mahram*, and maintaining social manners.

### 3. Instagram and Islamic Da'wa Practices

Not only entertainment, social media Instagram is used by its users as another purpose. Livigi Sports Hijab as an Indonesian local brand that focuses on fulfilling Muslim women's facilities in exercising also uses Instagram to publish its products. However, there are a number of questions related to Livigi Sports Hijab' strategy. *First*, is Livigi Sports Hijab using Instagram only to maintain product presence and promote its products? *Second*, is the content published via Instagram also a practice of Islamic da'wa? Before discussing these two questions, the writer will first explain the media-related explanation.

Social media is in its momentum. Eradigital is currently growing very rapidly on various fronts. Their use also varies, depending on how the message is packaged and who the target is. Marshal McLuhan has explained the concept he discovered, namely, *medium is a message*. Through the media, an impression can be conveyed and the media can also be interpreted as a message. In addition, McLuhan also explained the media category, namely hot media and cold media.<sup>30</sup> These two types of categories have differences. Hot media is synonymous with presenting messages that are very clear, so that the recipient of the information does not interact actively. Hot media is also synonymous with the one-way communication process, which is communication that is one-way, such as films, newspapers and television. Meanwhile, cold media is identical with messages that are not very clear, causing reactions or interactive responses from the recipient of the information. This type of media uses the concept of two-way communication, meaning two-way communication, such as a telephone.

Apart from the several types of media tools above, social media as a new media combines the two types of media. Social media, such as Instagram, YouTube, Facebook, Twitter and others, have clearly dominated this type of cold media. This can be seen in every content uploaded on

<sup>30</sup> Margaretha M.B. Soetrisno, "Media Komunikasi Dan Dampaknya Bagi Kebudayaan: Analisis Pandangan Herbert Marshall McLuhan," *Ultima Comm: Jurnal Ilmu Komunikasi* 2, no. 1 (2010).

various social media that gets a response from the public, in the form of likes, dislikes, shares, and a comment column is also available. On the other hand, it can also be re-uploaded by other parties, still accompanied by the source. However, in one condition, social media can also be hot media. For example, when the uploaded content has gone through a strict regulatory process, for example, such as closing the comment column, the like button, dislike and of course prohibiting sharing with other parties. Both of these conditions often occur in social media, especially Instagram.

Social media plays a big role in influencing users to do many things.<sup>31</sup> Social media is also increasingly free to use as a forum for conveying opinions and messages for various purposes. For example, some users package and manage messages for entertainment purposes, other users choose to build uasha, while others take advantage of digital developments to drive a campaign. Not only that, some other users use digital such as social media to combine two purposes, namely to promote products and expand Islamic da'wa practices, as was done by Livigi Sports Hijab.

Livigi Sports Hijab as one of the *shar'i* sportswear brands specifically for Muslim women in Indonesia uses social media Instagram to promote *shar'i* sportswear products with the account name @livigisport.hijabs.



Picture 2. Trousers Product



Picture 3. Skirt Product



Picture 4. Karate Training

From some of the pictures above, it can be seen that Livigi Sports Hijab delivered a detailed description of the product. For example, in figures 2 and 3, Livigi Sport explains the details of the fabrics used. Livigi Sports Hijab also provides products with various choices, such as a choice of skirts or trousers, sports jackets or t-shirts, short or oversized hoods and so on. In Figure 4 it can be seen that Livigi Sports Hijab also shows the sports activities carried out by the model. This means that Muslim women can still exercise in public spaces even when wearing closed clothes. However, the campaign to always look fashionable is also conveyed through content on Instagram. This shows that Muslim women are no longer known as the only party at home, old-fashioned, not creative and so on. Of course, an offer like this will be very easily accepted by Muslim women to continue their activities outside the home, especially in sports.

Not only informing the quality of the products produced, but also broadcasting Islamic preaching, in some of the content uploaded on its Instagram page, Livigi Sports Hijab also uses several sentences containing invitations and advice to Muslim women.

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<sup>31</sup> A. Sukrillah, IA. Ratnamulyani, and AA. Kusumadinata, "Pemanfaatan Media Sosial Melalui Whatsapp Group FEI Sebagai Sarana Komunikasi," *Jurnal Komunikatio* 3, no. 2 (2017): 96.



Picture 5. Quote of Livigi Sports Hijab

Picture 6. *Niqab* Product

Based on Figure 5, it can be seen that Livigi Sports Hijab packs Islamic da'wa messages through Instagram content using persuasion sentences, namely "women are those who obey Allah swt and obey their husbands. Meanwhile, the best man is one who obeys Allah and glorifies his wife". The sentence conveyed implies that Islamic teachings put the position of men and women as equal. However, to become the best personality of Muslim woman and Muslim is to pay attention to Allah to honor each other (for those who are married). It is not only the propagation of Islam that is delivered, but also the concept of gender equality which is based on Islamic teachings.

In Figure 6, it can be seen that veiled Muslim women are also given the freedom to exercise. Not only Muslim women without a veil (*niqab*), Muslim women who are veiled also have the same right to be creative. They were given the option of wearing the type of clothing they wanted to wear without removing the veil (*niqab*). Therefore, the message of preaching Islam became an important part and the initial goal of Livigi Sports Hijab was founded. In addition, it will also encourage Muslim women to move actively and exercise properly according to Islamic advice while in public spaces.

## E. Conclusion

Overall, this article discusses 2 important things, namely the negotiation of the presence of Muslim women in the public space and the message of Islamic da'wa. Sport is an important activity that every Muslim, whether male or female, needs to pay attention to. Although, there are some disagreements regarding this matter, in general, Muslim women are very permitted to exercise with restrictions on adhering to applicable Islamic teachings, such as wearing clothes that cover their genitals, not wearing tight clothes, asking permission from their husbands or *mahrams*, and paying attention to social boundaries. with the opposite sex.

In addition, the presence of Muslim women in the public space is also carried out on the basis of negotiations carried out, either freely through the Muslim movement or through social media. Livigi Sports Hijab provides full service and encouragement to Muslim women to continue doing sports, even though they are indoor or outdoor. This is of course in accordance with the prevailing Islamic teachings,

Behind the practice of negotiation, it also opens the door to da'wa for the wider community, especially social media users. Through the content presented by Livigi Sports Hijab, the message of da'wa is very easy to reach Muslim women. These da'wa messages are packaged with various purposes, for example content that focuses on domestic life, the life of a husband-wife couple, recommendations for maintaining health according to Islam, recommendations for marriage in Islam and so on.

Therefore, due to the writing of this article many have discussed it, but it is still rare for Indonesia to find writing on the theme of the hijab sport. Therefore, the hijab sport greatly contributes to academic discourse related to women and the da'wa of Islam. It is also hoped that further researchers can deepen research on the hijab sport.

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