



Construction Of Sexuality And Sexual Violence Among Alumni Of Islamic State University Of Banjarmasin, Indonesia

Kana Karina

Kanakarina34000@gmail.com

Magister Studi Agama-Agama, Fakultas Ushuluddin dan Pemikiran Islam,
Universitas Islam Negeri Sunan Kalijaga, Yogyakarta

ARTICEL INFO

Articel history:

Received 1, 05, 2024

Revised 18, 05, 2024

Accepted 19, 05, 2024

Available online July 21,
2024

Keywords: *Constructing Sexuality, Hijab and Sexual Violence, Alumni of Islamic State University of Banjarmasin.*



This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.

Copyright © 2024

Abstract

In acts of sexual violence, the wearing of the headscarf is often exploited, so it is important to do research. This study uses qualitative which is a library research. Primary data is obtained from interviews, while secondary data is obtained from journals, books, articles, and online sites. The results of the study show that the forms of construction of jilbab sexuality and sexual violence involve several aspects, such as the jilbab which is interpreted as a symbol of submission, social identity, and expression space that is often exploited. This dynamic then triggers the occurrence of sexual violence, which is influenced by patriarchal culture, the authority of the female body, and power inequality. The results of the study also show the implications of this construction of sexuality on the repression of women's bodies, the occurrence of discrimination, and the normalization of violent behavior.

INTRODUCTION

Many assume that sexual violence against women is related to the way they dress, including the hijab, but in reality sexual violence has no connection to the choice of clothing used by the victim. This statement refers to the use of the jilbab as shar'i clothing, which is often considered (Afifah, 2018, p. 54) to be mandatory clothing to cover women's bodies to avoid potential sexual attraction (Janah, 2010, p. 79). Although the headscarf is often interpreted as a symbol of protection of the female body, the reality is that survey results show that 17% of sexual violence occurs in women who wear the headscarf. In line with this phenomenon, the city of Banjarmasin is a clear example where sexual violence still exists and in this context, (*Kronologi Pelajar SMAN 7 Banjarmasin Tusuk Teman Satu Kelas, Polisi Beberkan Fakta Ini*, n.d.) the blame tends to fall on women who are considered sexual objects. Therefore, (Arafah, 2019, p. 32) women are often required to be able to cover their bodies by wearing the hijab.

As far as the author's research goes, studies on jilbab focus on several aspects. *First*, studies that examine the hijab as an Islamic symbol (Dadi Ahmadi, 2007; Maysa Latifa, 2023; Siti Arafah, 2019). As said by Ahmadi, the ideal headscarf should have a moderate size, neither too wide nor too small, considering that people tend to give the meaning that a headscarf that is too wide and combined with a gamis is a symbol of someone who is considered pious (Arafah, 2019). *Second*, studies focused on the role of the jilbab as a form of self-protection for women (Nina Inayatul Maula, 2022; Adheyatul Fitry, 2019; Rosmita, 2023). According to Rosmita, the jilbab functions as a protector of the female body, such as the curves of the body, and the beauty it has, so as not to cause fitnah and prevent the arising of lust and dirty thoughts for those who see it (Rosmita et al., 2023, p. 22). *Third*, studies that reveal the behavior of jilbab wearers (Sapta Kesuma, 2018; Sofira Damayanti, 2018; Lili Afnita Wulandari, Erda Fitriani, 2021). From the existing studies, there is no study on the construction of jilbab sexuality and sexual violence against women.

The purpose of this paper is to complete the shortcomings of the studies that have been done, which pay less attention to the aspects of the construction of jilbab sexuality and sexual violence against women that have not been studied much. This paper will reveal that the interpretation of the hijab as a protector from sexual violence creates a contradiction with the reality of the phenomenon of sexual violence that often befalls women who wear the hijab. Therefore, this research aims to reveal the sexual construction of the hijab of the alumni, both in its influence and lack of influence on acts of sexual violence. In line with that, there are three questions that are answered in this paper, namely first, how the form of sexual construction of the alumni about the hijab and especially its relation to acts of sexual violence. The second problem that will be discussed is the factors that encourage the sexual construction of alumni related to the headscarf. Third, the implication of alumni's sexual construction about jilbab and its relation with sexual violence.

The study of the understanding between the use of the headscarf and acts of sexual violence against women is important because it can provide an in-depth explanation related to the sexual construction attached to the headscarf. Although the use of the headscarf is often described as protecting women from sexual violence, the phenomenon of sexual violence that occurs against women who wear the headscarf shows an interesting paradox. The headscarf in this context is not always an effective form of protection. On the contrary, this study indicates that there is a complex dynamic between the use of the hijab and the reality of sexual violence that needs to be further understood.

METHOD

Women's bodies are seen as the center of sexuality, and in the view of society, the headscarf is considered a protector against the sexuality of women's bodies. Research on the construction of jilbab sexuality and sexual violence arises because of the view in society that the use of the hijab can protect women from sexual violence. The context of the study focuses on the relationship between the construction of jilbab sexuality and sexual violence against women. Previous scientific studies tend to revolve around the meaning of the headscarf

and the changes in meaning that occur without giving special emphasis on the construction of headscarf sexuality with sexual violence. This research emerges as a response to fill the knowledge gap and complement previous studies. This research also aims to provide insight to the public about how the headscarf can affect the risk of sexual violence against women.

This study is based on qualitative research in the nature of library research, where primary data is obtained through interviews and secondary data in this study comes from the results of the author's reading in searching the internet either through browsing, accessing certain website addresses, accessing certain blogs, accessing e-books and e-journals and accessing online news (*Metodologi Penelitian Kualitatif*, 2023, p. 34).

The participants of this study consisted of 6 alumni of UIN Antasari Banjarmasin who graduated in the 2021-2022 period with specifications from the Religious Studies major. The selection of these participants was based on considerations to embrace the various perspectives and understandings held by graduates of the department. The selection of alumni from UIN Antasari was considered because the institution has a center for gender, children, and disability studies integrated in the Institute for Research and Community Service (LP2M). Although it has not formally established a gender house, the existence of the study center reflects a commitment to research and understanding of gender issues in a religious context.

This research process began with the collection of information sources from e-books, e-journals, and articles related to previous studies on themes relevant to this research. After collecting literature, the researcher conducted a literature review with a focus on the chosen theme. In the primary data collection stage, researchers conducted online interviews through the WhatsApp social media platform. This approach was taken to obtain direct views from the participants, who in this case are alumni of UIN Antasari Banjarmasin for the 2021-2022 period from the Religious Studies major. In addition, researchers also conducted online observations on online news sites to identify the construction of sexuality on the headscarf and examine its relationship with acts of sexual violence. The

researcher then enters the analysis and writing stage. The collected data will be interpreted and presented in the research discussion. In the final stage, the researcher will draw conclusions based on the findings and data analysis that has been carried out during the research process.

In the process of data analysis, this study adopted Miles and Hubberman's interactive method consisting of data reduction, data display, data verification, and conclusion drawing. Data reduction involves selecting and classifying data that fits the relevant categorization, while inappropriate data is separated. After that, display data by presenting the research clearly through tables, graphs, or diagrams to visualize the findings. The data verification process involves rechecking the original sources and cross-checking the data between various sources. Finally, the conclusion drawing stage involves further analysis of the validated data (*Metodologi Penelitian Kualitatif*, 2012, p. 56).

RESULT AND DISCUSSION

Forms of Sexual Construction of Alumni about Jilbab and its Relationship with Sexual Violence Act

a. Jilbab as a protector

Women's bodies are often considered as triggers for sexual temptation, and by wearing the hijab women can move more safely in public spaces and thus can also help prevent acts of sexual violence from men (Muhammad & Kodir, 2007, p. 53). Some alumni responded that wearing the hijab is considered a form of protection for women, aiming to protect their bodies from men's sexual desires.

“In my opinion, Islam has actually taught both men and women to lower their gaze to avoid temptations of lust and also to subdue lust. Then for women it is also required even in the Qur'an surah al-Ahzab verse, I forgot, it is required to cover the aurat and even required to veil so that they are more awake and protected from disturbances from people, especially men so that their lust is not provoked” (RA, 23, Teacher).

In the context of the phenomenon of sexual violence that often occurs, informants provide further explanation that, although women try to adopt the

use of the hijab as a protection strategy in the context of the obligation to cover the body, in some situations it shows that the type of clothing does not affect the tendency of sexual violence, this is explained by RA, namely:

"...but sometimes the women have kept and used the headscarf, but there are also other parties who apparently do not keep their gaze, so it is not always the woman who is blamed because she does not wear her headscarf but also the men must lower their gaze" (RA, 23, teacher).

Thus, the headscarf is a form of submission, but on the other hand this form of submission is proven to be unable to fully protect women's bodies from acts of sexual violence.

b. Hijab as social identity

The headscarf is considered a social identity of the female body. Social identity is defined as an individual's awareness of his/her membership in a community group. The interview results show that some women wear the hijab as a form of pride in their social identity, as expressed by one informant:

"I am a Muslimah, so there is a self-consciousness that I must obey the orders of Shari'a. Plus I graduated from a hut, so it would be unethical if I didn't wear a headscarf, and the opposite community is religious, so I wear a headscarf too" (NA, 24, self-employed).

Regarding the phenomenon of sexual violence, informant NA explained that these acts often manifest in the form of physical comments. Interestingly, most of the perpetrators of these acts are women who wear the hijab and even have a religious education background, as explained in her explanation:

"...more physical disambati to "muha", where hirang plus there are acne and many black spots from acne. Especially when there is a situation of ge bedua against a friend where your friend ne comparison is much different from u (bungas n white), then there are people passing by looking, eh once comparing u's physique against your friend which is more bungas on u. I was once addressed like this, "sagan apa jua nukar skincare macam munnya muha tatap kata ha", fortunately you are patient" (NA, 24, Self-employed).

Thus, sexual violence does not only include men as perpetrators, the reality shows that women can also act as perpetrators and the veil is also involved as part of acts of sexual violence.

c. The veil as a space of comfort

Jilbab is considered as a space of comfort for women's bodies. Comfort space is defined as a condition where women's bodies feel valued and safe (CA, 22, Teacher). The interview results also reflect that if the headscarf is considered a space of comfort, women actually have the right to express this sense of comfort through the choice of clothes and the style of headscarf they wear, (AN, 24, Teacher). This explanation is an important indication that the headscarf is not a decisive element in dealing with sexual violence, considering that violence can be triggered by other factors. As AN explained, that:

“I think all sexual violence cannot be generalized because it is the fault of men or women. Violence can occur because there are factors that men are less able to control themselves, emotions, or there are factors that influence this to happen, it can be the influence of the environment, school, friends, parents, and others. But, whatever the factor, violence against women is wrong” (AN, 24, Teacher).

Thus, the headscarf as clothing that is considered to protect women's bodies still has great potential for violence.

Factors driving the sexual construction of alumni

a. Patriarchal culture

Patriarchal understanding places women as objects and requires control over their bodies to avoid arousing men's sexual desires. Patriarchy is a social system that places men as the main subject in the hierarchy of power. This understanding is explained in the explanation of informant AN, who stated that men's attraction to women who wear the hijab but do not dress in Islamic clothing is considered a natural thing (AN, 24, Teacher). The phenomenon of sexual violence that often occurs also includes women who

wear the hijab, but this is recognized to occur because the clothes do not always reflect Islamic clothing standards, as explained in the explanation:

“One of them may be because they are not dressed properly. But it also does not rule out the possibility that people who dress properly avoid sexual violence. Many who wear the hijab are victims. I think sexual violence wouldn't happen if women didn't leave the house carelessly in the sense of coming home too late at night or spending more time outside the home (which is of course different from women who go out only for certain purposes, such as work). When it comes to men, now that there are so many of them, even milling around everywhere, they look like thugs who may have no place to channel their desires. So in this case women should be more careful” (SH, 24, Teacher).

Thus, the headscarf as a symbol of submission to Islamic teachings is rooted in a patriarchal understanding, so there is an assumption that sexual violence occurs because women do not wear the headscarf and their clothes are in accordance with Islamic clothing standards.

b. Authority over women's bodies

Society tends to have full power to gain control over women's bodies. Authority is defined as the ability to govern. This view is reflected in the exposure of informants who revealed that women need to wear clothes that cover the body, this was expressed by NA, namely:

“The fact that the clothes are closed actually minimizes the prevention of sexual violence, meaning that at least the goods are covered, so that people don't provoke lust” (NA, 24, Self-employed).

This explanation indicates that women's bodies are considered to need to be regulated and controlled because they are considered to have the potential to attract men's lust. Thus, jilbab as a social identity is formed because of the authority that regulates women's bodies as a preventive measure against potential sexual violence.

c. Power inequality

Sexual violence against veiled women is related to power imbalance. Inequality of power relations is a condition where one party uses their power or position to control individuals according to their will. The interview results show that the occurrence of sexual violence arises because men feel they have dominant power over women, men feel strong and empowered, while women who wear headscarves are seen as weak and vulnerable figures to be exploited so that they become objects of bullying (HA, 23, Teacher). As the following informant said:

“The factor that I believe strongly causes this violence is because of the inequality of power and most of the victims do not realize that they are being manipulated by the perpetrators. Usually the perpetrators target victims who are easy to manipulate, if women who look religiously observant (bejilbab) seem weak, do not dare to fight back, that's why many victims of violence seem religiously observant, rather than women who in terms of open and even free clothing usually dare to fight back. The perpetrators consider that resistance” (HA, 23, Teacher).

Thus, the hijab, which should be a comfortable space for some women, experiences exploitation or abuse that leads to sexual violence, because women who wear the hijab are considered as inferior objects (bullying).

Implication of Alumni's Sexuality Construction on Jilbab

a. Repression of the female body

Patriarchal culture and negative stigmatization of women's bodies have implications for the continuation of acts of sexual violence. Repression of women's bodies refers to the suppression or restriction of women's expression, freedom, and rights related to their bodies. The research results reflect the existence of women's bodies that are controlled and controlled with justifications based on normative interpretations. As expressed by informant AN, women who wear the hijab are expected to meet Islamic clothing standards and maintain their behavior in public. This expression reflects that the jilbab becomes just an object that fulfills the demands of public aesthetics (AN, 24, Teacher).

b. Discrimination

Social norms that require women to wear the hijab as a form of resistance agency against acts of sexual violence can contribute to creating a discriminatory situation. Discriminatory situations are defined as conditions that create inequality. As explained by the informant, sexual violence can be avoided if women who wear the hijab do not leave the house alone until late at night, but this view is different if women go out for work (SH, 24, Teacher). This understanding emphasizes the moral values that must be fulfilled by women who wear the hijab. Thus, social norms and social construction of patriarchal culture can create discriminatory situations.

c. Normalization

The act of sexual violence that places veiled women as victims and men as perpetrators tends to strengthen the view that men are lustful objects. This understanding creates a normalization of the situation that shows an imbalance in gender perception. As expressed by HA, the normalization of sexual violence in society is related to the view that women are often considered as objects of male lust fulfillment which is also influenced by normative justification (HA, 23, Teacher). The explanation reflects that men with full power in terms of sexuality are considered to only wait and be obeyed. Thus, the norm that acts of violence against women are considered as something familiar (normal) phenomenon in society.

The construction of sexuality related to the headscarf and sexual violence has brought a shift in views for alumni of Banjarmasin city. This shift creates a tension between the perception of the headscarf as a symbol of submission to religious teachings and the fact that the headscarf as a protector against acts of sexual violence is not always guaranteed. In a patriarchal culture, the view that sexual violence occurs because of violations of the use of the hijab that are not in accordance with Islamic standards, shows the pressure between the hijab as a public aesthetic demand and body protection. While the headscarf is considered a social identity whose use can prevent acts of sexual violence, it can also create inequality, leading to a dilemma between expressions of comfort and

potential exploitation. Therefore, veiled women who are considered protected, often also face the risk of bullying, reflecting a paradigm where acts of sexual violence can be considered as something normal in society.

The construction of jilbab sexuality and sexual violence raises new meanings as described in the discussion section, showing three important things. First, the headscarf is often considered as a form of expression of obedience to religion, but in reality, it can also be a symbol of compliance with social norms relating to society's views on sexuality. Second, acts of sexual violence are influenced by views on the construction of sexuality of the hijab and patriarchal culture. Third, the real phenomenon of sexual violence against jilbab women brings the impact of exploitation and bullying on them. This analysis is in line with the concept of construction that includes mindsets that shape society's views on women and men, including views on the wearing of headscarves (Inayah Rohmaniyah, 2020, p. 13). A person's sexual behavior is also controlled by norms or values that are considered the limits of normality in a society that supports it (Rohmaniyah, 2017, p. 40). The concept of patriarchy as a male-dominated system of power creates discrimination against women's bodies with the aim of making them submissive and obedient to existing norms (Fujiati, 2017, p. 26). Furthermore, the understanding that women are considered to be the source of slander creates access restrictions to only the domestic sphere, experiencing marginalization, exploitation and bullying which all contribute to inequality and forms of discrimination (Muhammad & Kodir, 2007, p. 23).

This research focuses on the construction of jilbab sexuality and sexual violence by referring to Husein Muhammad's sexuality construction theory. The findings of this research attempt to arouse people's understanding that the construction of sexuality related to the headscarf has no connection with acts of sexual violence. Society often constructs that the headscarf is an obligatory garment that can protect women from acts of sexual violence. Religious interpretations and Islamic interpretations should not stigmatize or justify acts of violence, because women's bodies are often considered the source of the

problem (Muhammad, 2011, p. 14). The findings of this research also create an opportunity to change society's view of women's bodies by emphasizing that women's bodies are not a source of sin or trouble. Rather, it is something positive that gives women the right to appreciate and express their bodies. It is hoped that the findings will encourage a better understanding of women's sexuality so that it can help minimize harmful stereotypes and change the behavior of unfair moral judgments towards women (Azhari et al., 2022).

The findings in this study highlight that clothing, especially the hijab, does not have a direct relationship with acts of sexual violence. The research rather shows the potential for sexual violence against women who wear the hijab, where this finding is contradictory to the construction of the female body which is considered to need to be regulated and controlled through the use of the hijab to be more protected. This result can be compared with previous research that examines the hijab as an Islamic symbol with the view that the ideal hijab should have a moderate size in order to protect women's bodies, prevent fitnah, lust, and men's sexual desires. Thus, this finding shows that there are different patterns in representations related to power and society's views on the headscarf. Therefore, this research makes an important contribution in reconstructing people's understanding of the role and significance of the headscarf in the context of women's security.

The research findings related to the construction of sexuality related to the hijab and sexual violence show the urgency for in-depth studies, especially because women are still faced with the stigma of being seducers, provocateurs of sexual desire, and carriers of disaster in society. This view results in moral values that demean women, encourage the obligation to cover their bodies with the hijab and limit women's activities in public spaces, all of which are done to avoid acts of sexual violence. This research indicates that there is a need to end various myths related to sexuality and the occurrence of misunderstandings related to sexuality, especially the headscarf and acts of sexual violence that actually have no relationship. Recommendations and action plans can be

directed at educating the public to change misperceptions of sexuality by building awareness of women's rights regarding their bodies and sexuality.

CONCLUSIONS

In the act of sexual violence, the headscarf is exploited. First, the jilbab is understood as clothing that symbolizes submission to religious teachings, with the aim of avoiding provoking the sexual desires of the opposite sex. Second, jilbab is interpreted as a form of social identity formed by societal norms that require its use by women. Third, jilbab is seen as a form of comfort space for women. However, this construction of sexuality is inseparable from the influence of the patriarchal paradigm that creates social inequality and regulates authority over women's bodies. The impact includes the emergence of repression, discrimination, and normalization of acts of sexual violence because the community is still mistaken in evaluating and improving the collective understanding of the hijab so as not to justify or trigger acts of violence against women.

The findings on the construction of jilbab sexuality and sexual violence provide an important contribution to the scientific study of gender studies. Overall, this understanding can identify forms of gender discrimination and the role of patriarchy in shaping the social construction of women's bodies. The findings can support the development of gender theory and contribute to a deeper understanding of the complex relationship between religion, social identity, and sexuality in the context of gender studies. The limitation of this study lies in the relationship between the construction of hijab sexuality and sexual violence. Therefore, it needs to be recognized that this study only provides a limited picture of a particular phenomenon, so this study needs to be expanded.

BIBLIOGRAPHY

- Afifah, N. (2018). PAKAIAN SYAR'I, MEDIA DAN KONSTRUKSI KESALEHAN PEREMPUAN. *Jurnal Sosiologi Reflektif*, 13(1), Article 1. <https://doi.org/10.14421/jsr.v13i1.1544>
- Arafah, S. (2019). JILBAB: IDENTITAS PEREMPUAN MUSLIMAH DAN TREN BUSANA. *MIMIKRI*, 5(1), Article 1.
- Azhari, S., Ariadi, I., Ariwidodo, E., & Masroer, M. (2022). The Role of Sasak Women in Community Social Development in Nusa Tenggara Barat. *KARSA Journal of Social and Islamic Culture*, 30(1), Article 1. <https://doi.org/10.19105/karsa.v30i1.6027>
- Fujiati, D. (2017). SEKSUALITAS PEREMPUAN DALAM BUDAYA PATRIARKHI. *Muwazah*, 8(1). <https://doi.org/10.28918/muwazah.v8i1.734>
- Inayah Rohmaniyah, -. (2020). *GENDER DAN KONSTRUKSI PATRIARKI DALAM TAFSIR AGAMA*. SUKA-Press. <https://digilib.uin-suka.ac.id/id/eprint/50140/>
- Janah, U. R. (2010). AGAMA, TUBUH, DAN PEREMPUAN: Analisis Makna Tubuh Bagi Perempuan Berjilbab di Ponorogo. *Kodifikasia*, 4(1), Article 1. <https://doi.org/10.21154/kodifikasia.v4i1.744>
- Kronologi Pelajar SMAN 7 Banjarmasin Tusuk Teman Satu Kelas, Polisi Beberkan Fakta Ini*. (n.d.). Banjarmasinpost.co.id. Retrieved July 17, 2024, from <https://banjarmasin.tribunnews.com/2023/07/31/pelajar-sman-7-banjarmasin-tusuk-teman-satu-kelas-polisi-beberkan-kronologis-kejadian>
- Metodologi penelitian Kualitatif* (with Haidir, Haidir, Salim, Salim, & Syahrur, Syahrur). (2012). Citapustaka Media. <http://repository.uinsu.ac.id/552/1/METODOLOGI%20PENELITIAN%20KUALITATIF.pdf>
- Metodologi Penelitian Kualitatif* (with Salim, Salim, Karo-karo S, Isran Rasyid, & Rifki, Muhammad Ikhsan). (2023). Citapustaka Media. <http://repository.uinsu.ac.id/22222/1/BUKU%20PENELITIAN%20KUALITATIF%20IRK%202024.pdf>
- Muhammad, H. (2011). *Fiqh seksualitas: Risalah Islam untuk pemenuhan hak-hak seksualitas*. Perkumpulan Keluarga Berencana Indonesia.

Muhammad, H., & Kodir, F. A. (2007). *Fiqh perempuan: Refleksi kiai atas wacana agama dan gender* (Cet. IV). LKIS.

Rohmaniyah, I. (2017). KONSTRUKSI SEKSUALITAS DAN RELASI KUASA DALAM PRAKTIK DISKURSIF PERNIKAHAN DINI. *Musāwa Jurnal Studi Gender Dan Islam*, 16(1), Article 1. <https://doi.org/10.14421/musawa.2017.161.33-52>

Rosmita, R., Arifuddin, Q., Aminah, S., & Nasaruddin, N. (2023). Eksistensi Hijab sebagai Upaya Perlindungan terhadap Wanita Muslimah Perspektif Maqāṣ id al-Syarī'ah: *BUSTANUL FUQAHA: Jurnal Bidang Hukum Islam*, 4(1), Article 1. <https://doi.org/10.36701/bustanul.v4i1.882>