CHAPTER I
INTRODUCTION

A. Background

Modernization derives from Globalization due to the prosperity of the industrial revolution in the 18-19th century, which has changed and developed human new technology allows human to receive information rapidly and overcome the limits of Time-space resulting in connection and flow of information various societies or cultures.

Many economists agree that globalization influence the economic and social conditions of countries that have a high socio-economic system connected and rely on foreign countries, such as Thailand. In Thailand, Most products and services are responsive to the convenience and speed of daily use. Various high-tech products such as Nanotechnology and Material Technology create a product called "Culture Product". Including the expression of thoughts of teenagers in the more open society or self-expression and liking these things affect the lifestyle, such as dressing. They inherit culture from other countries and apply it to the environment in Thailand or various concepts. Overall, it makes clear that these things are something that teenagers in Thailand do without knowing it until becoming materialism.

In this current age, the modernity can be seen from the technology the reflection of thoughts referring to reasoning, perception, acceptance, or rejection even though it is about the feeling; it needs to be under the control of

scientific regulation and reason. Modernization has played a critical role in state power and every of a social affair like politic, economy, society and systemic education. It builds the new culture for the society which are right, liberty, equality and public participation regardless of gender, race, religion or social status etc. Therefore, what is in the minds of people nowadays, no matter Eastern or Western is modernization which is the mainstream thinking spreading across the world. Modernity then is what necessary for human.[1]

Under these circumstances, all religions naturally respond to modernity. Therefore, in the case of Islam, it doesn't escape the confrontation with modernity. Although Islam has laid a comprehensive framework for believers in various dimensions at the same time faces the challenge of the progress of modernity to every dimension of the human being. Also, modernity causes confrontations between different cultures, in which that cultures that more robust (often referred to Western cultures) than to assimilate or dominate in weak culture. It is clear from Thai Society that many dimensions have been blended and changed into the western style such as clothing, food, or even source of ideas.

Islam itself has a cultural strength as well as being challenged by modernity. In these examples, which indicate the loss of Islamic culture such as the clothing of Muslim women that have adopted western fashion in combination with traditional Muslim clothing's. Some Muslim women choose to wear leggings with a Hijab, or some choose not to depend on various reasons or social context like the society they live in, etc. Also, the way of thinking and living of

[1] Sokheng, N. (2014). Islamic Modernism and the Structure of Islamic Knowledge ,Young people and the modern world. Bangkok: Social Research Institute Chulalongkorn University.

Muslims have been challenged by the western culture which is currently considered modern, such as the role of the women becoming a leader in women's rights or social activist, writing articles for woman, fashion designer, especially for Islam clothing. Compared to the olden days, the woman does not have a role in society but more of a supporter. These changes can also be seen in Thai Muslim society.

These realities influence some of the Islamists to address it to both the needs of a modernizing society as well as guard against perceived moral decay. Gender roles are the chief constructions in question here. Some Muslim women are negotiating modernity and religion in order to adjust the forces of modernization and Globalization, as they do not want to be driven out of the competitive market. However, at the same time, they restore religious values and thereby protect morality and identity. Thus, they are selective about accepting avenues of Western modernity, as they, for example, use technology, press, media, education, English language, development organizations, market mechanisms and financial institutions.

Figure 1: Map of Thailand
[Source: (Ronnieanderson)]

       The modern Muslim women in Thailand are from the middle class and petty-bourgeois showing the image of the change in the Muslim women according to Thai society from the starting point that was not wearing hijab/wearing but showing chest and neck to the complete veiling showing only face and palm.[2] Until now, they wear international skin-tight, active wears with other colourful Hijab but still veiling. The modernity in Muslim women is seen from the countries with most popularity are Muslim as there is constant change such as Turkey that has fashion magazine for the Muslim. The models in the magazine dress differently, such as Ala

[2] Madden., A. (n.d.). Young people and the modern world, Social dynamics in the arena: the restoration of women's Islam in Thai society.

magazine with the exact concept that women must wear Hijab and specific Muslim clothes. This magazine is called "The magazine for modern Muslim women dressing with conscious". Some countries in Southeast Asia such as Indonesia or Malaysia as well face the change of Muslim women in the similarity which is more modernity; Hijab doesn't cover every part of their bodies as in the past.[3]

This study does not have a purpose of judging whether it is right or wrong, but only wanting to study the changes in the opinion of Muslim women in various contexts of the Thai Society in order to understand the complexity and dynamism of the Muslim society in the modern today.

B. Research Question

Those explanations have referred to the basic question related to the background as described previously:

How globalization affect toward Thai's Muslim women on fashion?

C. The Theoretical Framework

To answer the above of research question, the authors use the theory as follows:

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[3] Hussain, N. A. (2010). Women's Studies International Forum. Religion and modernity: Gender and identity politics in Bangladesh, 325 - 333.

Globalization and Perception Theory

In a world where most people only remember that Muslim women's clothes are concealed in hijabs, or wearing black hoods from head to toe, and on earth, European courts allow employers to order Muslim women to take off their hijab while they work. It seems that the definition of Muslim fashion that people of different religions understand is so narrow. Muslim fashion is slightly different from the global fashion trends. While the global fashion trends can be anything from demure to bold, the trends that the Muslim couture involve are mostly subtle and modest. The market for Muslim couture is vast, as the world Muslim population becomes aware of the fashion that helps it stay chic even with traditional attire. The growth and expansion of the Muslim middle class and their penetration into Western society are making them more dress and fashion-conscious.

The impact of globalization toward fashion of Thai's Muslim women, it is consistent with Globalization and Perception Theory.

Globalization is the process by which the world is becoming increasingly interconnected as a result of massively increased trade and cultural exchange. Globalization has increased the production of goods and services. The biggest companies are no longer national firms but multinational corporations with subsidiaries in many countries. Globalization in the sense of connectivity in economic and cultural life across the world has been growing for centuries. Globalization involves the diffusion of ideas, practices and technologies. It is something more than internationalization and universalization. It isn't simply modernization or westernization. It is certainly isn't just the liberalization of

markets. Anthony Godden's has described globalization as 'the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa'. This involves a change in the way we understand geography and experience localness. As well as offering opportunity it brings with considerable risks linked, for example, to technological change and Globalization has resulted in:

Increased international trade a company operating in more than one country greater dependence on the global economy freer movement of capital, goods, and services recognition of companies such as McDonalds and Starbucks in LEDCs Although globalization is probably helping to create more wealth in developing countries - it is not helping to close the gap between the world's poorest countries and the world's richest.

Perception is defined as a process that combines and organizes our sensory data (sensing) to be developed in such a way that we can become aware of our surroundings, including being aware of ourselves. This theory is explained by Rahman Abdul Shaleh, who illustrates that perception occurs when individuals begin to combine and organize several components of the surrounding environment obtained through sensing and then develop in such a way as to create an awareness of the surrounding environment and personal self-awareness.[4]

International Relations academics who have undertaken perceptual theorists are Walter S.Jones and K.J Holsti. Jones explained analytically the formation of perceptions and the content of perceptions of major countries

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[4] Shaleh, A. R. (2009). Psikologi Suatu Pengantar Dalam Perspektif Islam. Jakarta.

in world politics, such as the Soviet Union, the United States, China, and third world countries which collided with each other, causing political turmoil.[5]

Jones distinguishes three components of perception: values, beliefs, and knowledge. These three components will shape the perception of a person, group, and country. According to Jones, value is a preference for certain statements of reality over other realities. One example of value is that health is better than sickness, giving is better than receiving, and being slim is more beautiful than fat. The value does not refer to what is already there, but what should be there. Value gives a relative price to the object and condition.

Some of the theory of awareness will be given special consideration for the new generation, especially the modern teenagers who were influenced by fashion from the developed technologies such as social media, etc., which began to gain perception of diversity. And easier access and apply the perception to the analysis of dress and applied to the fashion that we want in which perception is influenced by the environment around them or the environment we search for.

International relations in fashion currently, there is a Japanese clothing brand such as UNIQLO, are working with British designer Mrs. Hana Tajima to create a collection of Muslim clothing exclusively for Available worldwide. In Thailand, there is a Muslim fashion group that intends to

[5] Robert, J. (2017). Perception and Misperception. Retrieved from edisciplinas:
https://edisciplinas.usp.br/pluginfile.php/5622801/mod_resource/content/1/%5BCenter%20for%20International%20Affairs%2C%20Harvard%20University%5D%20Robert%20Jervis%2020Perception%20and%20Misperception%20in%20International%20Politics%20%282017%2C%20Prince

design Muslim clothing more contemporary.[6] Among the differences in concepts and situations in the world. While the world is evolving in technology, at a time when the world is changing, marketing with storefronts has been transformed into an online storefront trade and easier international trade, especially in fashion That all over the world are more accessible the gathering of Muslims who love or work on fashion. Whether it is a fashion designer clothing brand owner graphic designer, embroiderer, pattern maker and tailor. So everyone shares their aptitudes and expertise for the same goal[7]

That is, the development of the Muslim fashion industry in Thailand to grow and move even further. The fashion designer explained that the reason Muslims in Thailand are so popular with Thai people who are stitched, knitted, embroidered, because they are perceived or influenced by Muslim fashion in Malaysia and Indonesia. On the other hand, Muslim dress in Europe or America is different. Most of them don't have embroidery and focus on contemporary simplicity in a more western fashion style.

The purpose of the fashion is to analyze and develop to see the difference of culture. This is a result of the development of these perceptions and continues with their implementation. Of the previously analyzed objects, the implementation of these perceived results will be a fashion

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[6] Aday. (2018, December 09). , a Muslim fashion group that believes in diversity and freedom of expression. Retrieved from adaymagazine: https://adaymagazine.com/heart-craft-muslim-fashion/

[7] ZABEDE. (2019, Agust 21). Muslimah made a bathing suit for Muslimah. Retrieved from readthecloud: https://readthecloud.co/design-zabede/

indicator of modern teenagers' perceptions which is the new generation of the country

D. Hypothesis

Under the invasion of modernity with western patterns or modernization in Thai society through Medias such as online social media or news on television, it was causing Muslim women to change/adapt the perception to be following the current. Today was one of the changes no matter how they Muslim women dressed that followed more on the modernization both with and without a hijab or the dissemination of knowledge related to Islam through online media etc. reflecting the strike between the Muslim status maintenance in Muslim women and modernization on the present resulting in the change of thinking or adaptation of Muslim women in Thai society.

Hypothesis: globalization affect toward Thai's Muslim women perception to fashion, there are:

1. Thinking, they still keep shariah but also consider to modernization
2. Action, more colorful and styles fashion as symbol of Muslim women awakening.

E. Research Methodology

The researcher will apply the qualitative research methodology to gather the data. Qualitative research is a type of social science research that collects and works with non-numerical data and that seeks to interpret meaning from these data that help understand social life through the study of

targeted populations or places.[8] From the qualitative method, the researcher will be able to in-depth analysis and understand the topics more, the data that the researcher will use and gather are from Journal, Literature, Books, Reports, Article, etc. And others, the more specific data to make the researcher build an argument to fulfill the research.

F. Purpose of Research

- To understand the social reality of Muslim woman and modernization

- To understand the dynamics of Muslim society in Thailand.

- To be the database about Muslim studies.

G. Scope of Research

The researcher focused on the study on the change of Muslim women thinking with modernization in Thai society, Especially Muslim women studying in university education in Bangkok. It could be said that Bangkok was the center of economy, trading, and the assemble of modernity influenced by the current modernity.

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[8] Ashley, C. (2020, February 02). An Overview of Qualitative Research Methods. Retrieved janury 27, 2020, from thoughtco: https://www.thoughtco.com

H. System Writing

The writing system of this research consists of the framework of clear outline from five chapters, the following are the description of outline.

CHAPTER 1 : INTRODUCTION

Describes the background, research question relevant to the background, research question, theoretical framework, hypothesis, research methodology, purpose of research, scope of research and writing system.

CHAPTER 2 : DISCUSSION

A. Explains the Muslim awakening in the global context
B. Explains the beginning of a change in thinking for Muslim women and changes in thinking of Muslim women in Thai society
C. Explains Muslim awakening in Thai society and The Muslim existence of Muslim women in Thai society
D. Explains anti-Islam in Thai society and Clash between traditional beliefs and transnational Islamic revival

CHAPTER 3: CONCLUSION

The author closes the thesis by concluding the whole chapters explained   previously.