



BALTIC JOURNAL OF LAW & POLITICS

A Journal of Vytautas Magnus University
VOLUME 16, NUMBER 3 (2023)
ISSN 2029-0454



Cite: Baltic Journal of Law & Politics 16:3 (2023): 2056-2072
DOI: 10.2478/bjlp-2023-00000155

News anchor motive on wearing hijab a phenomenological study on Indonesian television station

Adi Permana Sidik

Department of Communication, Universitas Padjadjaran

Email: adi19005@mail.unpad.ac.id

Siti Karlinah

Department of Communication, Universitas Padjadjaran

Email: siti.karlinah@unpad.ac.id

Herlina Agustin

Department Communication, Universitas Padjadjaran

Email: h.agustin@unpad.ac.id

Aceng Abdullah

4Department Communication, Padjadjaran University

Email: aceng.abdullah@unpad.ac.id

Received: December 27, 2022; reviews: 2; accepted: January 24, 2023

Abstract

A Muslim news anchor must first ask permission from her boss when she wants to wear the hijab when she is broadcasting. There is even a news anchor who has been banned from broadcasting using a hijab. The emergence of news anchors wearing hijab on TV stations in Indonesia can be called relatively new. Currently, news anchors wearing hijabs in Indonesia are a minority entity. News anchors who decide to wear the hijab and try to continue their profession will be based on certain motives. The purpose of this study is to reveal what motives underlie news anchors to wear the hijab and continue to exist in their profession. This study uses a qualitative research method with a phenomenological approach. The informants opened 5 news anchors from 4 television stations in Indonesia. Data was collected through in-depth interviews. The results show that the five news anchors have different motives when they decide to wear the hijab such as motives due to the encouragement of the closest people, the environment they live in, personal awareness, and special spirituality. Meanwhile, the motives of the five news anchors wearing hijab to continue their profession are relatively the same, namely based on their love for the world of journalism and the awareness that they are a rare entity. The study is expected to be a reference for Indonesian television managers to provide

wider opportunities and opportunities for Muslim news readers who want to use the hijab when broadcasting. It was found that several television managers in Indonesia still did not allow news anchors to appear wearing hijab while broadcasting.

Keyword

Motives; News Anchor Muslimah; Hijab; Television

Introduction

CNN Indonesia news anchor Eva Julianti Yunizar was surprised when the Editor in Chief (Pemred) of CNN Indonesia allowed her to wear a hijab when she performed to read the news. According to her confession, as reported by the *kompasiana.com* page, it had been a long time since Eva had wanted to wear the hijab even since she was still working at a television station (TV) before. Thus, on TV before, there was an agreement that she was allowed to wear the hijab, but when she appeared on broadcast reading the news live in the studio, she was not allowed to wear the hijab. Instead of wearing her hijab, she has to take it off, put it on, and she should postpone her desire to wear the hijab. Finally, Eva left her previous job and decided to join CNN Indonesia. Eva further said that there was a process that had to be followed until finally she was allowed by CNN Indonesia to wear a hijab while broadcasting. According to Eva, she was quite surprised by the issue of the use of the hijab among journalists, which she judged to be inconsistent. The majority of TV station managers have indeed allowed reporters on duty in the field to wear the hijab. However, not all TV station managers allow their female news anchors to wear the hijab when appearing in the studio. So Eva said that the issue of news judgment neutrality that had been discussed so far should not be a problem anymore. Eva further said that if neutrality is the problem, it should not only be news anchors who should not be allowed to wear the hijab but reporters in the field should also not be allowed. Eva rate, the problem of unsteadiness is mostly carried out by TV station managers, even though the owners and the editor of the TV incidentally are Muslim (Ombrill, 2018).



Figure 1: News Anchor CNN Indonesia Eva Yunizar

Source: <https://twitter.com/cnndaily/status/978931108346716161>

On the other hand, Yaumi Fitri also has a similar experience as Eva Yunizar in TV One Station in 2013. As quoted from the *kompasiana.com* page, she conveyed Yaumi Fitri's desire to wear a hijab to the TV One Editor, Karni Ilyas in a meeting with colleagues. Her fellow news anchor, Yaumi asked for permission from the editor-in-chief to wear a hijab because she didn't want her decision to interfere with her career as a news anchor. Even though Yaumi is very sure that Allah SWT will always provide the best way for His servants. Had doubts, but Yaumi still ventured to convey her desire to wear the hijab to her boss in a meeting. Unexpectedly, the Chief Editor without questioning, or complicating, immediately agreed to Yaumi's wishes. Karni Ilyas allowed Yaumi to wear a hijab while do broadcasting. "There is no prohibition (to wear the hijab) as long as it remains good-looking and not tacky," he said.

Hearing his superior's answer, Yaumi felt very happy. She did not expect Karni Ilyas, who is often described as a "haunted" figure, to have allowed his news anchor to wear a hijab. Yaumi understands that wearing the hijab for Muslim women is an obligation ordered by Allah SWT. In addition, Yaumi knows and understands as a professional in the broadcasting world, that there are still some people who do not approve of the use of hijab by news anchors because they are afraid that it will reduce the beauty on the TV screen and professionalism at work. However, Yaumi was determined to prove that these assumptions are wrong. Yaumi has joined TV one in 2008 and started her career as a reporter. Five years later, in 2013, she decided to wear a hijab. Her decision to wear the hijab received support from other news anchor friends. In addition, her appearance also often gets comments from her superiors, of course after she finished broadcasting. Some say that the hijab is good, but some say that the hijab that she uses is a strange model and she looks old. Until 2021, meaning 8 years since she decided to wear the hijab in 2013, she is still a news anchor in several programs on tvOne (Ombrill, 2015).



Figure 2: News Anchor tvOne Yaumi Fitria

Source: <https://www.youtube.com/watch?v=HhaLNNaXwFU>

Slightly different from the story experienced by one of the news anchors of the iNews Bureau of West Java, Tresia Wulandari. To the researchers, Tresia told her career journey as a news anchor until she finally decided to wear a hijab. Since high school, Tresia claimed to have been interested and aspired to become a news anchor. Therefore, as a student, she participated in many news anchors or presenter competitions as part of his efforts to enter the world of television. In 2016, her dream to become a news anchor finally came true. Tresia was finally accepted as a news anchor at iNews. While working as a news anchor she felt very happy and enjoyed living it. Three years later, in 2018, to be exact, she decided to wear a hijab, and she conveyed her wish to her superiors.

"When I said that I wanted to wear the hijab during the broadcast, my boss at that time replied that I should not wear the hijab during the broadcast, because the other news anchor was already wearing a hijab. My boss said that it was the policy of the center. Please wear a hijab but when broadcasting must be opened. After I thought about it, if I had to take it off and wear it off, I felt very uncomfortable. Finally, I decided to just resign, even though I like this journalism world" (Wulandari, 2021).

Tresia was very reluctant to leave the profession she had loved since she was a teenager. She hopes that even though she wears a hijab, she can still broadcast information to the public. After resigning, she didn't leave the news anchor world. She is often asked to be a backup news anchor on a local TV in Bandung, and quite often she is also asked to be a presenter on programs with Islamic nuances. The activity went on for at least 5 months until an offer came back to become a news anchor on iNews. According to Tresia, iNews offered her back to be a news anchor, and if she accepted, she was allowed to wear the hijab while broadcasting. Without thinking, she immediately accepted the offer, because she really liked the world of journalism. After returning to being a news anchor with her new hijab look, Tresia revealed that the temptation to take off the hijab is always present.

"After I wear the hijab, of course, there will be an effect, a change. Some of my programs or jobs are missing. At first, I felt like I lost my job because of wearing the hijab, but after I thought about it, it wasn't actually gone but replaced with another job, but sometimes I don't realize it. Besides that, I am also often offered jobs in a program and the honorarium is not small for my size, but the condition is that I have to take off my hijab, and of course, I refuse if I have to take off my hijab" (Wulandari, 2021).

The three fragments of the story of a Muslim news anchor who decided to wear a hijab but wanted to continue in their profession indicate courage, inner turmoil, determination, and commitment. Of course, it is not easy for the hijab-wearing news anchors to continue to exist and be consistent in the television world.

Based on the research, the total number of female news anchors who appeared on 15 national TV stations was 133 people. Of these 133 people, there are only 5 news anchors who wear hijab. This means that in terms of quantity, these hijab-wearing news anchors are indeed a minority. The five people came from 4 TV stations.

Table 1: Number of News Anchors Wearing Hijabs on Indonesian Television Stations

No	Stations TV	Number
1	TVRI	2
2	tvOne	1
3	Net.TV	1
4	iNews	1
Total		5
Source: (Author, 2021)		

Study on women who work as journalists in the mass media, whether in print, electronic, or online - with various approaches - has been carried out by several researchers with different approaches. Some that can be mentioned include Aulya (2016) with her study on the Construction of the Meaning of the Journalist Profession for Female Journalists in Kota Pekanbaru. There is Suhara's study (2015) on Female Journalists in Mass Media: A Study of Structural Theory. Then there is study conducted by Widiarini et.al (2018) on the Meaning of Women Television Journalists in Bandung City towards the Journalist Profession, as well as study conducted by Stellarosa & Silaban (2019) on Women, Media, and the Journalist Profession. There is also study on news anchors, but the subjects are male. This study was conducted by Lestari & Suryawati (2018) with the title CNN Indonesia News Anchor Male Self Presentation (Aulya, 2016; Ayu & Suryawati, 2018; Budhi & Suhara, 2015; Stellarosa & Silaban, 2019; Widiarini et al., 2019)

Meanwhile, study on female news anchors outside Indonesia has been done for a long time. Several studies on news anchors that can be mentioned include study from Engstrom & Ferry (1998) with the title From Barriers To Challenges: Career Perceptions of Women TV News Anchors. Then there is study from Tandoc Jr, Takahashi, Thomas (2017) with the title Bias Vs. Bias: How Fox News Anchors Discussed Pope Francis' Stance On Climate Change. There is also a study entitled "I Always Watched Eyewitness News Just to See Your Beautiful Smile": Ethical Implications of U.S. Women TV Anchors' Personal Branding on Social Media written by Finneman, Thomas, Jenkins, (2018), as well study entitled La Figura Del Presentador De Informativos: Un Estudio Durante El Régimen De Franco (1956-1975) written by Martinez & Gonzalo (2020) which photographed the figure of a news anchor in Spain during the Franco government regime in 1956-1975 (Engstrom & Ferri, 1998; Finneman et al., 2019; Martínez & Gonzalo, 2020; Tandoc et al., 2018).

However, from some studies that have been described above, there has been no research that specifically reviews the existence of hijab news anchors on TV stations. Both TV outside Indonesia and in Indonesia. Furthermore, the research was carried out using a phenomenological approach, namely looking at the lives of news anchors wearing hijab on TV from people who experienced them directly or in other words seeing them as subjects who have their unique wills, desires, and life hopes. So the author assume that there is something new from the results of this study. At least,

the novelty is to complete studies on the role and existence of women and Muslim women wearing hijab in the field of TV journalism in Indonesia. This study itself focuses on answering the key question, namely what motives underlie news anchors who decide to wear the hijab and continue to exist in their profession. Therefore, the purpose of this research is to reveal the motives that underlie the news anchors who decide to wear the hijab and continue to exist in their profession.

Method

The phenomenological approach belongs to the subjective or interpretive paradigm (Kuswarno, 2007). According to Sobur and Mulyana (2020), phenomenological research is included in qualitative research, namely research that uses data without numbers, especially inferential statistical numbers to predict the relationship between two variables. However, in addition to using words, qualitative research may use visual data such as photos, pictures, maps, floor plans, or diagrams. Assuming that the human being studied has awareness (active, creative, innovative), phenomenological research must and must be qualitative, based on interpretation, but not all qualitative research is phenomenological research. (Sobur & Mulyana, 2020).

For a phenomenological study, the criteria for a good informant according to Creswell are: "All individuals studied represent people who have experienced the phenomenon." Referring to Creswell's criteria, the criteria made by researchers to determine key informants in this study are as follows: 1) Muslim women with hijab who work as news anchors; 2) A news anchor who wears a hijab works at an Indonesian TV station; News Anchor appearing on news programs broadcast on Indonesian TV stations. (Creswell, 2018; Kuswarno, 2007). Based on the criteria above, the study found 5 people who met the criteria that could be used as key informants. The five key informants are:

Table 2: Key Informant Data

No	Name	Stations TV
1	Ayu Nitria	TVRI
2	Intan Destia Helmi	TVRI
3	Tresia Wulandari	iNews
4	Rahma Hayuningdyah	Net.TV
5	Yaumi Fitri	tvOne
Source: Author, 2021		

In the process of collecting data in the field, said Creswell, researchers often only conducted interviews and observations. Yet the diversity of data sources for qualitative research continues to grow, and Creswell encourages researchers to use newer and innovative methods in addition to interviews and standard observations. Creswell exemplifies that data collection can use e-mail messages, online data collection, and collect data from more than one source. (Creswell, 2018).

Given the current conditions in Indonesia, which are still facing the Covid-19 pandemic, which has not subsided, the researchers also tried data collection techniques that were following current conditions without curating the essence of this phenomenological research method. Researchers use applications such as zoom meetings or google meetings when conducting interviews with informants. Two informants answered through the voice note feature in the WhatsApps and Instagram applications. In addition, the researcher also observed the activities of the informants from their social media accounts. Observations on the activities of research subjects, researchers also did by looking at recordings of the program shows that they brought through the Youtube platform.

The data analysis technique used after the data has been collected and then processed and analyzed is using the concept of Miles et.al (2014) namely condensing data, presenting data, and drawing conclusions. (Miles et al., 2014).

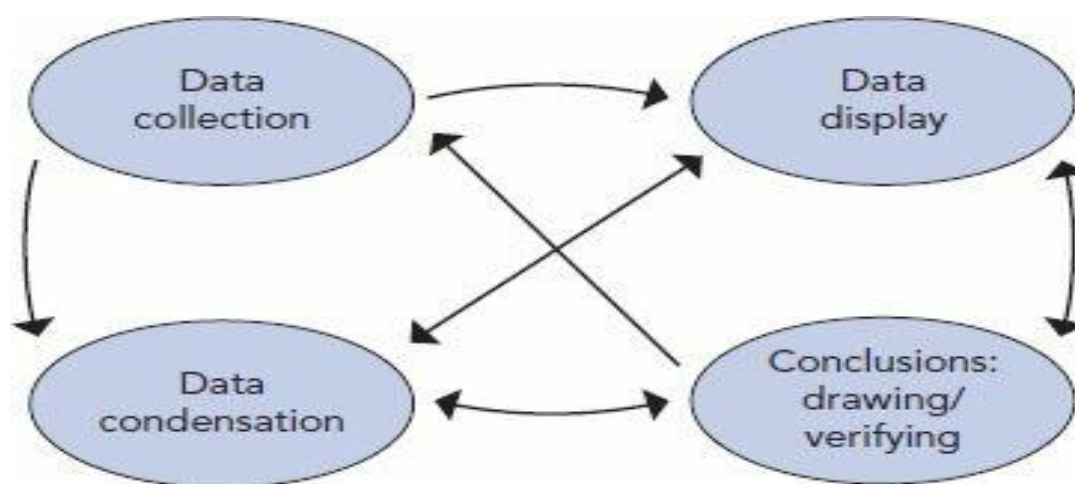


Figure 3: Data Analysis Process from Miles et.al
Source: (Miles et al., 2014)

Result and discussion

Referring to Creswell about the concept of Gaining Access as an effort to reach and obtain data from key informants (Creswell, 2018), Researchers also took several steps. Researchers contacted them via social media platforms WhatsApp and Instagram. Researchers contacted them to ask for their willingness to serve as key informants in this study. In addition to direct contact, because the previous researchers did not know the informants and were not closely related to their world of work, the researcher also opened up their relationship through research colleagues who currently work as news anchors. This research partner then helps connect with news anchors who will serve as key informants. After successfully contacting the five informants, the researcher conducted interviews to obtain data. Of the five informants, two persons conducted interviews directly through the Zoom Meeting and Google Meeting applications. Two persons answered research questions through the voice note feature on the WhatsApp and Instagram applications. While one person answered the interview questions in writing.

The phenomenological theory is used by researchers to be able to reveal motives underlying news anchors use the hijab and continue to carry out their profession. According to Littlejohn & Foss, theories in the phenomenological tradition assume that people actively interpret their experiences and try to understand the world with their own experiences. (Littlejohn & Foss, 2009). There are quite a number of figures in this phenomenological theory such as Husserl, Schutz, Berger, Hegel, Rogers, Austin, Habermas, Kierkegaard, Marcel, Sartre, Frankl, Dilthey, Heidegger, Gadamer, Ricoeur, Scheler, Levinasi, Merleau-Ponty, Beauvoir, and Derrida (Sobur & Mulyana, 2020). In this study, Schutz's phenomenological theory is used as a framework.

Alfred Schutz offers his ideas and concepts about phenomenology through his book entitled *The Phenomenology of the Social World*. (Schutz, 1967). Schutz's work later became the basis of social phenomenology and gave rise to new understandings in Max Weber's sociology. Although he has underlined the importance of the concept he calls *Verstehen* (understanding), Schutz did not explain the *Verstehen* concept. Instead, it develops the meaning of *Verstehen* and offers an examination of the various interpretive procedures we perform in our daily lives to give meaning to our actions and the actions of others. The *Verstehen* method, according to Schutz, basically leads to action with a motive to the goal to be achieved or in-order-to-motive, which previously underwent an intersubjective process in the form of a unique face-to-face interaction between persons. In addition to asserting future-oriented goal-oriented motives, Schutz calls "because motives" that are oriented to the past. If the first motive is described as intentions, plans, hopes, interests, and the like, the second motive refers to the actor's experience and is embedded in his preconstituted knowledge. Therefore, from Schutz, the concepts of because motive and in-order-to-motive are known. These two concepts from Schutz are used to reveal what the news anchor's motives are to wear a hijab and continue to carry out their profession (Kuswarno, 2009; Sobur & Mulyana, 2020).

Before the findings are described and analyzed, the social and political context will first be described, especially those related to the issue of the use of hijab in Indonesia. In the book "*Karena Jilbab*" (2021) which was written from the results of research on the prohibition of the use of headscarves in schools in 1982-1991, Alatas revealed that the use of Muslim clothing, including the use of the hijab - or previously known as the hijab - has not been widely used in Indonesia. widely at least until the 1980s, unless its use was limited to Islamic educational institutions such as Islamic boarding schools (Alwi Alatas, 2021). In the early 1980s, female students in public schools began to appear who wore headscarves. As time went on, more and more students wore the hijab so that this phenomenon received attention as well as a response from the government at that time. In 1982, the Indonesian government through the Ministry of Education and Culture of the Republic of Indonesia issued a regulation in the form of a decree containing the matter of setting national school uniforms. The regulation does not accommodate students to use the hijab in school uniforms (Alwi Alatas, 2021).

The government at that time – later known as the New Order Regime – was of the view that the emergence of students wearing headscarves was part of the manifestation of political movements from opposition groups. The regulation resulted in some students who continued to wear the hijab and had to receive sanctions from being expelled from school. In addition, they also receive social sanctions from their immediate environment including their families by calling them practicing extreme Islamic teachings, following certain schools of thought, and accusing them of being involved in certain political movements. This condition certainly affected the public (both personal and institutional) at large when they wanted to wear the hijab, including among media practitioners at that time. Given this condition, those who participated in reporting it must know about it (Alwi Alatas, 2021). Therefore, the use of the hijab (hijab) among broadcast media such as television only emerged after the fall of the New Order regime in 1998, when Indonesia was more democratic. This condition still leaves a strange question if you see that Indonesia is a country with a majority of the population being Muslim.

Conceptually, the hijab is unique to women in Islamic teachings. Hijab generally means clothing that covers the hair, neck and chest made of cloth. Hijab has the function of covering the genitals of a Muslim woman when she is in public. Hijab also carries the meaning of physical separation between women and men. In practice, how the shape or model of the hijab depends on the culture that develops in the environment. Sometimes it gives birth to various discourses on the hijab, apart from being a form of religious instruction, it is also part of fashion. Nevertheless, the hijab is part of the identity of a Muslimah (El-Bassiouny, 2018; Grine & Saeed, 2017).

Referring to Schutz's concept of two the motive categories are because motive and in-order-to-motive, so the concept of because the motive is used to reveal the motives behind the news anchors to wear hijab. While the in-order-to-motive concept is fortunate to reveal what the motives are that keep them in their profession while still wearing the hijab (Sobur & Mulyana, 2020). Based on the interview results, the motives of the five informants Ayu Nitria (hereinafter referred to as Ayu) and Intan Destiana Helmi (hereinafter referred to as Intan from TVRI, Tresia Wulandari (hereinafter called Tresia) from INews TV, Rahma Hayuningdyah (hereinafter referred to as Rahma) from Net.TV, and Yaumi Fitri (hereinafter called Yaumi) from tvOne, is relatively diverse.

Tresia only used the hijab around 2018, three years after starting her profession as a news anchor. To the researcher, Tresia said that the desire to wear the hijab had existed for a long time, but it was the encouragement of her parents that ultimately strengthened her to finally decide to wear the hijab.

"Actually, I have wanted to wear the hijab for a long time, but there are concerns that I will not be accepted in the work environment. But my late mother kept on making sure that sustenance would not be lost because of the hijab. Initially, there was a rejection from my superiors, but I made sure that it would not limit our activities and performance on the screen. Finally, in 2018 I started using the hijab" (Wulandari, 2021).

Ayu told the researcher how she finally decided to wear the hijab in mid-2015. According to him, in 2015 he had to travel for Umrah (a form of sunnah worship in Islam) for 22 days. After returning from Umrah, Ayu felt that there was no longer any reason for her not to wear the hijab. In that same year, in Indonesia, the phenomenon of *hijrah* (migration spiritual) was emerging among celebrities or artists. *Hijrah* in the sense of changing lifestyles to be more serious in practicing Islamic teachings that have not previously been practiced, such as using the hijab for women (Qomaruzzaman & Busro, 2021; Rahman et al., 2021).

"I started using the hijab around April 2015 when I wanted to go for Umrah. Before leaving, my work at that time, such as broadcasting on the radio and a program on the RTV TV station, had been completed. So, there really is no reason for me not to wear the hijab anymore. Moreover, in 2015 it was busy among celebrities the phenomenon of *hijrah* (migration). Some friends are celebrities and presenters who also started wearing the hijab, so when I came home from the Umrah and decided to wear the hijab, I didn't feel alone" (Nitria, 2021).

Ayu's colleague at TVRI Intan had another different experience related to the process of using this hijab. Intan, who was born and raised in Aceh, one of the provinces in Indonesia, said that she was familiar with hijab since childhood. Aceh is indeed known as the Special Region, which means that the Indonesian government is given special authority to implement special rules, one of which is the mandatory rule of wearing the hijab for adult women when leaving the house. Intan said that the main reason for using the hijab was as part of her identity as a woman from Aceh, not as a manifestation of faith.

"I've been wearing the hijab since I was little. I was born and grew up in Aceh. Even though my family, my father, did not come from a religious family at all, it was normal, but in Aceh, the environment did have to wear the hijab. So, since when I started my career as a news anchor in Aceh and when I joined National TVRI, I have used the hijab. I don't wear the hijab as a form of faith or distribute the Muslim community, it's not my main goal why I use the hijab but rather it's part of my identity as a presenter and Acehnese woman. And because the hijab is commonly used by women (Islam)" (Helmi, 2021).

Rahma and Yaumi also have their own experiences related to the process of how she wears the hijab and what motives are behind it. To the researcher, Rahma stated that basically, she did not have a special spiritual experience related to how she finally decided to wear the hijab. Rahma said that her decision to wear a hijab was because it started from the awareness that wearing the hijab is part of Islamic teachings that must be practiced by a Muslim woman.

"I don't have any particular spiritual experience about starting wearing the hijab. As a Muslim woman, one of the steps to getting better is using the hijab. The reason why I use the hijab is that it's an urge to want to be more, even though at first I tried using the hijab first, then after using the hijab I felt more comfortable, I care more about myself, rich in self-respect, it's a kind of self-respect. (Hayuningdyah, 2021).

Yaumi has a slightly different experience with Rahma. If Rahma has no special spiritual experience, then Yaumi has. According to Yaumi, her desire to wear a hijab began when she was often assigned to cover Islamic activities, one of which was in a special program for the pilgrimage called "Kabar Haji." While covering the pilgrimage in 2013, he saw firsthand how the pilgrimage procession from beginning to end. Since then, he has often felt a spiritual experience that even he is difficult to express in words.

"While covering the pilgrimage, I witnessed how the procession of the pilgrimage starts from tawaf, sa'i, and peaks at the time of wukuf in Arafah. After seeing that I wondered if I should wear the hijab? And finally, after that, I started trying to use the hijab for about three months and it was only limited to using a cloth that covered my hair" (Fitri, 2021)

The experience of news anchors deciding to wear the hijab explicitly shows the diversity of because motives. Using the typification concept from Schutz, diversity because motive at least consists of the personal immediate environment, group environment (friendship), residential environment, personal awareness, and special spiritualism.



Figure 3: Because Motive News Diagram Diagram Hijab Anchor

Source: Author Adaptation, 2021

The next motive revealed from this article is the motive behind these hijab-wearing news anchors continuing to exist in their profession. Schutz's in-order-to-motive concept is used as a framework. In-order-to-motive simply means the motive regarding what goals to be achieved, which in this context the goal to be achieved is their existence as hijab news anchors on Indonesian television. To the researchers, the five hijab-wearing news anchors revealed their reasons for continuing to carry out their profession in conveying information to the public through relatively the same television screens. The five revealed that it was their interest and love for the world of journalism that made them continue their profession as news anchors but still did not take off their hijab attributes. As revealed by Tresia about her reason for continuing to exist as a news anchor.

"Being a Muslim and a better person is the biggest motivation for me to start wearing the hijab. While the television industry is a profession that I love.

Therefore, I must be able to continue to exist as a news anchor by becoming a better person and Muslim woman than before" (Tresia, 2021).

Similar to Tresia's story, Ayu, who since she was in high school, has become a broadcaster on the radio where she was born in Palembang, South Sumatra, revealing her reasons for continuing her profession as a news anchor. According to him, he is still carrying out his profession as a news anchor because there are still opportunities, but also because his passion is in the field of conveying this information.

"After I wore the hijab, at first I didn't even know if a newsreader could wear a hijab. Then because I have a kind of group (WhatsApp) that contains presenters in Jakarta, I got information that TVRI is looking for a hijabi news anchor. Yes, because there is an opportunity and also because I have a passion in that field, I just live it" (Nitria, 2021).

Intan, a news anchor from Aceh, has a slightly different opinion from Ayu. Initially, he aspired to become an accountant, according to the study program he took in college. However, since high school, he said, he had participated in a language ambassador competition and managed to become a champion at the national level. After winning the competition, he was invited to be a speaker on campuses and was often interviewed by the mass media. Starting from there, he began to think about trying the field of journalism. Therefore, when in 2018 TVRI Station opened a vacancy to become a news anchor for students who were still studying, Intan tried to register and was finally accepted. So since 2018, he has been a news anchor on TVRI Aceh until 2019 when he graduated from college. Had stopped for a few months, at the end of 2019 he then entered the National TVRI until now (2021).

"Initially, the motivation to work in the news anchor world was not very strong. But when I've worked in this industry, yes I feel this is the way here. There is also nothing specifically encouraging me to become a news anchor, even if my parents, especially my father, know that I have had talent in speaking activities (language skills) since I was young and think that in the future their children will work in fields close to their own. speaking" (Helmi, 2021).

Intan's story is more or less the same as that experienced by Rahma, the news anchor from Net. TV. According to his confession, his interest in journalism started by accident in 2008 when he graduated from Padjadjaran University, he tried to apply to work at the Trans 7 television station. Since 2008 he began to get acquainted with the world of journalism. For four years he worked at Trans 7 as a reporter, in 2012 he then moved to the Net. TV. station, which at that time was pioneering and broadcasting for the first time in 2013. Since 2013 he began to be involved in various activities and positions until he finally be a news anchor.

"The motivation for using the hijab personally is of course wanting to become a more devout Muslimah. While the motivation to continue to exist as a news anchor is because I feel that being a hijabi news anchor is always in the spotlight. After all, maybe there aren't many but also hopefully (my presence) will also be a motivation for women out there that hijab is not a barrier for them to carry out activities. -the activities they want" (Hayuningdyah, 2021).

Meanwhile, tvOne news anchor Yaumi admitted that since she was a teenager she had been interested in the world of news anchors and even dreamed of one day becoming a news anchor. Since he was a teenager, he often watched news programs that existed at that time and liked the news anchors when they appeared on the TV screen. When he was a student, Yaumi had worked as a radio announcer for several years in the city of Bandung. This activity is like a place to hone his skills in conveying information through the medium of sound. Not long after graduating from college, he was immediately accepted at tvOne station as a reporter and served at the state palace in the era of the 6th President of the Republic of Indonesia Susilo Bambang Yudoyono. Since 2011, Yaumi has been asked to become a news anchor until now.

“There is a policy where I work now that the number of news anchors with hijab should not be greater than the number of news anchors who do not wear hijab, so it is not easy to stay afloat. However, if there is a desire and opportunity, it is certain that even if you wear a hijab, you can still have a profession as a news anchor. I hope other TVs in Indonesia can be more open to receiving news anchors who wear hijabs” (Fitria, 2021).

It is undeniable that one of the centers of a news program is the presence of a news anchor. Sometimes a news program cannot be separated from its news anchor figure. One aspect that attracts a news program is the presence of a news anchor. The appearance of a news anchor is not only seen in terms of his physical appearance, but also from his ability to convey and articulate information to the public. In addition, a news anchor must also have the ability to explore, analyze, and convey criticism when conducting interviews with sources. So it's not easy for someone to become a news anchor on a TV station (Ulung & Larasati, 2011).

Therefore, to become and still exist as a news anchor – let alone a hijab – is not easy. They need strong motivation so that they continue to exist in their profession. Such is what can be captured from the motivation of news anchors wearing hijab to continuing to exist in their profession on Indonesian TV stations. Their long-standing strong interest in the world of journalism, especially in the world of news anchors on TV, and their awareness as an entity that can be called unique and rare, is the biggest motivation for them to exist as news anchors until now.



Figure 4: In-Order-To-Motive News Anchor Diagram with Hijab

Source: Author Adaptation, 2021

The interest of hijab-wearing news anchors in the world of journalism is strong and has been formed for a long time. However, the researcher's findings show that of the five hijab-wearing news anchors, there is only one hijab-wearing news anchor whose educational background comes from the communication science study program. Even then, only further education is taken from the previous program that has been taken outside the field of communication science. The other four hijab-wearing news anchors did not come from the communication science study program.

Tresia (INews) graduated with a bachelor's degree in Communication Science and even then continued to the Master of Communication Science level. Ayu (TVRI) graduated from the Civil Engineering Study Program. Then Intan (TVRI) is a graduate of the International Accounting Study Program. Meanwhile, Rahma (Net.TV) is from the French Literature Study Program. Meanwhile, Yaumi (tvOne) is a graduate of the Japanese Language Study Program.

Table 3: Educational Background News Anchor Wearing Hijab

No	Name	TV	Education
1	Tresia Wulandari	INews	Communication Studies
2	Ayu Nitria	TVRI	Civil Engineering
3	Intan Destia Helmi	TVRI	International Accounting
4	Rahma Hayuningdyah	Net.TV	French Literature
5	Yaumi Fitria	TvOne	Japanese language
Source: Auhtor, 2021			

Author using a phenomenological approach or tradition conceptually requires researchers with key informants to have proximity. That familiarity will arise mainly due to interactions at face-to-face meetings. This direct meeting will also enrich the information or data obtained through direct observation of key informant activities. However, this series of activities has not been carried out by researchers due to limited conditions due to the Covid-19 pandemic. Whereas direct meetings with key informants will help researchers to describe in more detail the things that researchers can observe at the meeting, such as whom they are with when being interviewed. How they communicate with others when they are broadcasting, and when they are not broadcasting in the studio. This kind of condition, according to the researcher, slightly reduces the content of this phenomenological research.

Conclusion

Starting to work at a TV station – for Muslim women – as a reporter and then eventually becoming a news anchor is not an easy thing. A news anchor must

meet the standards set by the TV station where he works, including what kind of clothing they should display. When a news anchor has a desire and decides to wear a hijab and continue to exist in his profession, they certainly have a strong motive that drives them. This is reinforced by the fact that the presence of hijab-wearing news anchors on Indonesian TV stations is still relatively new, and there is a historical influence that the use of the hijab has been banned in Indonesia because it is considered an affiliated part of certain political movements. The motive because (because the motive) for news anchors is to wear a hijab, if summarized, is a manifestation of the desire to become a *sholehah* (good) Islamic woman. Meanwhile, the motive for (in-order-to-motive) news anchors for news anchors wearing hijab is a strong interest in journalism and awareness as a rare entity.

The study is expected to be a reference for Indonesian television managers to provide wider opportunities and opportunities for Muslim news readers who want to use the hijab when broadcasting. It was found that several television managers in Indonesia still did not allow news anchors to appear wearing hijab while broadcasting.

Limitation and study forward

The limitation of this research is that it has not comprehensively explored and analyzed data findings in the field with theories or scientific concepts in other relevant fields. Subsequent studies can complement this study of news anchors with other dimensions or aspects to further explore the existence of hijab-wearing news anchors with a phenomenological approach. These other aspects include how to reveal the self-concept of the hijab-wearing news anchor, the communication experience of the hijab-wearing news anchor, and how they interpret their existence as hijab-wearing news in the television world in Indonesia.

Acknowledgements

The study would like to thank those who have supported this research. First, the researcher would like to say to the LPDP (Institute for Education Fund Management) under the Ministry of Finance of the Republic of Indonesia, which has provided scholarships to researchers to continue their doctoral education at the Departemen of Communication, Universitas Padjadjaran, as well as funding this research. Second, the researchers would like to thank the Rector and Dean of the Faculty of Communication Universitas Padjadjaran who have provided the opportunity for researchers to study in the Unpad Doctoral Program. Third, the researcher would also like to thank the Chancellor and Dean of the Faculty of Social and Political Sciences, Universitas Sangga Buana who have fully supported and granted permission to the researcher to continue his doctoral studies. Fourth, to the news anchors who wear hijabs who are ready to become key informants. Also, the researcher would like to thank his family and friends who have always supported the research activities so far. Hopefully, this small contribution of knowledge can provide benefits for readers.

References

- Alfred Schutz. (1967). *The Phenomenology of the Social World*. Northwestern University Press.
- Alwi Alatas. (2021). *Karena Jilbab*. Idea Publishing.
- Aulya, S. (2016). Konstruksi Makna Profesi Jurnalis Bagi Jurnalis Perempuan Di Kota Pekanbaru. *Jom Fisip*, 3, 1–11.
- Ayu, A., & Suryawati, I. (2018). Presentasi Diri News Anchor Pria CNN Indonesia. *Jurnal Ilmiah LISKI (Lingkar Studi Komunikasi)*, 4(2). <https://doi.org/10.25124/liski.v4i2.1506>
- Budhi, R., & Suhara. (2015). Jurnalis Perempuan Dalam Media Massa. *Jurnal Signal*, 3. <https://doi.org/10.33603/signal.v3i2.644>
- Creswell, J. W. (2018). *Qualitative Inquiry & Research Design: Choosing Among Five Approaches*. Pustaka Pelajar.
- El-Bassiouny, N. (2018). The Hijabi self: authenticity and transformation in the Hijab fashion phenomenon. *Journal of Islamic Marketing*, 9(2). <https://doi.org/10.1108/JIMA-12-2016-0102>
- Engstrom, E., & Ferri, A. J. (1998). From barriers to challenges: Career perceptions of women TV news anchors. *Journalism and Mass Communication Quarterly*, 75(4). <https://doi.org/10.1177/107769909807500412>
- Finneman, T., Thomas, R. J., & Jenkins, J. (2019). "I Always Watched Eyewitness News Just to See Your Beautiful Smile": Ethical Implications of U.S. Women TV Anchors' Personal Branding on Social Media. *Journal of Media Ethics: Exploring Questions of Media Morality*, 34(3), 146–159. <https://doi.org/10.1080/23736992.2019.1638260>
- Grine, F., & Saeed, M. (2017). Is Hijab a fashion statement? A study of Malaysian Muslim women. *Journal of Islamic Marketing*, 8(3). <https://doi.org/10.1108/JIMA-04-2015-0029>
- Kuswarno, E. (2007). Manajemen Komunikasi Pengemis. In D. Mulyana & Solatun (Eds.), *Metode Penelitian Komunikasi*. Remaja Rosdakarya.
- Kuswarno, E. (2009). *Fenomenologi*. Widya Padjadjaran.
- Littlejohn, W. S., & Foss, A. K. (2009). *Encyclopedia Theory Communication*. SAGE Publications.
- Martínez, P. Z., & Gonzalo, S. B. (2020). An analysis of the news anchors during the Franco Regime (1956-1975). *Estudios Sobre El Mensaje Periodístico*, 26(1). <https://doi.org/10.5209/esmp.67319>
- Miles, Huberman, & Saldana. (2014). Chapter 4 Fundamentals of Qualitative Data Analysis. In *Qualitative Data Analysis: A methods sourcebook*.
- Ombrill. (2015). Yaumi Fitri (News Anchor tvOne): "Jurnalis Berhijab Tak Ganggu Kecantikan." www.kompasiana.com.
- Ombrill. (2018). Eva Julianti (News Anchor CNN): Saya Kaget Banget Diizinkan Pakai Hijab... www.kompasiana.com.

- Qomaruzzaman, B., & Busro, B. (2021). Doing Hijrah Through Music: A Religious Phenomenon Among Indonesian Musician Community. *Studia Islamika*, 28(2). <https://doi.org/10.36712/sdi.v28i2.13277>
- Rahman, T., Nurnisya, F. Y., Nurjanah, A., & Hifziati, L. (2021). Hijrah and the articulation of islamic identity of indonesian millenials on instagram. *Jurnal Komunikasi: Malaysian Journal of Communication*, 37(2). <https://doi.org/10.17576/JKMJC-2021-3702-10>
- Sobur, A., & Mulyana, D. (2020). *Filsafat Komunikasi (Revisi)*. Remaja Rosdakarya.
- Stellarosa, Y., & Silaban, M. W. (2019). Perempuan, media dan profesi jurnalis. *Jurnal Kajian Komunikasi*. <https://doi.org/10.24198/jkk.v7i1.18844>
- Tandoc, E. C., Takahashi, B., & Thomas, R. J. (2018). Bias vs. Bias: How Fox News anchors discussed Pope Francis' stance on climate change. *Journalism Practice*, 12(7). <https://doi.org/10.1080/17512786.2017.1343095>
- Ulung, G., & Larasati, R. (2011). *How To Be A News Anchor*.
- Widiarini, A. D., Karlinah, S., & Herawati, M. (2019). Pemaknaan Perempuan Jurnalis Televisi Di Kota Bandung Terhadap Profesi Jurnalis. *Jurnal Kajian Jurnalisme*. <https://doi.org/10.24198/kj.v2i1.21075>