



# PERCEPTION OF THE HIJAB USAGE AS SELF-CONTROL AGAINST THE KOREAN WAVE

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## ABSTRACT

The Korean wave is a cultural product due to globalization favored by the world community, not least in Indonesia. The Korean wave comes with various interesting cultural products, one of which is the power of dress. The problem then arises due to the trend of Korean clothing, which is considered more modern and obscures the nuances of dressing according to the norm. Moreover, the use of hijab among Muslim youth. The writing of this paper uses a type of research, namely library research with a qualitative method. This article aims to examine the perception of the use of hijab as a form of self-control against the Korean wave. Based on data from relevant books, journals, and literature, it was found that apart from being used as a form of obligation for a Muslim woman, the hijab can also be self-control for the wearer.

**Keywords:** Hijab; self-control; Korean wave

## 1. INTRODUCTION

Hijab is essentially a complete Muslim clothing or dress to cover the genitals that do not have the right to be seen. Hijab is represented as a bracketed shirt that extends throughout the body and is equipped with a veil that covers the chest (Jannah et al., 2021). Hijab is considered as mandatory clothing for Muslim women. Moreover, Indonesia is a country with the largest Muslim population. So that the hijab is seen as a formal dress used by women with the perception that the hijab is a form of obedience to Allah.

Hijab is becoming a trend among women along with the development of an increasingly advanced era. Various views have emerged that in addition to fulfilling the obligation to cover part of the body, known as 'aurat' in Islam, hijab modification is now considered fashionable and

following modern conditions. It is no wonder that women currently use hijab in various styles according to the current trend. The concept of hijab as a large robe equipped with a wide veil is now shifting as a head covering, which is often referred to as a headscarf or headscarf. Mixing and matching clothing among women who wear hijab is also considered a form of harmony in a dress. Moreover, currently emerging foreign cultures are entering Indonesia. Of course, as a developing country, Indonesia will experience the ups and downs of globalization in various aspects. Indonesia is the target of the hijab sales industry, not only from foreign brands but also domestically.

One of the cultures that entered Indonesia was the Korean Wave, also known as *Hallyu*. *Hallyu* is a cultural product that emerged after the triumph of Japanese cultural products in the late 1970s to mid-1990s in the form of games, comics, animation, music, and TV dramas or action Hong Kong widespread *Hallyu* because it is more open and avoids all things related to discrimination. Besides that, *Hallyu* is an alternative cultural product that tries to combine elements of Western and Eastern culture, but the uniqueness of the local culture is not abandoned (Valentina & Istriyani, 2013)

The phenomenon of the Korean Wave that becomes endemic in Indonesia has led to changes in the mindset and level of consumptive society, especially among teenagers. This condition is marked by the proliferation of Korean products, Korean food restaurants, TV series, dramas, films, and even South Korean-style dress fashion as a mecca for teenagers. Not only that, traditional Korean clothing models known as 'hanbook' are also popular with the public. The existence of the hijab as Muslim clothing has also become one of the things that are now being transformed according to people's interest in Korean clothing.

People in Indonesia have gone through many fashions influenced by other foreign cultures before the Korean Wave came in the last few years. Regardless of these conditions, the hijab remains an immovable garment for women who believe its use is a form of a servant's obedience to her God. The hijab is a form of self-control for women to protect themselves from various foreign cultures, even the irresponsible behavior of certain elements.

In this paper, several studies have the same object of study but different purposes of writing, such as the research conducted by Wahyudi Akmaliah Muhammad, with the title *Hallyu (Korean-Pop/K-POP Wave) and its Impact in Indonesia*. This study aims to analyze in more depth the causes of K-Pop giving rise to a new breakthrough through a book entitled *East Asian Pop Culture:*

Analyzing the Korean Wave. Another research entitled 'The Impact of Korean Drama (Korean Wave) on Youth Education by Rahayu Putri Prasanti and Ade Irma Nurmala Dewi. The focus of this research is to find out the impact of Korean drama on education, especially for teenagers. Based on the research conducted, it is stated that Korean drama youth education has positive and negative impacts.

In addition to the research above, there is research in the form of a thesis with the title Islamic Counseling with Self Control Using Self-Muhasabah to Reduce K-Pop Addiction in A Teenager in Sidokerto Village, Sidoarjo by Novandina Izzatillah Firdausi. The purpose of the research is to find out how the implementation of Islamic Counseling with Self Control uses self-reflection to reduce K-Pop addiction for teenagers because humans as a unified whole between the body and the spirit (Surawan, 2020: 1). This research aims to determine the perception of the use of hijab as a form of self-control against the current Korean Wave. This article attempts to gather various attitudes, views, and understandings from previous research with similar studies.

## **2) METHODS**

A research method is a literature study or library research, which is a study that examines and studies various books, notes, literature, and reports that are related to the topic problems being solved (Arikunto, 2020). Sources of data were obtained from references, documentation, and related articles. Data collection techniques are obtained from the documentation derived from various documents or records such as books, journals, articles, pictures, or existing electronics to obtain information that is in line with the research object (Nasir, 2005).

## **3) RESULTS AND DISCUSSION**

### **Hijab as A Muslim Identity**

Clothing in Islam is seen as not only born because of social construction and human culture, where it is not born in animal culture. More meaning is given by Islam by the existence of the Sharia to wear clothes for women and men, not only from a view of propriety or a sense of beauty but is an act of worship. This matter is the title for a collection of social laws relating to the place of women according to Islam and those prescribed by Allah SWT. so that they become a strong defense that can protect the people from slander, and as a framework, namely the rules of women's function as

those who give birth to generations, shape the people who will come, as a contributor to victory on earth and the strength of Islam (Latifatunnuri, 2018).

Hijab is a conservative dogmatic identity through an institutionalized tradition. Gonzalez acknowledged this by pointing out that Muslim women who wear the hijab are often considered to have high religiosity if based on personal religious beliefs (Gonzales, 2011). Hijab emphasizes religious identity; faith is a symbol of respect, and an Islamic requirement to cover the genitals (Harkness & Islam, 2011). Hijab is considered a form of piety for a Muslim woman. Because the command to use Hijab is contained in the Qur'an and Hadith. Allah says in QS Al-Ahzab 59:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ  
فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Meaning:

“O Prophet! Say to your wives, your daughters, and the wives of the believers. “Let them cover their headscarves all over their bodies.” That is so that they are easier to identify they are not disturbed. And Allah is Forgiving, Most Merciful.”

In the verse above, it is clearly commanded for women to cover their nakedness (aurat) to the whole body. Most scholars think that the limit of a woman's genitalia is from head to toe, except for the palms of the hands and the face. Hijab is also interpreted as clothing that does not show curves, tightness, or material that can reveal nakedness.

For Indonesia, the hijab is the same as a headscarf or veil, covering a woman's head and hair. Fiqh experts generally agree that a woman's awrah covers the entire body except for the face and palms. But some interpret that the sole of the foot is an exception. Covering nakedness has a purpose, namely as a prohibition on showing the beauty of the body. Currently, some consider the context of the hijab to be a lifestyle, interpreting wearing the hijab as often as "compromising" between modern and Islamic culture (jeans-hijab) (Asis, 2017).

There are no restrictions on the shape or color of clothing to be used in Islam, either during worship or outside worship, it is only stipulated that the clothes must be clean, polite, cover the genitals, and be in harmony with the personal morals of Muslims (Munawati, 2019). The use of hijab today varies due to external cultural influences and the development of the times. Still, it should be

underlined that the right clothing for a Muslim woman is something that will not reveal her nakedness.

### **Korean Wave Fans' Perception of Hijab**

Korean Wave in Indonesian means Korean wave. Korean Wave, also known as Hallyu, comes from Korea itself. According to Je Seong, Jeon and Yuwannto stated that *Hallyu* is spread throughout the world from the world of South Korean entertainment, which is packaged in modern popular culture in the form of culinary (K-Food), popular music (K-Pop), animation, drama series (K-Drama), games, movies, to fashion (Setyani & Azhari, 2021). This culture has spread since the 1990s and then transformed into it now. The development of the Korean Wave spread across East Asia and Southeast Asia, such as Singapore, Taiwan, Vietnam, Japan, Thailand, the Philippines, Malaysia, and Indonesia. This culture can shift the golden age of US and Japanese culture in the global market. The Korean Wave is a global phenomenon starting to reach a successful point (Valentina & Istriyani, 2013).

In Indonesia itself, the spread of pop culture from Korea began in 2002 after South Korea and Japan World Cup. The moment, held on an Indonesian television station, was then used to introduce the South Korean drama series or K-Drama. Trans TV became the first television station to broadcast a K-Drama entitled *Mother's Sea* on March 26, 2002. Then followed Indosiar with *Endless Love* on July 1, 2002. It was recorded that around 50 Korean drama titles aired on Indonesian private TV stations in 2011, and they continue to increase every year (Putri et al., 2019).

Individuals enjoy the consumption of popular culture or groups called fans. Korean fans usually form a community of people with the same fun and interests (Wahidah et al., 2020). The popularity of the Korean wave has an impact on the fashion world; this can be seen in the number of teenagers who are inspired to imitate the way of dressing of the idols they admire. However, the dress culture among Korean artists and actors is inappropriate for use. This condition is contrary to the style of dress in Indonesia, a country with the largest Muslim community.

Dressing in an Islamic way is no longer taboo in Indonesia, especially using the hijab. The entry of foreign cultures in Indonesia, the hijab is now modified according to the prevailing trend. The function of the hijab as a cover for Muslim women is now changing according to the perceptions that arise in every woman who wears the hijab, especially fans of the Korean wave.

Perception is a process related to the receipt of the human brain messages or information. Through this, humans interact with their environment continuously. The connection is carried out through the senses, namely the senses of hearing, seeing, touching, smelling, and tasting (Slameto, 1995). Human competence to distinguish, classify and focus the mind on something and to expose it is called perception (Alizamar & Couto, 2016). A simple definition of perception is the view of something.

Perception is an experience related to an object, phenomenon, or various relationships obtained by concluding information and deciphering messages (Rakhmat, 2007). Many objects can be perceived, even humans themselves. Therefore, objects of perception are generally classified. The object of perception is divided into human and non-human. Human objects are called person perception, while non-human objects are known as things perception. Objects can come from outside and within the individual (Saleh, 2018).

Various groups have studied the perception of the use of the hijab with different objects. The perception findings by previous researchers in Asia, (2017) are:

1. The use of the hijab is an obligation for Muslim women as regulated in the Qur'an, provided that the hijab must cover the genitals.
2. Hijab should follow the latest fashion to harmonize the appearance.
3. Wearing the hijab adds confidence as an identity to carry out daily activities.
4. Hijab is only used in a location or area that requires covering the genitals.
5. Included in the hijabers group.

Perceptions related to hijab do not exist in a vacuum, because they originate from one's interpretation or appreciation of society's basic norms and values. Furthermore, Peter L. Berger calls this process the interpretation of social reality. Berger believes that as individuals, and part of society, we will always face dialectical dynamics. The momentum resulted in three terms: externalization, objectification, and internalization (Asis, 2017).

Another study initiated by Khotimah, (2011) focuses on mothers' perceptions of the meaning of hijab, namely, first, wearing the hijab is considered a habit. Because the hijab is often used when traveling to various places, such as markets, invitations to celebrations, sightseeing, and daily activities. Second, the education level of hijab users.

In line with the perceptions of previous research, Korean waves also have such a view of the hijab. In general, Korean wave fans are known to follow the fashion style of Korean idols they like. Basically in Islam, there is no prohibition or inhibition on anyone to decorate, with beautiful clothes to beautify themselves and protect the external beauty bestowed by Allah (Walid & Uyun, 2019). Problems then arise with mixing Korean culture with Muslim women's dress styles. Korean fashion trends that do not completely cover the genitals of women are considered to violate the limits that Allah has set.

It is recommended that Muslim women wear clothes that can distinguish them from non-Muslim women, to make this happen, the hijab is the most appropriate effort to cover the genitals as perfectly as possible (Walid & Uyun, 2019). Fans of Korean Wave's perceptions the hijab are as follows:

1. The hijab is a veil that Muslim women must wear.
2. Hijab and Islamic clothing can be adapted to the attributes of the Korean wave.
3. Self-awareness of the role of the hijab as true Muslim clothing.

### **Forms of Self-Control against Foreign Cultures**

Self-Control is a skill for individual self-control from emotional fires that appear prominent, the evidence includes tension when experiencing stress or facing other individuals who have the opposite attitude, not responding with the same attitude or behavior (Golman, 2005). Aristanti and Rohmatun quote Averill's opinion (Aristanti & Rohmatun, 2019) revealing that psychological variables include a person's competence in managing information that is important or not and being able to sort out an act which he believes is called self-control. The existence of self-control allows a person to direct, guide, and organize his behavior and possibly refer to positive consequences (Haryani & Herwanto, 2015).

Hart in Sriyanti argues that in an increasingly complex world, self-control is essential for everyone; this is based on various cultural and lifestyle changes caused by globalization which requires individuals to behave and position themselves in harmony with their existence in society with cultural differences. The era of globalization has brought many changes to every element of life (Sriyanti, 2012). Tri Dayakisni dan Hudaniah in (Ulfiana, 2018) suggested the factors influencing self-control: personality, circumstances, ethnicity, experience, and age.

Self-control is the ability of the individual to organize, arrange, guide, personal change, and control the impulses that come from within or outside the individual. The goal of self-control viz direct the attitudes and behavior of individuals in a positive direction and produce positive actions as well (Hamdanah & Surawan, 2022).

There are five scopes of self-control formulated by Tangney, Baumeister, and Boone in (Chaq et al., 2018), namely:

1. Self-discipline

Refers to a person's competence in self-discipline. This means that individuals can focus on themselves when doing work. A person with self-discipline can refrain from other things that distract him from his focus.

2. Deliberate/non-impulsive

Someone tends to do things by paying attention to them so that they have a caring nature and are not in a hurry. Individuals who have non-impulsivity can be calm in acting or making policies.

3. Healthy habits

Individual competence in managing behavior so that it becomes a good and healthy habit for him. Someone with healthy habits will not accept something that can have a bad impact on him even though it is so exciting. This matter prioritizes something that has a positive impact on him even though it will not directly have an impact.

4. Work ethics

Assessing the self-regulation of one's ethics in carrying out daily activities. Individuals who have work ethics are able to complete their work without any external influence. Occasionally he will be able to concentrate on his work.

5. Reliability

Associated with a person's assessment of his competence in designing plans for a purpose. He will consistently regulate his behavior to achieve the planned goals.

Based on this description, if it is associated with a form of self-control against foreign cultures, an individual has the potential to protect himself from various things. This condition occurs because



individuals have the self-control to direct themselves in life decisions that will be taken. The filtering of foreign cultures is carried out by related parties to protect the country's original culture. However, technological sophistication makes the lines of difference even more blurred. This is because the Korean wave considerably influences changes in spiritual values as much as 16%, including social, aesthetic, moral, psychological, and knowledge values (Safitri, 2020).

The entry of foreign cultures today tends to be easier with various social media-supporting applications. The aspects of self-control above become one form of individual control over him. Individuals can restrain themselves, filter new things, concentrate and blend in with strong self-principles that will not be easily carried away by foreign cultures. For this reason, it is necessary to instill self-control in every Muslim. Don't be too antipathetic to foreign cultures, but don't accept them. Compromise of the values of the Korean wave needs to be done so as to be able to form an integrated Muslim (Rosidi et al., 2019).

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