

Otonomi atas Tubuh Perempuan dalam Normalisasi Jilbab (Studi Kasus Perempuan Lajang Pekerja yang Melepas Jilbab di Jabodetabek) = Autonomy Over Womens Body on Veil Normalisation (A Case Study of Former Veiled Single Women Worker in Jabodetabek).

Nur Aini, author

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Abstrak

ABSTRAK

Jilbab kini dianggap sebagai pakaian "normal" bagi perempuan Muslim di Indonesia. Pandangan bahwa berjilbab merupakan tindakan yang harus dilakukan oleh perempuan muslim menguat. Dalam situasi normalisasi jilbab tersebut, pilihan perempuan untuk memiliki otonomi dalam mengatur tubuhnya menjadi pertanyaan. Perempuan berjilbab yang kemudian melepas jilbab sebagai keinginan sendiri menghadapi situasi yang menekan otonomi atas tubuhnya. Penelitian ini menekankan pengalaman perempuan yang melepas jilbab membangun otonomi atas tubuhnya dalam situasi normalisasi jilbab. Studi ini bertujuan menelusuri proses normalisasi, pemaknaan jilbab dan otonomi atas tubuh, dan strategi perempuan yang melepas jilbab mempertahankan otonomi atas tubuhnya dalam relasi dengan berbagai pihak di sekitarnya. Studi kualitatif ini dilakukan dengan pendekatan feminis dan metode pengambilan data melalui wawancara mendalam dan penelusuran sejarah hidup lima perempuan yang melepas jilbab. Teori pendisiplinan gender oleh Sandra Lee Bartky, teori otonomi relasional Mackenzie dan Stoljar, dan teori imanensi oleh Simone de Beauvoir dipilih untuk menganalisis data hasil temuan. Hasil penelitian menunjukkan normalisasi jilbab mengatur tubuh perempuan melalui pendisiplinan tubuh feminin. Pendisiplinan tersebut berlaku lewat dua karakter yaitu subjek pendisiplinan dan internalisasi standar feminitas. Pendisiplinan tubuh feminin mengatur perilaku yaitu sesuai normativitas gender dan pelaksanaan kegiatan beribadah, dan penampilan perempuan lewat ornamen jilbab. Penelitian ini juga menemukan perempuan yang melepas jilbab membangun otonomi tubuhnya dan mengalami kontestasi pemaknaan jilbab. Dari pemaknaan jilbab tersebut, ditemukan ada dimensi baru dalam jilbab yaitu otonomi. Temuan lainnya yaitu relasi sosial dapat menguatkan atau menghambat kapasitas otonomi perempuan melepas jilbab. Selain itu, perempuan melepas jilbab berkompromi dengan situasi mereka untuk mempertahankan otonomi atas tubuhnya. Kesimpulan dari penelitian ini menunjukkan perempuan melepas jilbab tidak sepenuhnya otonom mengatur tubuhnya karena mereka menghadapi imanensi yang terus mendesak normativitas perempuan berjilbab. Rekomendasi dari penelitian ini dapat berkontribusi bahwa otonomi atas tubuh perempuan perlu dipertimbangkan dalam pembuatan peraturan terkait berbusana.

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ABSTRACT

Jilbab or veil is now considered as "normal" dress in Indonesia nowadays that strengthens the views veiling as an obligation for Moslem women. In the veil normalisation, women's choice to have autonomy in controlling their bodies is in question. The veiled women who then removes the veil as her own choice to face situation that oppresses autonomy over her body. This research emphasizes the experience of former veiled women develop autonomy over their bodies in the veil normalisation. This study aims to explore the process of normalisation, the meaning of the veil and autonomy over the body, and the strategy of former

veiled women to defend autonomy over their bodies to their social relation. This qualitative study was conducted using a feminist approach and data collection methods through in-deept interviews and tracing her life story of five former veiled women. The theory of gender discipline by Sandra Lee Bartky, theory of relational autonomy by Mackenzie and Stoljar, and the theory of immanence by Simone de Beauvoir were chosen to analyze the findings data. The research found the veil normalisation controls the female body through disciplining the feminine body, that act with two characters namely the subject of discipline and internalisation of femininity standards. Discipline of the feminine body controls behavior that is in line with gender normativity and the practice of worship activities, and the women's appearance with veil ornaments. The study also found that former veiled women developed their autonomy and experienced reconceptualize the meaning of the veil. There was found a new dimension in the meaning of the veil, namely autonomy. Another finding is that social relations can strengthen or weaken women's autonomy capacity to defend their decision to remove the veil. In addition, former veiled women compromise with their situation to defend autonomy over their bodies. The conclusion from this research shows that former veiled women are not fully autonomous in controlling their own bodies, because they have to deal with immanence that continues to insist on the normativity of veiled women. Recommendations from this study can contribute that autonomy over women's bodies needs to be considered in decicion making of regulation related to dress code.