

THE DIALECTIC OF MUSLIM CLOTHING: BETWEEN SHARIAH COMPLIANCE AND THE HIJAB TREND WITH IMPLICATIONS FOR SEXUAL HARASSMENT

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Abstrak: Dewasa ini, berbagai trend busana Muslim muncul di media sosial dan menjadi kiblat gaya berbusana anak-anak muda. Salah satu trend yang berbusana yang muncul adalah model busana jilboobs. Trend ini menarik perhatian para peneliti karena trend ini dianggap menyimpang dari norma-norma berbusana yang sudah diletakkan oleh ajaran-ajaran Islam. Hal ini menimbulkan pertanyaan tentang relevansi ayat-ayat Qur'an dan hadits-hadits tentang berbusana di era globalisasi. Selain itu, melalui artikel ini, peneliti mengkaji apakah trend busana Jilboobs berkorelasi dengan peningkatan kasus kekerasan dan pelecehan seksual terhadap perempuan. Menggunakan pendekatan fenomenologis dengan metode kualitatif termasuk survey dan wawancara mendalam, artikel ini menemukan: (1) norma-norma berbusana menurut Qur'an dan hadits tidak lekang oleh waktu dan masih relevan terutama untuk menjaga Muslimah dari pelecehan. (2) Trend Jilboobs meningkatkan resiko kekerasan dan pelecehan seksual terhadap perempuan.

Kata Kunci: Jilboobs, Muslimah, Pelecehan, Syariat Islam

Judul: Dialektik Pakaian Muslim : Antara Kepatuhan Syariah dan tren Hijab dengan Implikasi Terhadap Pelecehan Seksual

Abstract: In today's era, diverse clothing trends disseminate widely via social media, establishing new fashion norms. One prominent trend is jilboobs, which has sparked concern among researchers due to its divergence from Islamic dress codes for women. This raises questions about the relevance of Quranic verses and hadith on attire in the age of globalization. Researcher investigates whether the jilboobs trend, contrary to legal dress norms, correlates with heightened incidents of sexual harassment. Employing phenomenological research with qualitative methods including surveys and interviews, this study finds: (1) Islamic dress laws based on Quranic principles and hadith are timeless and universally applicable, serving to safeguard Muslim women from harassment. (2) The jilboobs trend significantly increases the risk of sexual harassment against Muslim women.

Keywords: Jilboobs, Muslim Women, Sexual Harassment, Sharia



INTRODUCTION

The development of fashion is experiencing rapid growth globally, including in Indonesia. Fashion influencers on various social media platforms play a significant role in driving this trend, serving as trendsetters for the broader community. The expansion of the fashion industry has notably targeted the Muslim market in predominantly Muslim countries like Indonesia. This has led to the emergence of various fashion products labeled as “hijab-friendly.” The hijab-friendly trend represents a convergence between Muslim women’s need to adhere to sharia guidelines by covering their intimate parts and their desire to appear trendy and fashionable. This trend has successfully carved out a niche within the fashion industry, catering to the unique demands of Muslim consumers who seek to balance religious observance with contemporary fashion sensibilities.

However, the hijab-friendly trend has increasingly emphasized the trendy and fashionable aspects over the imperative to cover intimate parts in accordance with sharia guidelines. Consequently, various styles of Muslim women’s clothing that are tight and revealing have become prevalent, such as the wearing of leggings and tight-fitting garments. This trend has permeated the younger generations of Muslim women, leading them to adopt these styles and often neglect the principles of dressing modestly as dictated by sharia law. The term “*jilboob*” has emerged to describe Muslim women who wear the hijab while donning tight clothing that accentuates their curves. This phenomenon reflects a broader shift in the interpretation and practice of modesty within the context of contemporary fashion, raising questions about the evolving standards of dress and the balance between religious observance and personal expression in the modern era.¹

In Islam, there are detailed guidelines regarding how Muslim men and women should dress, as clothing is viewed not only as a means of covering the body but also as a significant marker of identity and a mechanism for preserving the honor of Muslim women. Islamic dress codes are designed to facilitate the recognition of Muslim individuals and women by other members of the Muslim community, thus fostering a sense of community identity and shared values. Adherence to these guidelines serves to protect Muslim women from social slander, thus preserving their honor and dignity. The Shari’a concerning clothing serves to protect individuals, and to maintain social stability by preventing acts of sexual harassment, which are predominantly targeted at women. Islamic teachings emphasize that appropriate attire serves to mitigate the risk of such incidents, thereby reinforcing the social fabric and safeguarding women’s integrity.

It is noteworthy that, despite the Islamic guidelines, there has been a noticeable deviation in Muslim women’s fashion trends, accompanied by a troubling rise in sexual

¹ Hamidah and Ahmad Syadzali, “Analisis Semiotika Roland Barthes Tentang Fenomena Jilboobs,” *Studi Insani* (2016).

harassment. This harassment manifests in both physical and verbal forms, occurring in real-world interactions and in cyberspace. In the online domain, sexual harassment is pervasive, often inundating social media content with inappropriate comments. In the physical realm, harassment typically involves unsolicited advances or physical contact in public and private spaces, which can result in unwanted and distressing encounters. This dichotomy between the prescribed Islamic dress code and the increasing incidents of harassment underscores the need for a more thorough examination of contemporary Muslim fashion trends and their social implications. This prompts the question of the efficacy of traditional guidelines in the modern context and the broader societal factors contributing to the rise in harassment despite these religious prescriptions.

Sexual harassment remains a critical issue for this nation, as incidents are increasingly perpetrated openly, with a significant rise in reported cases. According to annual data published by the National Commission on Violence Against Women (*Komisi Nasional Anti Kekerasan terhadap Perempuan*), 2022 saw 4,731 complaints of violence against women. Alarmingly, these cases were predominantly sexual in nature, with 2,228 instances of sexual violence or harassment.² Furthermore, the data indicate that public spaces are particularly rife with sexual violence against women. This troubling trend highlights the urgent need to address the root causes and contributing factors of sexual harassment in contemporary society.

These alarming statistics prompt researchers to question the current relevance of Islamic dress codes in today's socio-cultural context, particularly regarding their effectiveness in preventing sexual harassment. One area of inquiry is whether the phenomenon of *jilboobs* – a term used to describe Muslim women wearing tight-fitting clothing that contradicts traditional Islamic guidelines – contributes to the incidence of sexual harassment. This article systematically explores these issues, aiming to provide a comprehensive analysis of the causal relationship between the *jilboobs* phenomenon and social deviations such as sexual harassment. Through integrative and interconnective studies, the article seeks to offer insights into the wisdom behind Islamic Shari'ah regarding modest dress and its implications for the protection and dignity of Muslim women. By doing so, it hopes to shed light on how adherence to Islamic dress codes can potentially mitigate the risks of sexual harassment and reinforce the broader social and moral fabric.

² Komisi Nasional Anti Kekerasan Terhadap Perempuan, "Lembar Fakta Catatan Tahunan Komnas Perempuan Tahun 2023 (Kekerasan Terhadap Perempuan Di Ranah Publik Dan Negara: Minimnya Perlindungan Dan Pemulihan)" (Jakarta, 2023).

METHOD

The study employs a qualitative approach using phenomenological methodology, aimed at comprehensively exploring and understanding the daily experiences related to the phenomenon of wearing jilboobs. According to Nurul Ulfatin, phenomenological research focuses on investigating and interpreting the subjective experiences of individuals within specific contexts.³ This research specifically investigates the social phenomenon of jilboob attire among Muslim women, examining the perspectives and experiences of both wearers and observers. Data collection for this study involved a combination of survey and in-depth interview methods. A Google Form survey was administered to 20 participants, comprising equal numbers of men and women, to gather initial demographic and contextual information relevant to the research. Additionally, in-depth interviews were conducted with six participants – three men and three women – to delve deeper into their experiences and perspectives regarding jilboobs. The data obtained from both the survey and interviews were analyzed interpretively to uncover themes and patterns within participants' narratives. The findings are presented descriptively to provide a comprehensive understanding of the phenomenon, enriching the study's insights into the cultural and social dynamics surrounding the practice of wearing jilboobs among Muslim women.

RESULTS AND DISCUSSION

Dress Code According to the Quran and Hadith

The Qur'an, as the holy book of Islam, places significant emphasis on the dress code for Muslim women, underscoring the importance of modesty in preserving their honor and dignity. According to Islamic teachings, the body parts of Muslim women are considered adornments (*'awrah*) that must be covered to maintain their modesty and protect their dignity in both public and private spheres. This directive is not merely a cultural practice but a religious obligation aimed at safeguarding the moral and social fabric of the community. The commandment for Muslim women to cover their intimate parts is explicitly stated in the Qur'an, particularly in *Surah Al-Ahzab*, verse 59, which instructs:

“O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.”⁴

The Qur'anic verse in *Surah Al-Ahzab* underscores the significance of safeguarding a woman's modesty (*'awrah*) through the use of appropriate attire, such as a headscarf. While there is a diversity of opinions (*ikhtilaf*) among Islamic scholars regarding the precise delineation of a woman's private parts, the prevailing view (*jumhur*) is that a woman's entire

³ Nurul Ulfatin, *Metode Penelitian Kualitatif Di Bidang Pendidikan: Teori Dan Aplikasinya* (Malang: Madia Nusa Creative (MNC Publish), 2022).

⁴ Q.S. Al-Ahzab Ayat 59, n.d.

body should be covered, with the exception of the face and hands.⁵ The guidance in Surah Al-Ahzab, verse 59, indicates that the purpose of this command is to ensure that Muslim women are recognized as honorable and pious individuals, thus protecting them from potential harm or harassment. This verse underscores the dual objective of the hijab: it serves as a marker of identity and dignity, and it acts as a deterrent against unwanted attention and criminal behavior.

In addition to Surah Al-Ahzab, Surah An-Nur, verse 31, further elaborates on the directive for Muslim women to cover their private parts. This verse instructs women to extend their *khimar* (headscarf) to cover their chest and neck, ensuring that their adornments are not exposed.

“And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments except what normally appears. Let them draw their veils over their chests, and not reveal their hidden adornments.”⁶

Ibn Kathir’s interpretation, as cited by Haris, states that the verse in question conveys a clear and succinct command from Allah (SWT) to Muslim women. This command encompasses three specific directives: to guard their gaze, to protect their private parts, and to cover their bodies appropriately. This interpretation emphasizes that Muslim women are required to wear a headscarf that extends from their heads to their chests, particularly in the presence of men who are not their mahram (those men to whom marriage is permanently forbidden). This directive represents a comprehensive approach to maintaining modesty and safeguarding a woman’s dignity.⁷

In Islamic tradition, the female body is regarded as a creation of beauty. Consequently, the Islamic tradition holds that women should cover and protect their beauty to the greatest extent possible. This concept of perfection extends beyond the mere act of wrapping a cloth around the body to hide the skin and hair. This encompasses the covering of all aspects of a woman’s beauty that might attract attention or stir desire in onlookers. The comprehensive nature of this command is designed to preserve the sanctity and honor of women by preventing any form of objectification or inappropriate attention.

Furthermore, the Prophet Muhammad (Pbuh) warned about two groups of women destined for hellfire, emphasizing the importance of adhering to Islamic guidelines on modesty. The Prophet stated: “*There are two types of individuals who will be punished in Hell, and I have not observed them: men who use whips like the tails of cattle to strike people, and women who are clothed yet naked, seducing and being seduced. Their heads are shaped like the humps of camels, with one side more*

⁵ Muhammad Sudirman Sesse, “Aurat Wanita Dan Hukum Menutupnya Menurut Hukum Islam,” *Jurnal Maiyyah* Vol. 9, no. No. 2 (2016).

⁶ Q.S An-Nur Ayat 31, n.d.

⁷ Muhammad Faisal Haris, *Implikasi Penggunaan Jilbab* (Adab, 2021).

*pronounced than the other. They will not enter paradise nor smell its fragrance, which is smelled from such and such distance.”*⁸

The focus of this analysis will be to examine the meaning of the second group mentioned in the hadith, specifically the women who are described as dressed but naked (*kasiyatin ‘ariyatin*). These women are distinguished by the manner in which they sway their shoulders and style their hair, which resembles a camel’s hump on the back of their heads. In his commentary on Sahih Muslim, Imam Nawawi offers four interpretations of the phenomenon of *kasiyatin ‘ariyatin*. Firstly, it refers to individuals who, despite being adorned with Allah’s blessings, are metaphorically naked due to ingratitude. Secondly, it describes those who are clothed but morally naked, devoid of good deeds, and neglectful of their spiritual obligations. A third interpretation is that it signifies those who wear clothing that is deliberately designed to expose parts of their body, thereby showcasing their beauty. Fourth, it pertains to individuals who wear clothing that is thin or transparent, thereby revealing what is underneath.⁹ This study will focus on the third and fourth interpretations, examining the implications of women who dress to expose their beauty or wear clothes that are not opaque, thus revealing their bodies. These interpretations provide a nuanced understanding of the hadith’s admonition against immodest dress, emphasizing the importance of clothing that not only covers the body but also upholds the principles of modesty and decorum as prescribed in Islamic teachings. This investigation aims to illuminate the broader societal and moral implications of such dress practices, underscoring the necessity for compliance with Islamic guidelines on modesty.

Fashion Jilboob: Globalization Products

The term globalization is often synonymous with change, encompassing a wide array of transformations across societies worldwide. According to Selo Soemardjan, as cited in Hesri’s book, globalization is the process of creating a global system of organization and communication within society.¹⁰ Anthony Giddens further elaborates on this concept, describing globalization as the radicalization and universalization of modern Western values across various regions of the world.¹¹ Essentially, globalization involves the dissemination and transfer of ideas, concepts, cultures, norms, and values on a global scale. This process is intricately linked with the advancements in communication and information technology, which serve as vital tools for spreading new trends and facilitating rapid and widespread access to information. The role of technology in globalization is paramount, bridging the

⁸ H.R Muslim No.2128, n.d.

⁹ Syafira Sulistiani, “Wanita Dan Neraka (Telaah Kritis Terhadap Hadis Banyaknya Wanita Penghuni Neraka),” *El-Afkar* Vol. 7, no. No. 11 (2018).

¹⁰ Hesri Mintawati, *Demokratisasi Dan Globalisasi* (Lombok: Pusat Pengembangan Pendidikan dan Penelitian, 2022).

¹¹ Mintawati, *Demokratisasi Dan Globalisasi*.

gaps and fostering equality by enabling swift and efficient communication across different regions.

One of the most significantly impacted aspects of globalization is fashion. Soerjono Soekanto defines fashion as a short-term trend encompassing language styles, behaviors, and hobbies associated with specific clothing styles.¹² Harisan Boni Firmando expands on this by describing fashion as anything trending within society that embodies elements of novelty.¹³ Over time, the concept of fashion has become predominantly associated with clothing and dress styles. This phenomenon is particularly evident in modern Western societies, where fashion is closely linked to style, grooming, and attire. The influence of globalization on fashion is profound, as it facilitates the exchange and adoption of diverse sartorial trends across different cultures and societies.

The intersection of globalization and fashion underscores the dynamic nature of cultural exchange in the contemporary world. As communication and information technology continue to evolve, they play a crucial role in shaping and disseminating fashion trends globally. This technological magic enables individuals and communities to access and adopt new styles rapidly, fostering a sense of global interconnectedness and cultural blending. The fashion industry, driven by these global influences, continually evolves, reflecting the changing tastes and preferences of a globalized society. This interplay between globalization and fashion not only highlights the fluidity of cultural identities but also emphasizes the importance of technological advancements in shaping modern cultural landscapes.

Examining the definition of fashion and its current connotation, particularly as it pertains to clothing, reveals intriguing insights into the function of clothes themselves. Clothing serves as a medium for expressing self-image and group identity. Gabriella Imanuel, in her research citing Edward's views, explains that dressing is a form of self-expression and social change.¹⁴ Over time, and especially with the advent of globalization, the traditional concept of dressing as a reflection of individual or group identity, rooted in cultural wisdom and beliefs, has evolved. This shift is characterized by the absorption and adaptation of modern clothing cultures, blending traditional attire with contemporary fashion trends.

In the contemporary era, particularly within the context of Industry 4.0, women constitute the largest consumer group in the clothing market. The inclination to follow fashion trends as a means of social adaptation has led to a significant increase in the demand for women's clothing. According to Vitriyani in the "Book Chapter Industrial Revolution 4.0," clothing has transcended its primary function of protection, evolving into a crucial

¹² Soerjono Sukanto, *Kamus Sosiologi* (Jakarta: Raja Grafindo, 2014).

¹³ Harisan Boni Firmando, *Sosiologi Kebudayaan Dari Nilai Budaya Hingga Praktik Sosial* (Sleman: Bintang Semesta Media, 2022).

¹⁴ Gabriella Imanuel and Sri Tunggal Panindriya, "Dampak Globalisasi Terhadap Gaya Berpakaian Generasi Z Bali," *Commentate: Journal of Communication Management* Vol. 1, no. No. 2 (2020).

aspect of fashion.¹⁵ For modern society, maintaining a trendy appearance has become paramount, often at the expense of traditional and religious dress norms. This phenomenon indicates a departure from conventional values and customs related to dressing in everyday life, as the desire to align with contemporary fashion trends takes precedence.

The pervasive influence of globalization on social and cultural structures has facilitated a shift from conservative and rigid norms to more dynamic and universal ones. The impact of majority trends significantly shapes how minority groups respond, leading to an environment where global fashion trends dominate over localized customs. This transition underscores the broader implications of globalization, as it fosters a more interconnected and culturally diverse world while simultaneously challenging traditional practices. As a result, the interplay between global influences and local traditions continues to redefine the landscape of fashion and social identity, reflecting the complex dynamics of modernity and cultural adaptation.

The phenomenon of “*jilboob*” among Muslim women has received limited scholarly attention, prompting researchers to delineate its conceptual framework primarily through existing literature and digital sources. The term “*jilboob*” is used colloquially to describe the depiction of a woman wearing a hijab paired with form-fitting attire that accentuates her bodily contours.¹⁶ The term lacks a universally accepted definition. However, some interpretations suggest that it derives from the combination of “*hijab*” and “*boobs*,” which refers to the prominent display of the chest or breasts.

Digital platforms such as TikTok serve as a repository of content illustrating this phenomenon, with images and videos featuring women in hijabs wearing tight clothing that emphasizes their bodily curves being particularly prevalent. Such depictions frequently elicit associations with sensuality and eroticism within the context of societal norms and religious practices. The cultural and social implications of “*jilboob*” thus reflect broader discussions around the concepts of modesty, identity, and the intersection of religious attire with contemporary fashion and digital media representation. Further scholarly investigation is necessary to gain a comprehensive understanding of the multifaceted dimensions and implications of this emerging cultural phenomenon among Muslim communities globally.

Sexual Harassment: the Nation's Big PR

Sexual harassment represents a reprehensible transgression that contravenes religious, social, and legal norms, commonly understood as an immoral act. Defined under the framework of the Indonesian Sexual Violence Crime Law (*UU Tindak Pidana Kekerasan*

¹⁵ Vitriyani Tri Purwaningsih, “Revolusi Bisnis Pada Era Industri 4.0 ‘Fashion,’” in *Resolusi Industri 4.0* (Sukabumi: CV Jejak (Jejak Publisher), 2019).

¹⁶ Neni Ros Anggraeni, “Motivasi Mahasiswa Memakai Jilboobs Dan Dampaknya Terhadap Kepribadian” (Skripsi, IAIN Syekh Nurjati, 2017).

Seksual), sexual violence encompasses a spectrum of behaviors that include humiliation, verbal abuse, physical assaults, and other actions directed at a person's body, sexual desires, or reproductive functions. These acts are perpetrated through force or coercion, denying the victim the ability to freely consent due to power differentials or gender dynamics, resulting in potential physical, psychological, and socio-economic harm.¹⁷

According to Arif Rohman, sexual harassment manifests as a form of violence driven by motives of domination, anger, and the exertion of control over another's sexuality, often involving deceitful tactics to exploit the victim.¹⁸ Alternatively, Tulus Winarsunu defines sexual harassment as any unwelcome sexual behavior imposed by the perpetrator upon the victim without mutual consent.¹⁹ This broadens the understanding to include actions that are not desired by the recipient and are carried out unilaterally to satisfy the perpetrator's sexual urges.

In synthesizing various perspectives on sexual harassment, it becomes evident that it constitutes any form of sexual conduct imposed upon an unwilling victim by a perpetrator who exercises control over the victim's circumstances, whether through physical force, psychological manipulation, or abuse of authority. This definition underscores the coercive nature of sexual harassment, highlighting its violation of personal autonomy and dignity while recognizing its complex interplay with social power dynamics and cultural norms. Further exploration and legal scrutiny are imperative to effectively combatting this pervasive form of gender-based violence and ensuring adequate protections for victims within diverse societal contexts.

Sexual harassment manifests in various forms, categorized broadly into physical and non-physical types.²⁰ Physical harassment involves direct physical contact between the perpetrator and the victim, such as touching, groping, or assault. On the other hand, non-physical sexual harassment encompasses behaviors like gestures, remarks, facial expressions, or comments that are sexually suggestive or intended to degrade or intimidate the victim. These acts aim to assert dominance or control over the victim's body or sexuality and often occur in both virtual and physical environments, including social media platforms and everyday social interactions.

Non-physical forms of sexual harassment are particularly pervasive and prevalent in contemporary society, occurring through subtle gestures or communications that may seem

¹⁷ Presiden Indonesia, "Undang-Undang Republik Indonesia Nomor 12 Tahun 2022 Tentang Tindak Pidana Kekerasan Seksual" (Jakarta, Indonesia, 2022).

¹⁸ Arif Rohman Mansur et al., *Deteksi Resiko Pelecehan Seksual Pada Remaja Disabilitas Intelektual* (Indramayu: Adanu Abimata, 2022).

¹⁹ Tulus Winarsunu, *Psikologi Keselamatan Kerja* (Malang: UMM Press, 2008).

²⁰ Ni Wayan Yulianti Trisna Dewi and Gede Made Swadana, "Peraturan Pelecehan Seksual Non Fisik Dalam Hukum Pidana Indonesia Berdasarkan Undang-Undang No. 12 Tahun 2022 Tentang Tindak Pidana Kekerasan Seksual," *Jurnal Kertha Desa* Vol. 11, no. No. 4 (2023).

innocuous but carry underlying implications of sexual objectification or intimidation. The ubiquity of such behaviors underscores the urgent need for societal awareness and intervention strategies. Addressing the widespread occurrence of sexual harassment requires collective efforts to foster a culture of respect and accountability, challenging norms that perpetuate gender-based violence and discrimination.

Understanding the triggers of sexual harassment is crucial for developing effective prevention and intervention measures. Research by Sabrina Aprillita identifies four key factors that contribute to the perpetuation of sexual harassment:²¹

1. From the perspective of the perpetrator, sexual harassment can occur when opportunities present themselves to exploit power differentials or perceived vulnerabilities in the victim.
2. Perpetrators may interpret stimuli from the victim—such as gestures, verbal cues, or attire as signals of consent or encouragement, which can provoke acts of sexual harassment.
3. The attire worn by the victim is often cited as a contributing factor in instances of sexual harassment
4. Similarly, behaviors involving excessive or overt displays of the body by the victim can be construed by perpetrators as signaling consent or interest.

Ni Wayan Yulianti and Gede Made assert that clothing choices perceived as revealing or provocative can attract the attention of perpetrators, who may interpret such attire as indicative of the victim's willingness to engage in sexual interactions.²² These perspectives highlight the multifaceted nature of sexual harassment, where perceptions of opportunity, victim stimuli, clothing choices, and body language intersect to influence the behavior of perpetrators. Addressing these factors requires nuanced approaches that challenge victim-blaming narratives and promote respect for personal boundaries and consent in all interpersonal interactions.

Based on various perspectives, the triggers for sexual harassment can be categorized into three distinct factors:

1. Internal factors: These are characteristics or experiences within the perpetrator themselves. Research indicates that individuals who have experienced sexual abuse during childhood may be more predisposed to perpetrating sexual harassment later in life. This internalized trauma can manifest in distorted perceptions of power, control, and entitlement over others' bodies

²¹ Sabrina Aprillita, "Faktor Penyebab Perilaku Pelecehan Seksual Pada Remaja" (Skripsi, Universitas Airlangga, 2012).

²² Dewi and Swadana, "Peraturan Pelecehan Seksual Non Fisik Dalam Hukum Pidana Indonesia Berdasarkan Undang-Undang No. 12 Tahun 2022 Tentang Tindak Pidana Kekerasan Seksual."

2. External factors: This category encompasses influences from the broader environment, particularly through media consumption. Visual, auditory, audiovisual, and textual content that includes sexual themes or objectifies individuals can contribute to shaping attitudes and behaviors related to sexuality. Such influences may normalize or glamorize sexual aggression, leading individuals to mimic or act upon what they perceive as socially acceptable behavior.
3. Environmental factors involving close relationships: Within one's immediate social circle or community, there exist dynamics that can facilitate or condone sexual harassment. This includes situations where individuals known to the victim, such as acquaintances, friends, or family members, engage in behaviors that blur boundaries and exploit trust. The proximity and familiarity in these relationships can complicate perceptions of consent and boundaries, thereby increasing the risk of harassment.²³

Sexual harassment, viewed through a sociological lens, necessitates an examination of individual interactions within societal contexts. This pervasive issue, recognized as a social malady or deviant behavior, demands ongoing research across diverse disciplines to elucidate its underlying influences and formulate effective prevention and intervention strategies for both survivors and perpetrators. From a sociological perspective, sexual harassment emerges from complex dynamics shaped by cultural norms, power differentials, and interpersonal relationships. It manifests in various forms—from subtle gestures to overt acts—fueled by internalized beliefs and external stimuli such as media portrayals of sexuality. Understanding these triggers involves delving into psychological factors within perpetrators, including histories of trauma or distorted views of entitlement. Additionally, external influences like media content that objectify individuals or normalize aggressive behavior contribute to shaping attitudes and behaviors related to sexual harassment.

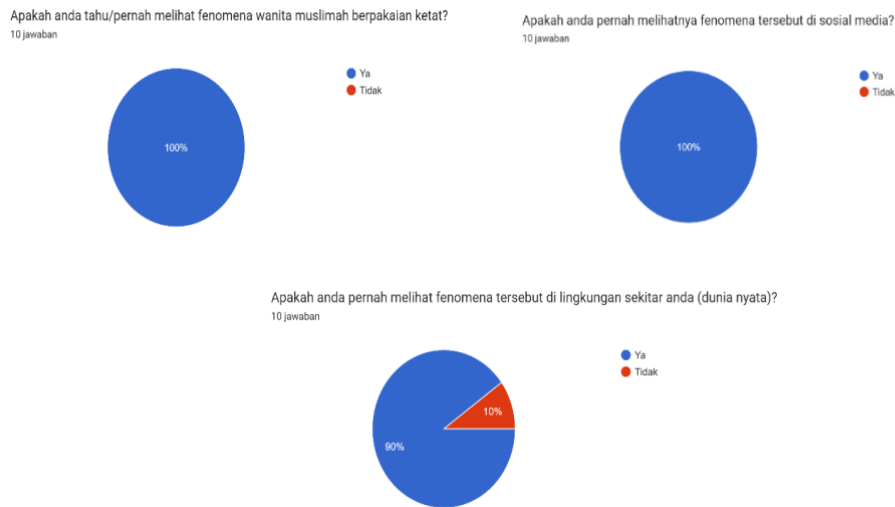
Fenomena Jilboobs dan Implikasinya Terhadap Pelecehan Seksual

Peneliti melakukan survey secara acak kepada 10 perempuan muslimah berhijab dan 10 laki-laki dengan rentang usia 18-30 tahun dengan memanfaatkan alat survey berupa google form. Adapun hasil survey tersebut menunjukkan hasil sebagai berikut:

²³ Kasmanto Rinaldi, *Dinamika Kejahatan Dan Pencegahannya: Potret Beberapa Kasus Kejahatan Di Provinsi Riau* (Malang: Ahlimedia Book, 2022).

Obtaining data from male respondents

Questions 1,2, and 3: The Jilboobs phenomenon is becoming a social reality.



The absolute votes of 10 respondents are sufficient basis for drawing initial conclusions from a male perspective that the jilboobs phenomenon has become a growing reality around us. This phenomenon is even easily found on social media and in the real world. Even though one respondent stated that he had never encountered it in his environment, the other 9 voices were sufficient to provide a basis for generalizing the phenomenon which was agreed upon by the majority group.

Question 4: Jilboobs as a factor that triggers sexual arousal



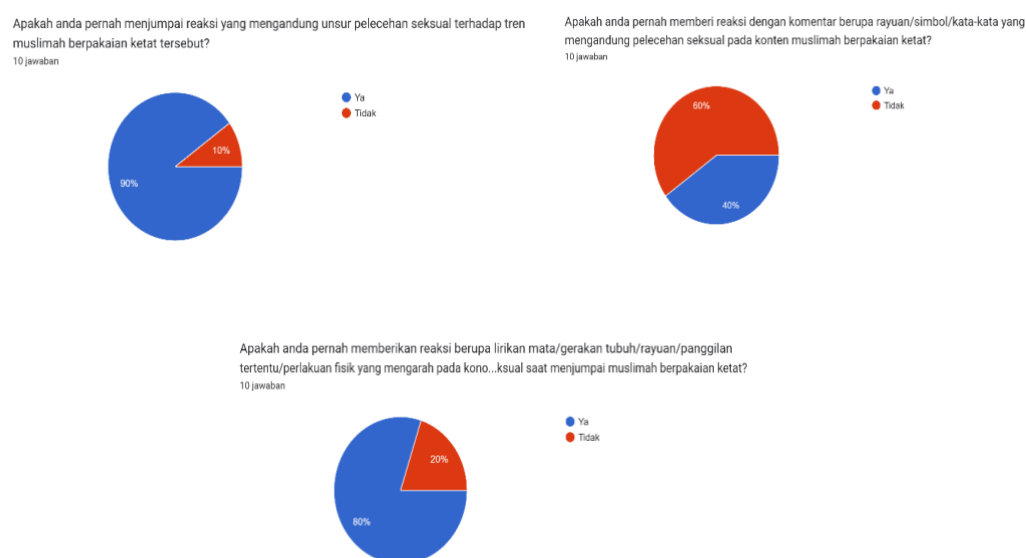
The diagram presented demonstrates unanimous agreement among all ten male respondents that the jilboobs phenomenon among Muslim women can significantly heighten their sexual desire. To ascertain the reliability of these survey findings, the researcher conducted follow-up interviews with individuals not included in the original respondent pool.

According to EM, a 32-year-old source, women who wear the hijab while opting for tight clothing are more susceptible to sexual harassment. This susceptibility stems from the

inherently visual nature of men, whose arousal often begins with visual stimuli. Thus, encountering such attire can indeed provoke lust or sexual desire in men.²⁴

In further support of this viewpoint, HS, aged 19, highlighted that the allure is amplified when the wearer possesses an ideal physique and attractive appearance. HS emphasized that such a combination presents a compelling temptation for men, characterizing it as an opportunity not easily overlooked. These insights underscore a consensus among interviewees regarding the provocative potential of the *jilboobs* phenomenon and its impact on male perception and behavior.²⁵

Questions 5, 6, and 7: Sexual harassment activities against *Jilboobs* users



The survey data pertaining to sexual harassment directed at users of the *jilboobs* phenomenon indicates a troubling trend where a majority of respondents, both directly and indirectly, admit to engaging in such behavior. Among the respondents, 8 out of 10 acknowledged their involvement in direct acts of sexual harassment. However, the study lacks detailed information on the specific types of harassment committed, whether physical or non-physical, such as suggestive remarks, gestures, or actions that contribute to a hostile environment.

TikTok revealed numerous comments openly containing sexually suggestive language, including terms like *tobrut* “big,” *montok* “plump,” *clackers* “lato-lato,” *gunung kembar* “twin mountains,” and *bulat* “round.” These comments were observed on videos featuring *jilboobs* content, as recounted by sources like AP and their acquaintances. Instances where such comments were exchanged between peers upon encountering *jilboobs* content further

²⁴ Narasumber 1, “Wawancara Potensi Pelecehan Seksual Terhadap Pengguna *Jilboobs*,” *Aprilia Putri Hapsari* (Yogyakarta, November 21, 2023).

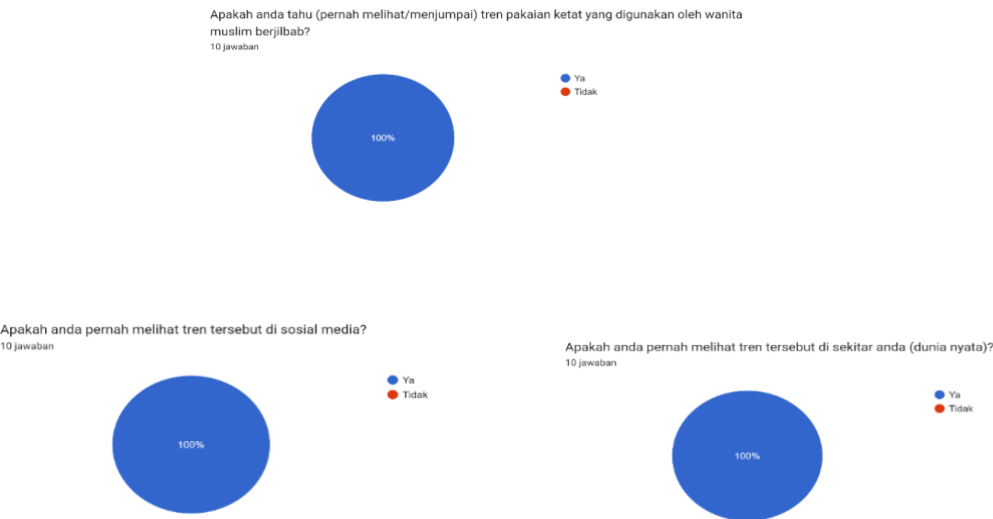
²⁵ Narasumber 2, “Wawancara: Potensi Pelecehan Seksual Terhadap Pengguna *Jilboobs*” (*Aprilia Putri Hapsari*, November 21, 2023).

underscore the normalization of sexually explicit discourse in digital spaces.²⁶ Indirect forms of harassment predominantly occur on social media platforms, particularly through comments on *jilboobs*-related content.

To complement the insights gained from male respondents, researchers also sought perspectives from female participants. The ensuing survey data from female respondent sheds light on their experiences and perceptions regarding the impact of *jilboobs*-related harassment. This multifaceted approach aims to comprehensively explore the dynamics of sexual harassment surrounding the *jilboobs* phenomenon, urging for a deeper understanding and proactive measures to address these concerning behaviors in both physical and virtual realms.

Obtaining data from female respondents

Questions 1,2, and 3: The Jilboobs phenomenon is becoming a social reality.



Referring to the survey data, it appears that the jilboobs phenomenon is all around us and its existence has become a social reality. This is proven by the absolute votes of female respondents who all admitted to having seen the jilboobs phenomenon in the real world and in cyberspace via social media.

Question 4: The respondent is a Muslim woman who wears a headscarf



²⁶ Narasumber 4, “Wawancara Penyintas Pelecehan Seksual,” *Aprilia Putri Hapsari* (Yogyakarta: Pewawancara: Aprilia Putri Hapsari, 2023).

The survey results above are a source for mapping that all the female respondents in this study are Muslim and wear the hijab. This homogeneity of respondents is an easy way for research to reveal whether any of the 10 women who wear the hijab have ever or are currently following the Jilboobs trend. Then, is the respondent affected by sexual harassment by wearing jilboobs?

Questions number 5 and 6: The phenomenon of sexual harassment against women wearing the hijab and tight clothing (jilboobs)



Based on the results of a survey of 10 female respondents who wore the hijab, it turned out that 8 of them had experienced sexual harassment. When examined more deeply, referring to the answer to the question "did the harassment occur when the person concerned was wearing tight clothing?", there were 4 answers that stated the truth. This means that half of all respondents who are survivors of sexual harassment are women who have or are currently using the jilboobs trend. In order to complete the field data, researchers tried to conduct interviews with respondents who were survivors of sexual harassment to find out what types of harassment they had received from individuals or groups of men.

The first source with the initials N, who is 24 years old, admitted that he had experienced physical sexual harassment in the form of touching sensitive areas by his own colleague. According to informant N's testimony, this not only happened to him but also to other friends with different perpetrators. The victim said that at that time she was wearing full clothing but the hijab was raised to her shoulders, exposing her chest.

Corroborating the opinion of the first source, the source with the initials ED, 23 years old, recently received unpleasant treatment from colleagues at his internship. The treatment consisted of a poke on the cheek accompanied by the words "maniss". Meanwhile, another source with the initials AA, aged 22, actually received verbal sexual harassment more often and in the form of teasing calls that lead to sensuality and signals such as winks and whistles from a group of young men on the side of the road when he passed.²⁷

Analysis of the Relationship between Sharia and the Wisdom of Protection for Muslim Women

Taking a normative perspective on Allah's command in Surah Al-Ahzab verse 59 and Surah An-Nur verse 31 regarding the obligation for Muslim women to cover their private

²⁷ Narasumber 6, "Wawancara Penyintas Pelecehan Seksual" (Yogyakarta: Pewawancara: Aprilia Putri Hapsari, 2023).

parts, alongside a sociological analysis of contemporary trends in tight clothing among hijab-wearing Muslim women and the prevalence of sexual harassment, reveals interconnected themes. The Quranic verses underscore the profound significance and depth of meaning inherent in the directive to conceal private areas, primarily as a safeguard against sexual misconduct. Despite literal adherence to covering from head to toe, research highlights the substantial risk of Muslim women experiencing indecent treatment. This discrepancy suggests a need to interpret the Quranic injunctions beyond mere literalism. The command to cover extends beyond physical attire, encompassing broader societal implications and protections against moral transgressions such as sexual harassment.

Furthermore, hadith literature elucidates the concept of dressing modestly but provocatively “clothed yet naked,” which is deemed reprehensible for Muslim women. Such conduct invites disgrace and moral degradation, as articulated in prophetic teachings concerning women's modesty. Consequently, Muslim women who adopt hijab while wearing form-fitting clothing face heightened vulnerability to sexual harassment. This vulnerability is substantiated by testimonies from male respondents exhibiting reactive attitudes toward hijab-wearing women in tight attire.

The intersection of Quranic directives and sociological realities underscores the complexity of interpreting modesty within contemporary contexts. The Quranic injunctions regarding modesty and the prophetic guidance on appropriate attire serve not only as moral imperatives but also as practical safeguards against societal ills like sexual harassment. A nuanced understanding that integrates textual exegesis with empirical insights is crucial for addressing the challenges faced by Muslim women navigating modern social norms while upholding religious principles of modesty and dignity.

CONCLUSION AND RECOMMENDATIONS

Based on the research findings, adopting an integrative interconnective paradigm underscores the enduring universality of the normative framework derived from the Quran and Hadith, particularly in regulating the modest attire of Muslim women. Verses such as Surah al-Ahzab verse 59 and Surah an-Nur verse 31 resonate profoundly with contemporary social dynamics, offering profound insights into upholding the dignity of Muslim women. Adhering to Sharia-compliant dress not only mitigates the risk of harassment but also upholds the honor and respectability integral to Muslim identity. Conversely, deviating from these norms, as warned in Hadith references to dressing but naked, risks destabilizing societal norms, as evidenced by phenomena like jilboobs which exacerbate vulnerabilities to sexual harassment. The pervasive impact of such deviations on societal cohesion and decency cannot be underestimated. Indeed, the rise in incidents of sexual harassment associated with the jilboobs phenomenon underscores its potential to disrupt social equilibrium. In

conclusion, the study highlights the pivotal role of adhering to Sharia-based attire guidelines in safeguarding against social deviations like sexual harassment. It calls for a recommitment to these timeless principles as a bulwark against societal disarray and affirms the ongoing relevance of Quranic teachings and prophetic guidance in navigating contemporary challenges.

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