

## CHAPTER I

### INTRODUCTION

#### 1.1 Background of Study

The word *Hijab* is first originated from Arabic which means a barrier to cover (Nuroniyah, 2019). In Islam, there are two guidance and rulings about Hijab: the Qur'an and the Hadith. These two rulers call for Muslim women to cover their head over their chests (Bhuiyan, 2018). In Muslim belief system, hijab is a piece of cloth that symbolized modesty and devotion of Muslim women to conduct their life (Bhowon & Bundhoo, 2016).

At the time of the emergence of Islam, there was a well-established social custom for dignified, liberated women to appear in public "veiled" and that this mainly signified the dignity and honour of women (Hochel, 2013). In its first emergence, hijab is the one that differentiate women with their slave, thus hijab symbolises as a dignity and honour for women (Marinda, 2019). The use of hijab as a symbol of dignity and honour for women goes back to the time of the elite in the ancient Greco-Roman, pre-Islamic Iranian and Byzantine empires, which was before the time of Prophet Muhammad. In European countries, hijab used to symbolize a high-class social status due to many reasons. One of them was under influenced of Queen Victoria who introduced hijab as one of the clothes in wedding gown (Abu-Rabia, 2016). Indeed, wearing hijab appears to

exert influences on how others perceived the individuals (Unkelbach, Schneider, Gode & Senft, 2010).

Views on hijab varies depend on the perspective. Hijab is perceived as a symbol for Muslim women to follow Islamic religious injunction (Hochel, 2013). In the modern day of Islam, there are different opinions of interpretation of faith (Hunter, 2009), whether women could wear hijab and be fashionable at the same time. In the research that surveyed academics from Gulf University of Science and Technology (Botz-Bornsten, Thorsten, & Abdullah-Khan, 2014), 59% of the respondents respond that hijab should be worn in traditional way due to wearing fashionable clothes suggest the opposite purpose of wearing hijab, it attracts attention rather than to protect the women who wear hijab. On the other hand, within patriarchal society hijab is the symbol of women oppression that segregate the two genders (Nuroniya, 2019).

As a piece of cloth, Hijab empowers, oppresses or liberates women depend on the society and tradition of the women who wear it (Mahabir, 2004). In the twentieth century, as a minority wearing hijab was under severe pressure in the countries which Muslim is a minority, particularly as more and more Muslims emigrated and began to populate non-Muslim nations (Bhowon & Bundhoo, 2016). In western society hijab is perceived as negative because they consider hijab as an “outsider” in daily life (Allen, Isakjee & Young, 2013). The “West” (includes European countries and by extension to United States) perceive hijab as negative because in the Western point of view women who wear hijab seems to be under oppression, thus not having any voice and need to be rescued from

Islamic structures, or even because of the fear that hijab will erase the Western culture (Minganti, 2015; Maurin & Navarrete, 2019). Several European countries that adhere to the concept of secularism, including France, Belgium, Bulgaria, Austria or Denmark, have implemented regulations that banned the use of hijab in public sphere, particularly face-veil that cover the entire face.

The phenomena which occur in the countries that adhere to secularism is different with the phenomena on hijab which occur in Indonesia as the Muslim-majority country. Hijab in Indonesia is neither a rooted cultural tradition nor it is extensively practice in Indonesia (Candraningrum, 2013). For Indonesia, the social practice of wearing hijab is considered as normal (Bhowon & Bundhoo, 2016, p.3). The normativity of hijab in Indonesia linked to the concept of governmentality by Foucault (1978) due to its history in Indonesia where hijab used to be banned in several institutions. The concept of governmentality by Foucault (1978) is the normalisation of power over body that limit individual attitude and behaviour. The act of over powering the body through the concept of governmentality is the normalisation of power that has been internalized and habituated, hence perpetuate the normativity of the power over individuals (Mudhoffir, 2013).

Researches regarding normativity of hijab discourse in Indonesia have been conducted through literary and ethnography approaches. In 1970s, Smith-Heffner (2007) stated that less than 3 percent of the Muslim female student wore hijab in Gadjah Mada University. A certain mass religious phenomenon occurred in 1970s called 'santri-ization' which indicate the raise of public

Islamic religious practice that include Muslim women who wear hijab (Zarkasyi, 2008). The wake of hijab in the late 1970s within the Islamic resurgence in Indonesia not only is indicated by the social immobility and traditionalist, but also that it represents the impact of mass education, women into public employment and fundamental changes in public and political sphere (Blackburn, 2004; Hull & Jones, 1994; Robinson, 2000; Sen ,2002 in Smith-Heffner (2007)).

During Soeharto regime in the 1980s, the president perceived Muslims as a threat to the nation's stability instead of as a partner to build the nation. The upheaval of Muslim movements in Indonesia influenced by International events, such as Ramadan war in 1973 until the Iran revolution which made Khomeini ruled Iran in 1979. Khomeini being the number one power in Iran symbolised the liberty of Islam from the Western (Miranda, 2019). Wearing veil became a trend and it was widespread through media. Iran revolution also heavily influence Indonesian Muslim women to wear hijab and to cover their body (Utami. 2019).

In Soeharto regime, the government attempted to get involved in the regulations of religious expression. Any expression that symbolises the rebellion such as long hair for boys and wearing hijab for women, were banned (Sarahtika, 2018). In response to the raise of Islamic religious expression, the government issued a regulation that forbid Indonesian Muslim women to wear hijab in schools and universities (Utami, 2019)

The condition and regulation on hijab wearing Muslim women escalated with the "poisoned hijab" case of women wearing hijab throwing poison on the market. This case did not really affect Muslim women students, but it becomes a turning point for the hijab wearing Muslim women. However, this also became a motivation for Muslim women to get their rights back to express their religious statement. Because of this case, there was a demonstration from Muslim women against this rule that has been discriminate their rights during 1990s. This event ended with the establishment of SK. No.100/C/Kep/D/1991 that stated student Muslim women could dress in accordance with their belief.

Indonesian Muslim organizations have different instructions within their organizations regarding hijab. Indonesian Salafis has the obligation for Muslim women to do their activity only inside of their house, which indicate the dominance power relation over women (Khodijah, 2018). It differs with two others Indonesian Muslim organizations, Nahdlatul Ulama (NU) and Muhammadiyah. Muhammadiyah view hijab as a symbol of devotion and as an obligation. Meanwhile, NU views on hijab more loosely, they perceived "open hijab" as the rule (Feillard, 1990).

Indonesian Muslim women faced a limitation over their body. They did not have the freedom to express themselves in the past because institutions that normalised the negative label over them. Studies by academics about hijab discourse in Indonesia have proven the turning point that shade positive light to hijab in Indonesia. Dewi (2012) perceived hijab as a power for women over

their own body in the context of biopolitics and governmentality concept of Foucault (1978). From cultural approach, Habsari (2015) found that the motivation of wearing hijab in Indonesia is not only based on piety but it has shifted into a style that has been influenced by popularism culture.

On the other hand, academics exert their stance on the normativity of hijab phenomena in Indonesia through their academic writings. Their stance could be identified through the use of *voice*. The conception of *voice* has been shifted, as there has been a shift in discourse theory. *Voice* meaning change to referring it to the particular ways of writing of an author (Castello, 2012). Matsuda and Tardy (2007) argued that the choice made by the author through their lexis, syntax, semantic allowing the creation of a distinctive voice of the author. Finding and expressing the true individual self of the writer considered as essential to be a good writing as well as a strong evidence of stance that the author take (Flower & Hayes, 1980; Hashimoto, 1987).

Controlling the authorial voice or the persona of the authors of academic writings is important in building a convincing argument (Hyland, 2005). It is one of the most challenging part of writing an academic writing because the author had to keep their objectiveness towards the topic they are talking about (Chang & Schleppegrell, 2011). According to Hyland (2005), the author's persona could be controlled through their interactions with the readers and the use of evaluative language in the writing to build their position by providing other alternative views. Thus, it is critical to build a convincing position of authorial voice in academic writings.

Studies have proven that academic writings are not entirely objective. Stance and bias of the authors are reflected in their writings. Through the examination of Hallidayan systemic functional linguistics and Martin and White Appraisal theory, Alotaibi (2019) and Zhang and Cheung (2018) found that authors of academic writings reflect their stance in their academic writings. The studies have shown the subjective authorial voice of academic articles in ranked journal articles on the topic they wrote.

This study focuses on exploring the authors stance regarding politic of veil in Indonesia are constructed in Islamophobic Studies Journal, *Who wears the Hijab? Predictors of Veiling in Greater Jakarta* issue number 4 volume number 60 by Ariane Utomo, Anna Reimondos, Peter McDonald, Iwu Utomo and Terence Hull, published by Review of Religious Research in 2018 as a reputed international journal (scopus-indexed, Q1) and *Hijabers: How young urban Muslim women redefine themselves in Indonesia* by Annisa R. Beta from National University of Singapore published in the International Communication Gazette in 2014 (scopus-indexed Q1). This study will examine the different perspective of the author of two reputed article journals stance regarding hijab in Indonesia.

*Who wears the Hijab? Predictors of Veiling in Greater Jakarta* by Ariane Utomo, Anna Reimondos, Peter McDonald, Iwu Utomon and Terence Hull examines the sociodemographic connections between hijab of young women in Indonesia's capital. Unlike most of the Middle East, hijab in Indonesia is neither a deeply ingrained cultural custom, nor is it widely

practiced among Muslim women. Today, wearing hijab, particularly among Muslim middle-class women living in urban areas, has become a very widespread practice. This study examines a representative sample of 1443 Muslim women aged 20–34 in Greater Jakarta was studied in 2010. Approximately 26% of the women surveyed wore hijab. Its multivariate study indicates a positive correlation between educational attainment and the probability of wearing hijab among young Muslim women. In addressing these findings, this study draws on the qualitative portion of its study and the literature on Islam, gender and modernity in Indonesia.

The second journal article being examined is *Hijabers: How young urban Muslim women redefine themselves in Indonesia* by Annisa R. Beta from National University of Singapore published in the International Communication Gazette in 2014. The journal that published the article is rated as Q1 in SCImago, or the highest rating publishing journal. The article examines *Hijaber* phenomena in Indonesia as the pioneer of a more-free of contemporary Muslim culture in Indonesia. The paper examined Instagram post of the founders of Hijaber community in Indonesia. Young urban Muslim women identified their identity in a constant changing social discourse through their expression of using hijab in a more dynamic way. The article shows that Hijaber is a combination of piety and a globalized-urban-lives that established ‘Islamic’ creative industry as one of the continuous developing modern society.

This study in particular examines the construction of authorial voice of academic articles from reputed international journals regarding redefinition of



hijab in Indonesia. This study focuses on language in use of the authors of two reputed journal articles due to their credibility as Q1 indexed scopus in their argumentation of their claim about the hijab issue in Indonesia. This study is in a form of clauses analysis of the two article journals' conceptual background, background, discussion and conclusion. This study uses Halliday's Transitivity System and Martin and White's Appraisal analysis. From three metafunctional concept within Systemic Functional Linguistic, this study only examines the ideational metafunction through transitivity analysis and interpersonal metafunction through appraisal theory analysis. The textual metafunction does not included due to the ranking of the two reputed international journals as Q1 indexed journal, they are considered that they have been constructed with proper structure and cohesion.

In order to affirm redefinition of hijab in Indonesia, study related to readers of the article voices regarding hijab in Indonesia, students in particular, is required. This study interviewed 20 students from universities in Jakarta (State University of Jakarta, Islamic State University Syarif Hidayatullah, Indonesian University, Trisakti University). Students from universities in Jakarta are chosen because of their alignment of sociocultural context with journal articles analyzed in the study. In order to do that, Decoding theory by Stuart Hall is also deployed. The theory deployed as a system to find out the students' perspective about the representation of hijab in Indonesia; whether their responds would be in a form of Dominant-Hegemonic, Negotiated or Oppositional.

## 1.2 Research Question

1. How does *Who wears the Hijab? Predictors of Veiling in Greater Jakarta* (2018) by Ariane Utomo, Anna Reimondos, Peter McDonald, Iwu Utomo and Terence Hull represent hijab in Indonesia?
2. How does the *Hijabers: How young urban Muslim women redefine themselves in Indonesia* (2014) by Annisa R. Beta represent hijab in Indonesia?
3. How do the students of universities in Jakarta (Universitas Negeri Jakarta, Universitas Islam Negeri Syarif Hidayatullah, Universitas Indonesia, Universitas Trisakti) respond to the symbolic representation of hijab in Indonesia?

## 1.3 Purpose of The Study

This study aims to analyze:

1. The author's representation of hijab in each of their article.
2. The stance of the author of each article about the shifted definition of hijab in Indonesia.
3. To evaluate the students' responds on hijab in Indonesia whether they are in the form of Dominant-Hegemonic, Negotiated or Oppositional.

#### 1.4 Scope of The Study

This study focuses on two articles published in 2018 and 2014 by reputed international journals. The journal articles are as shown below:

1. *Who wears the Hijab? Predictors of Veiling in Greater Jakarta* by Ariane Utomo, Anna Reimondos, Peter McDonald, Iwu Utomon and Terence Hull (2018). published by *Review of Religious Research* Vol.60. Rated as the highest rank, Q1, in SCImago Journal Rank.
2. *Hijabers: How young urban Muslim women redefine themselves in Indonesia* Annisa R. Beta (2014), published by the *International Communication Gazette* Vol 76(4-5). Rated as the highest rank, Q1, in SCImago Journal Rank.

The article journals are chosen because it is registered being published by reputed international journals (scopus indexed-Q1), which already been chosen using stratified purposeful sampling. However, these two article journals are limited on the view of hijab from academic writings published in 2014 until 2018. The first article journal, *Who wears the Hijab? Predictors of Veiling in Greater Jakarta* by Ariane Utomo, Anna Reimondos, Peter McDonald, Iwu Utomo and Terence Hull view on hijab are limited due to the study which only examine a representation of hijab in Jakarta and its greater area in 2018. The second article journal, *Hijabers: How young urban Muslim women redefine themselves in Indonesia* by Annisa R. Beta is limited by only presenting hijab from perspective of Hijaber community in Indonesia, particularly in social media. However, it

makes this study richer by showing various perspective of hijab in academic writings.

This study also focuses on the students views and responses toward hijab discourse in Indonesia. The students are from Universitas Negeri Jakarta, Universitas Islam Negeri Syarif Hidayatullah Jakarta, Universitas Trisakti. The views and responses from students are going to reaffirm the notion of the shifted definition of hijab in Indonesia from textual analysis in two reputed International article journals above.

### **1.5 Limitation of the Study**

This study only shed light on the consumer views on hijab in Indonesia by analysing through Decoding theory of Stuart Hall. Further studies need to be done by examining the stance of producer of academic writings on hijab discourse in Indonesia.

### **1.6 Significances of The Study**

This study is expected to raise the awareness of the readers that the authorial voices in academic texts are not neutral, specifically in hijab discourse. This study will also be the reference of hijab study in Indonesia.