

## DAFTAR PUSTAKA

### Buku dan Jurnal

- Alatas, A. (2001). *Revolusi Jilbab: Kasus Pelarangan Jilbab di SMA Negeri Se-Jabotabek, 1982-1991*. Jakarta: Al-I'tisham Cahaya Ummat.
- Alatas, S., & Sutanto, V. (2019). Cyberfeminisme dan Pemberdayaan Perempuan. *Jurnal Komunikasi Pembangunan*. 17(2), 165-176.  
<https://doi.org/10.46937/17201926846>.
- Al-Audah, H. (2000). *Al-Mar'ah al-'Arabiyah Fi al-Din Wa al-Mujtama*. Beirut: Al-Ahaly.
- Al-Ghazali, S. M. (2015). *Dari Hukum Memakai Cadar Hingga Hak Istri yang Ditalak Tiga*. Jakarta: Mizan.
- Alwedini, D. J. (2017). Bargaining With Patriarchy: Women's Subject Choices and Patriarchal Marriage Norms. *International Journal of Gender & Women's Studies*, 5(2), 11–21. <https://doi.org/10.15640/ijgws.v5n2a2>.
- Azra, A. (1994). *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad 17 dan 18: Melacak Akar-Akar Pembaharuan Pemikiran Islam di Indonesia*. Bandung: Mizan.
- Barker, C. (2004). *Cultural Studies. Teori & Praktik*. Yogyakarta: Kreasi Wacana
- Bauman, Z. (2004). *Identity* (2 ed.). Cambridge: Polity Press.
- Berger, P., & Luckman, T. (1991). *Tafsir Sosial atas Kenyataan: Risalah tentang Sosiologi Pengetahuan*. Jakarta: LP3ES.
- Bhasin, K. (1993). *What Is Patriarchy?* New Delhi: Kali for Women.

- Bubalo, A., Fealy, G., & Mason, W. (2012). *Zealous Democrats: Islamism and Democracy in Egypt, Indonesia and Turkey*. (S. Rijal, Penerj.) Jakarta: Komunitas Bambu.
- Daud, F. (2013). Jilbab, Hijab dan Aurat Perempuan (Antara Tafsir Klasik, Tafsir Kontemporer dan Pandangan Muslim Feminis). *Al Hikmah: Jurnal Studi Keislaman*, 3(1), 1. <https://doi.org/10.36835/hjsk.v3i1.363>.
- Davis, S. E. (2018). Objectification, Sexualization, and Misrepresentation: Social Media and the College Experience. *Social Media + Society*. <https://doi.org/10.1177/2056305118786727>.
- Emery, L., Muise, A., Alpert, E., & Le, B. (2014). Do We Look Happy? Perceptions Of Romantic Relationship Quality On Facebook. *Journal of The International Association for Relationship Research*, 22(1), 1-7. <https://doi.org/10.1111/pere.12059>.
- Fealy, G. (2008). *Expressing Islam: Religious Life And Politics In Indonesia*. Singapore: Institute of Southeast Asian Studies (ISEAS).
- Foucault, M. (1986). *The Care of the Self: Volume 3 of the History of Sexuality*. New York: Pantheon Books.
- Fredrickson, B., & Roberts, T.-A. (1997). Objectification Theory: Toward Understanding Women's Lived Experiences and Mental Health Risks. *Psychology of Women Quarterly*, 21(2), 173-206. <https://doi.org/10.1111/j.1471-6402.1997.tb00108.x>.
- Gamble, S. (2010). *Pengantar Memahami Feminisme dan*. Yogyakarta: Jalasutra.

- Georgakopoulou, A. (2016). From Narrating The Self To Posting Self(ies): A Small Stories Approach To Selfies. *Open Linguistics*, 2(1), 300–316.  
<https://doi.org/10.1515/opli-2016-0014>.
- Goleman, Boyatzis, Richard. (2019). Body/Embodiment Symbolic Interaction. *In Journal of Chemical Information and Modeling*, 53 (9).  
<https://doi.org/10.1017/CBO9781107415324.00>.
- Hall, S. (1997). *Representation: Cultural Representations and Signifying Practices*. London: SAGE Publications Ltd.
- Hayes, D. (2010). *Framing The Veil : From The Familiar To The Feared*. Adelaide: University of South Australia.
- Horii, M. (2017). Contextualizing “Religion” of Young Karl Marx: A Preliminary Analysis. *Critical Research on Religion*, 5(2).  
<https://doi.org/10.1177/2050303217690897>.
- Hurgronje, C. (1996). *Pan Islamisme dari Mekkah*. (S. Soedarso, Penerj.) Jakarta: INIS.
- Izharuddin, A. (2015). The Muslim Woman In Indonesian Cinema And The Face Veil As ‘Other’. *Indonesia and the Malay World*, 43(127), 1-16.  
<https://doi.org/10.1080/13639811.2015.1033162>.
- Jenkins, R. (2004). *Membaca Pemikiran Pierre Bourdieu*. Yogyakarta: Kreasi Wacana.
- Kasmana, K. (2010). Jamaah Tabligh Dan Homologi. *Visualita Jurnal Online Desain Komunikasi Visual*, 2(2). <https://doi.org/10.33375/vslt.v2i2.1115>.

- Katz, J., & Crocker, E. (2015). Selfies And Photo Messaging As Visual Conversation: Reports From The United States, United Kingdom, And China. *International Journal of Communication*, 9(1). Retrieved from <https://ijoc.org/index.php/ijoc/article/view/3180/1405>.
- Kress, G., & Van Leeuwen, T. (2006). *Reading Images: The Grammar of Visual Design*. New York: Routledge.
- Lievrouw, L. (2011). *Alternative and Activist New Media*. Cambridge: Polity Press.
- Mafa, A. M., & Sa'adah, L. (2011). *Memahami Aurat dan Perempuan*. Surabaya: Lumbung Insani.
- Mandviwalla, M., & Watson, R. (2014). Generating Capital from Social Media. *MIS Quarterly Executive*, 13(2), 5. Retrieved from <https://aisel.aisnet.org/misqe/vol13/iss2/5>.
- Manokha, I. (2018). Surveillance, Panopticism, and Self-Discipline in the Digital Age. *Surveillance & Society*, 16(2), 219-237 <https://doi.org/10.24908/ss.v16i2.8346>.
- McLaren, M. A. (2002). *Feminism, Foucault, and embodied subjectivity*. Albany, NY: State University of New York Press.
- Muhtadi, B. (2012). *Dilema PKS; Suara dan Syariah*. Jakarta: Gramedia.
- Murwani, E. (2010). Konstruksi Bentuk Tubuh Perempuan dalam Iklan Televisi. *Ultimacomm: Jurnal Ilmu Komunikasi*, 2(1), 10-19. Retrieved from <https://ejournals.umh.ac.id/index.php/FIKOM/article/view/401>.

- Nurani, S. (2017). Kapitalisasi Tubuh Perempuan (Sebuah Perspektif Ekofeminisme Islam). *Muwazah Jurnal Kajian Gender*, 9(1), 66-80.  
<https://doi.org/10.28918/muwazah.v9i1.1120>.
- Panek, E. T., Nardis, Y., & Konrath, S. (2013). Mirror Or Megaphone?: How Relationships Between Narcissism And Social Networking Site Use Differ On Facebook And Twitter. *Computers in Human Behavior*, 29(5), 2004-2012. <https://doi.org/10.1016/j.chb.2013.04.012>.
- Pertiwi, B. P. (2019). *Kontroversi Pemakaian Cadar: Studi Tafsir Surah Al Ahzab Ayat 59 Menurut Riffat Hassan Dan Maryam Jameelah*. Undergraduate Thesis. Surabaya: UIN Sunan Ampel Surabaya.
- Pojani, E., Van Acker, V., & Pojani, D. (2018). Cars As A Status Symbol: Youth Attitudes Toward Sustainable Transport In A Post-Socialist City. *Transportation Research Part F: Traffic Psychology and Behaviour*, 58(6), 210–227. <https://doi.org/10.1016/j.trf.2018.06.003>.
- Pounders, K., Kowalczyk, C., & Stowers, K. (2018). Insight Into The Motivation Of Selfie Postings: Impression Management And Self-Esteem. *European Journal of Marketing*, 50(9/10), 1879-1892. <https://doi.org/10.1108/EJM-07-2015-0502>.
- Rettberg, J. W. (2016). *Seeing Ourselves Through Technology: How We Use Selfies, Blogs and Wearable Devices to See and Shape Ourselves*. London: Palgrave Macmillan.

- Sabiniewicz, A., Borkowska, B., Serafińska, K., & Sorokowski, P. (2017). Is Love Related To Selfies? Romantic Selfie Posting Behavior And Love Levels Among Women And Men. *Personality and Individual Differences*, 111. <https://doi.org/10.1016/j.paid.2017.02.038>.
- Sakina, A. I., & A., D. H. S. (2017). Menyoroti Budaya Patriarki Di Indonesia. *Share : Social Work Journal*, 7(1), 71. <https://doi.org/10.24198/share.v7i1.13820>.
- Santoso, E. (2002). *Islam dan Konstruksi Seksualitas*. Yogyakarta: Pustaka Pelajar.
- Shihab, M. Q. (2014). *Jilbab Pakaian Wanita Muslimah*. Jakarta: Lentera Hati.
- Siddique, K. (2002). *Menggugat "Tuhan yang Maskulin"*. Jakarta: Paramadina.
- Simpson, Z. (2012). *Life as art: aesthetics and the creation of self*. Lanham, MD: Lexington Books.
- Sundari, A. (2017). Rezim Seksualitas dan Agama: Sketsa Politik Tubuh Perempuan dalam Islam. *Al-Maiyyah : Media Transformasi Gender Dalam Paradigma Sosial Keagamaan*, 10(2), 278-290. <https://doi.org/10.35905/almaiyyah.v10i2.507>.
- Syamsuddin, M., & Fatkan, M. (2010). Dinamika Islam Pada Masa Orde Baru. *Jurnal Dakwah*, 11(2), 139-156. <https://doi.org/10.14421/jd.2010.112>
- Tantowi, A. (2010). The Quest of Indonesian Muslim Identity. *Journal of Indonesian Islam*, 4(1), 62. <https://doi.org/10.15642/JIIS.2010.4.1.62-90>.
- Thornham, S. (2003). 'A Good Body': The Case Of/For Feminist Media Studies. *European Journal of Cultural Studies*, 6(1), 75-94. <https://doi.org/10.1177/1367549403006001471>.

- Tsaliki, L. (1999). *Women and New Technologies*. Cambridge: Icon Books Ltd.
- Wallis, W. (2014). Durkheim's View of Religion. *Journal of Religious Psychology, including its Anthropological and Sociological Aspects*, 7(2), 252-267. Retrieved from <http://archive.org/stream/journalofreligio07worcuoft#page/252/mode/1up>.
- Waskul, D., & Vannini, P. (2006). *Body/Embodiment : Symbolic Interaction And The Sociology Of The Body*. Hampshire: Ashgate Publishing Limited.
- Westley, H. (2016). Reading The Self In Selfies. *Comparative Critical Studies*, 13(3), 371–390. <https://doi.org/10.3366/ccs.2016.0211>.
- White, A. (2003). *Womens ' Usage of Specific Linguistic Functions in the Context of Casual Conversation : Analysis and Discussion*. Birmingham: University of Birmingham.
- Wickel, T. M. (2015). Narcissism and Social Networking Sites : The Act of Taking Selfies. *Elon Journal of Undergraduate Research in Communications*, 6(1). Retrieved from <http://www.inquiriesjournal.com/a?id=1138>.
- Zylinska, J. (2012). *Between Page And Screen : Remaking Literature Through Cinema And Cyberspace*. New York: Fordham University Press.

### **Sumber Internet**

- Anantasari. (2019, 8 Agustus). “10 Film Indonesia dengan Jumlah Penonton Terbanyak 2007-2019”. Retrieved March 26, 2020, from <https://tirto.id/10-film-indonesia-dengan-jumlah-penonton-terbanyak-2007-2019-efTj>.

Globalreligiousfuture. (2020). “*Religious Demography: Affiliation (Indonesia)*”.

Retrieved March 26, 2020, from

[http://www.globalreligiousfutures.org/countries/indonesia#/?affiliations\\_religion\\_id=0&affiliations\\_year=2020&region\\_name=All%20Countries&restrictions\\_year=2016](http://www.globalreligiousfutures.org/countries/indonesia#/?affiliations_religion_id=0&affiliations_year=2020&region_name=All%20Countries&restrictions_year=2016).

Go Muslim. (2017). “*Komunitas Niqab Squad, Wadah Kreativitas untuk Menjadi Muslimah yang Produktif*”. Retrieved March 26, 2020, from

<https://www.gomuslim.co.id/read/komunitas/2017/05/28/4212/komunitas-niqab-squad-wadah-kreativitas-untuk-menjadi-muslimah-yang-produktif.html>.

Fachri. (2018, March 10). “*Ustaz Somad: Perempuan Bercadar Menjaga Mata Kita Semua*”. Retrieved March 26, 2020, from

<https://www.republika.co.id/berita/dunia-islam/islam-nusantara/18/03/10/p5cspv335-ustaz-somad-perempuan-bercadar-menjaga-mata-kita-semua>.

Hutasoit, L. (2019, 9 September). “*Mengenal Niqab Squad, Komunitas Niqab Indonesia Beranggota 44,3 Ribu*”. Retrieved March 26, 2020, from

<https://www.idntimes.com/news/indonesia/lia-hutasoit-1/mengenal-niqab-squad-komunitas-niqab-indonesia-beranggota-443-ribu>.

Komarudin. (2017, September 28). “*5 Pengakuan Pipik Dian Irawati Soal Pakai*

*Cadar*”. Retrieved March 26, 2020, from <https://www.fimela.com/news-entertainment/read/3110391/5-pengakuan-pipik-dian-irawati-soal-pakai-cadar>.

- Kinapti. (2019, April 29). “*Perjalanan Karier Peggy Melati Sukma, Kini Ganti Nama dan Bercadar*”. Retrieved March 26, 2020, from <https://hot.liputan6.com/read/3952627/perjalanan-karier-peggy-melati-sukma-kini-ganti-nama-dan-bercadar>
- Kresna, M. (2019, 23 Februari). “*Gerakan Nikah Muda: Sia-sia Sekaligus Berbahaya*”. Retrieved Mei 17, 2020, from <https://tirto.id/gerakan-nikah-muda-sia-sia-sekaligus-berbahaya-dhyS>.
- Laili, A. (2018, 8 November). “*Jadi Pegawai Atau Pengusaha, Dilema Dalam Quarter Life Crisis*”. Retrieved 26 Maret 2020, from <https://mojok.co/auk/ulasan/pojokan/jadi-pegawai-atau-pengusaha-dilema-dalam-quarter-life-crisis/>.
- Meyriana, A. (2018, Januari 23). *Menyingkap Hidup di Balik Cadar*. Retrieved Mei 17, 2020, from <https://www.liputan6.com/news/read/3235074/menyingkap-hidup-di-balik-cadar>.
- Nurvitasari, A. (2018, April 17). “*Jilbab, Hijab, Cadar, dan Niqab: Memahami Kesejarahan Penutup Tubuh Perempuan*”. Retrieved March 26, 2020, from <https://magdalene.co/story/jilbab-hijab-cadar-dan-niqab-memahami-kesejarahan-penutup-tubuh-perempuan>.
- Putranto, A. (2018, August 21). “*Drama 'Hijaber' di Era Soeharto*”. Retrieved March 26, 2020, from <https://www.cnnindonesia.com/nasional/20180814114015-20-322101/drama-hijaber-di-era-soeharto>.

- Putsanra. (2018, May 15). “*Menag Imbau Publik Tak Nilai Negatif Wanita Berniqab Usai Teror Bom*”. Retrieved March 26, 2020, from <https://tirto.id/menag-imbau-publik-tak-nilai-negatif-wanita-berniqab-usai-teror-bom-cKuv..>
- Ramadhan, B. (2018, March 15). “UIN Kalijaga: Jika tak Mau Lepas Niqab Silakan Pindah Kampus”. Retrieved March 26, 2020, from <https://www.republika.co.id/berita/nasional/umum/18/03/06/p54mza330-uin-kalijaga-jika-tak-mau-lepas-niqab-silakan-pindah-kampus.>
- Sanghani, R. (2014, 11 April). “*Why we really take selfies: the 'terrifying' reasons explained*”. Retrieved Mei 17, 2020, from <https://www.telegraph.co.uk/women/10760753/Why-we-really-take-selfies-the-terrifying-reasons-explained.html>.
- Santoso, B. (2018, 25 Desember). “*Penjelasan MUI Soal Ucapan Selamat Natal*”. Retrieved March 19, 2020, from <https://www.suara.com/news/2018/12/25/075453/penjelasan-mui-soal-ucapan-selamat-natal..>
- Siauw, F. (2015, 31 Januari). “*Tentang Selfie*”. Retrieved March 26, 2020, from <https://felixsiauw.com/home/tentang-selfie/>