

Muslims Are Not Moral Agents: A Study of Religious Crossshijaber in Social Media Islamic Psychological Perspective and Relevance with Religious Moderation in Indonesia

Wasilah^{1,*}, Adam Rizki Purnawan¹, M Khoirul Hadi Al Asy'ari²

¹Islamic Guidance and Counseling Department, Faculty of Dakwah, UIN Kiai Haji Achmad Siddiq Jember,

²Islamic Law Department, Doktor pascasarjana, UIN Sunan Kalijaga Yogyakarta.

Corresponding author*

sheila250603@gmail.com

Abstract: This research investigates the role and impact of religious micro-celebrities on social media, specifically focusing on the context of Muslim women. In an increasingly digitally connected society, religious influencers have become significant players in sharing religious messages and moral values. However, this study explores whether the perception that they are “moral agents” has an empirical basis in a cultural psychology perspective. With an interdisciplinary approach, this research combines elements of Islamic psychology and its relevance to religious moderation in Indonesia, social media, and religious studies. We see how religious micro-celebrities influence the perceptions and behavior of their followers in adopting religious values in their daily lives. Additionally, we examine the impact of social media as a tool that facilitates the transformation of culture and religious values. In our analysis, we highlight how social media use by religious celebrities influences individual religious identities and cultural dynamics in Muslim societies. We also explore how these influences may influence common understandings of morality and ethics in an increasingly complex digital world. The results of this study provide insight into the role and impact of religious *crossshijabers* on social media, highlighting that Muslim women are not sole moral agents. This study reminds us to understand the complexity of the social and psychological dynamics behind religious social media and stimulates reflection on our role as consumers of information and values in an increasingly connected digital world. In conclusion, this research provides a valuable contribution to our understanding of the phenomenon of religious celebrities in this digital era. There are two important questions in this research, *first*, what is the concept of religious *crossshijaber* on social media? and *secondly*, what is the view of Islamic psychology and religious moderation on the phenomenon of religious *cross-hijaber* on social media? using an Islamic psychology approach to explain this study and one of the research results states that there are limitations and limitations to the *crossshijaber phenomenon* on social media..

Keywords: Muslimah, crooshijaber , social media, religious moderation.

Introduction

The use of social media today is not only a necessity for Indonesian people, especially the millennial generation, apart from fulfilling daily information needs, social media is also often used as a forum for creativity in creating creative content that can attract the attention of followers on social media or what can be called with *Content Creators*. Content creation is the activity of conveying or disseminating information that is

transformed into images, videos and writing or known as content, where the content will later be disseminated through platforms, namely social media Instagram, YouTube, TikTok, Twitter and so on. The use of social media will increase very rapidly in 2023, as reported by Indonesian Socio-Demographic data in 2023, where as many as 213 million Indonesians have internet access by owning 1 mobile device, and the percentage of social media use is quite high, namely 60% of the

total population. Active YouTube users in 2023 are 139 million with 824 Indonesian YouTubers having more than 1,000,000 subscribers, active TikTok users are in second place after YouTube trends with 109.9 million users, which are predominantly used by adults over 25 years old, and Instagram ranks third in trend after TikTok with 89 million active users. ¹From the social media usage data above, it can be said that quite a lot of people carry out their activities in the digital space, ²which is marked by the large amount of content that appears both on YouTube, TikTok and Instagram social media. The content that appears on various platforms generally takes the form of food or mukbang content, joke content, political content, motivational content, even Islamic content or Islamic preaching. As time goes by, social media consumers are finally becoming interested in creating similar content so that this platform also becomes a medium for them to be creative or display their expressions in the digital space through creative content. However, the interesting thing is what is the reason why content creators are so popular with the millennial generation today? The content creator profession turns out to be a career opportunity for them because they consider that this profession is flexible, that is, they can be creative freely and this profession can be carried out anytime and anywhere according to their passion or potential without any rules or work restrictions. Apart from that, this profession is also profitable for those who want to build a personal brand or want to be known well by many people on social media and in real life. Referring to data from SocioBuzz, during the Covid 19 pandemic there was an increase in the number of registrations for the content creator profession up to 3 (three) times without any promotion from 2,552 new users per month to 7,730 new users per month. The highest increase came from the millennial generation, reaching 45.93% and Gen Z,

reaching 51.56%. ³This phenomenon of the increase in the content creator profession is due to the fact that during the pandemic the general public was required to carry out their activities at home so that they used this time to do business in the form of content creation. This data proves that the content creator profession is very promising career opportunities for the millennial generation, generally the content on social media platforms such as YouTube, Instagram, or Twitter is in the form of food or mukbang content, joke content, political content, educational content, even Islamic content. or Islamic preaching. On the other hand, the content that is currently appearing on social media platforms is much different from the type of content in general or could be said to be abnormal, namely the emergence of crosshijabers content. The cross-hijaber phenomenon is a phenomenon where men wear women's clothing such as the hijab or other clothing that is not in accordance with their true identity as a man. Currently, there are lots of crosshijabers phenomena popping up on Instagram and YouTube where men create make-up content, create humorous content in women's clothing, even content that contains the meaning of Islamic teachings, such as content that teaches the etiquette of respecting and respecting each other and so on. Like Mama Lela's content on the YouTube social media platform, where Mama Lela is a man who wears women's clothing in every content he creates. The content created by Mama Lela tells the story of the social life of middle to lower economic communities who live in the city. The content she creates provides education to the general public about the importance of caring for children even with authoritarian parenting and social life. If you look at the phenomenon of lela mama content, doesn't the content provide positive education for the local community so that crosshijabers can't always be interpreted as a disturbing phenomenon or carrying negative values. The latest phenomenon that is currently hot on social media platforms is a group of men who resemble women wearing Islamic hijabs and veils who dare to carry

¹"[EDITION 2023] Latest Indonesian Social Media User Statistics," accessed October 23, 2023, <https://www.blog.slice.id/blog/edisi-2023-statistik-pengguna-media-sosial-terbaru>.

²Stepanus Angga and Antonius Denny Firmanto, "Digital ecclesia as a synodal church that listens," *Dunamis: Journal of Theology and Christian Education* 8, no. 1 (2023): pp. 170–83.

³"InfoPublik - 'Content Creator' as a New Career Choice for Millennials," accessed October 23, 2023, <https://infopublik.id/cepat/siaran-pers/523443/content-creator-as-kasih-karir-baru-bagi-millennial>.

out their actions by entering mosques and even women's toilets. This phenomenon is currently busy on social media and is disturbing the public because this phenomenon is not in accordance with the norms that apply in society. Then, what is the underlying reason for the emergence of crosshijabers on social media?? If you look at their needs, the crosshijabers phenomenon appears not to refer to negative things, but rather they want to become famous on social media, want to increase their followers or followers, want to create content that entertains their followers, or even use crosshijabers as a medium to generate income. make money by creating funny content or something that is currently viral on social media. Maybe another cause is also based on their psychological condition being problematic or experiencing dysfunction where someone in this case has an interest in using objects of the opposite sex. If you try to look at the two phenomena described by the researcher above with a different lens, not all of the crosshijabers phenomenon is against religious rules, moreover they provide positive education for the general public which includes religious elements through creative content, this phenomenon can be seen according to needs. or the purpose of creating this content so that these motives cannot be said to be universally true, it is possible that there are other motives underlying the phenomenon of crosshijabers appearing on various social media platforms that have not been revealed empirically. Therefore, researchers try to look at the crosshijabers phenomenon with various lenses so that there are no limited points of view from various sciences regarding the emergence of the crosshijabers phenomenon on social media platforms. Thus, this research will examine in more depth the crosshijabers phenomenon that appears on social media platforms from the perspective or perspective of Islamic psychology as well as the relationship between the crosshijabers phenomenon on social media and religious moderation in Indonesia.

Materials and Methods

According to saleh, the approach is one of the points of view or paradigms that exist in a field of science which is then used in understanding religion.⁴furthermore, the definition of the concept of interdisciplinary according to rahmat is an effort to solve problems by using several reviews from various scientific perspectives that are the same and relevant. ⁵from the definition above regarding interdisciplinary approaches and concepts, an interdisciplinary approach ⁶can be defined as an effort to solve problems using two or more scientific disciplines. in this research, researchers obtained data from literature related to this crosshijabers research study through accredited journals, online news, and social media. then the researchers tried to combine elements of islamic psychology and their relevance with religious moderation in indonesia, namely through social media and religious studies. this is done so that the viewpoints or paradigms produced by researchers are not subjective but produce diverse viewpoints, namely from the perspective of islamic psychology and its relevance to religious moderation in indonesia.results and discussion.

Literatur Review

In this study the author will review the Crooshijaber study in previous research, and try to find articles that are in line and have the same theme as the study that the author conducted, in this way we will find distinctive studies that contribute to the novelty and novelty in this paper. The first research comes from Hamdan Hidayat

⁴Rusmawati Rusmawati, Nur Raafitta Suci Zahratun Nisa, and Zahrotun Nisa, "INTERDISCIPLINARY ISLAMIC RELIGIOUS EDUCATION LEARNING IN PRIMARY SCHOOLS," *SITTAH: Journal of Primary Education* 3, no. 1 (July 25, 2022): 93, <https://doi.org/10.30762/sittah.v3i2.333>.

⁵Rusmawati, Nisa, and Nisa, 94.

⁶Kartini Kartini et al., "Methodology for Understanding Islam in Indonesia and Interdisciplinary Islamic Studies," *Al-Mirah: Journal of Islamic Education* 5, no. 2 (2023): pages 106–21; Hayatullah Hilmi Aziz and Imroatul Azizah, "ISLAMIC STUDIES WITH AN INTERDISCIPLINARY APPROACH: URGENCY AND APPLICATION," *Tafáqquh: Journal of Islamic Research and Studies* 11, no. 1 (2023): pages 127–42.

who entitled Crosshijaber between trends and social upheavals (analysis of crosshijaber behavior from the perspective of the Koran and Psychology) in this article it is stated that, the emergence of crosshijaber on social media which occurred in several regions in Indonesia has reaped several kinds of responses from the public, crosshijaber is a new phenomenon. in Muslim dress and clothing. Crosshijaber is the behavior of men who wear women's clothing complete with accessories such as hijab, robe, veil and others. However, before the existence of crosshijaber, it was already known as crossdreser, namely men who wore women's clothes in art performances, who demanded to wear women's clothes, thus inviting laughter from the audience. According to psychology experts, the emergence of cross hijaber is due to internal and external factors. Internal factors are the influence of a family's education at an early age . Like parents who teach them to wear women's clothing, even though their child is male, a family splits up, so that a child loses his identity regarding the consistency of his gender. Meanwhile, external factors are social media which are then imitated in their lives. ⁷Meanwhile, the research that the author conducted focused more on the same study as this research. It only has relevance to religious moderation in Indonesia. This dimension is what we want to prove.

Meanwhile, the second research is research conducted by Maulina Sri Wahyuni et al who wrote a study of the crosshijaber phenomenon from a hadith perspective. In this study, this research provides a related view of the crosshijaber phenomenon in the hadith dimension and concludes that this phenomenon is contrary to the values of Islamic teachings in the hadith, and in essence Humans have been given their respective sexual natures by God. Therefore, as believers, we should be grateful for what God has given us. ⁸This research is very different from the research that researchers conducted, the author did more than

just relate it to religion but with more specific studies in the form of studies of religious moderation and other studies.

The third research is research conducted by Nur Fatimah and Ilmu Hamimah who wrote a study on the role of Islamic education in overcoming the Crosshijaber phenomenon. Apart from disturbing the community, especially women, this deviation is also prohibited in Islam itself. The concept of tasyabbuh contained in the hadith clearly prohibits the likeness of men to women as in the crosshijabers community, therefore, Islamic education can overcome it by emphasizing understanding related to the discussion of grammar. how to dress according to gender by utilizing formal and non-formal educational institutions that exist in society and is based on the verse of Al-Quran al-a'raf verse 2 which means: O grandson of Adam, indeed we have provided clothes to cover the private parts. , as well as by explaining tasyabbuh hadiths in fiqh and al-Quran hadith subjects, and this repetition can also be done by specifically studying the phenomenon of the crosshijaber community with various verses and hadiths in the crosshijaber community with various verses and hadiths in religious communities There are especially youth communities. ⁹This research also provides justification for the crosshijaber community, while the author will examine more comprehensively the level at which crosshijaber is very fatal and strictly prohibited in the educational and social dimensions of existing society.

fourth research is research conducted by Agitya Mahapadma Pramono et al who wrote a study on Worth every Fight: Construction of a Crossdreser's social identity. "This research focuses on the concept of self-acceptance, using an active participant who has been accustomed to wearing cross-gender clothing since childhood. Partisipan as a crossdreser feels this hobby as a form of entertaining himself and satisfying his inner needs, not only as satisfying sexual desires. The self-acceptance that has been experienced makes participants feel like they want to appear as perfect as possible so that the inner satisfaction

⁷Hamdan Hidayat, "Crosshijaber Between Trends and Social Upheaval (Analysis of Crosshijaber Behavior from Al-Qur'an and Psychological Perspectives)," *Marwah: Journal of Women, Religion and Gender* 19, no. 2 (2020): pages 190–202.

⁸Wahyudin Darmalaksana, "Crosshijaber in the Hadith Perspective," 2020, <https://theses.uinsgd.ac.id/id/eprint/28762>. page 4 .

⁹Nur Fatimah, "The role of Islamic education in overcoming the crosshijaber phenomenon," *Ideas: Journal of Education, Social and Culture* 6, no. 4 (2020): pages 323–32.

they obtain is also maximized. That in their efforts to achieve maximum possible inner satisfaction, participants are currently fixated on the prevailing standards of beauty regarding women.¹⁰ This research uses anthropological studies and provides in-depth descriptions in the social science dimension. This research can support the author in framing this study more comprehensively in the existing dimensions.

The fourth research is research conducted by Tamimatul Uzlifah in a thesis¹¹ entitled the crosshijaber phenomenon which provides the following research results, crosshijabers are men who like to wear clothes of the opposite sex, the emergence of the *ioni* phenomenon causes unrest in the community, especially for women who wear the hijab. in general and those who wear the veil in particular. Because those who wear the crosshijab dare to enter special women's areas such as ablution places, and there is widespread news about crosshijabers being caught by the police as a result of criminal acts such as theft and harassment of women. Basically, the background or reasons for becoming a crosshijaber differ from one another, including showing a gender expression that is different from the original gender and changing rigid gender perceptions and only recognizing two gender categories and then also for reasons of hijab fetishism. This research also provides a fairly comprehensive picture of the phenomenon carried out in the dimensions of crossjaber and crossdesser studies.

The fifth research related to the study of cross-dreser and cross-hijaber was conducted by Nur Halimah Penarik who wrote a study analyzing the self-identity framing of Cross-dreser and Cross-Hijaber adherents in terms of online media. In this research, Nur Halimah stated that by using the framing *robteh entmant* stated that The news reported by Detik.com by directly interviewing cross-dresser or cross-hijaber adherents is a form of dismissing sensitive issues towards its adherents in the eyes of society or the general public. Especially

the thing that says that Cross-Dreser or Cross-Hijaber is an act of crime, and *the two* reports reported by detik.com are aimed at building positive public opinion towards Cross-dreser or Cross-Hijaber and making it a cross-dressing art, because According to the "dini" view, the name of the perpetrator, Corsshijbaer, said that he did this because he felt there was gender inequality between men and women. Meanwhile, it is considered abnormal for men to wear women's clothing. *The third* report reported by detik.com was aimed at erasing negative stereotypes towards cross-dressers or cross-hijabers with LGBT, and the fourth *was* in research conducted by Nur Halimah stating that the online media ditrik.com mslimnew and tirto.id framed the news, and the three media have their own characteristics and angles.¹²

From some of the research above, it can be seen how important the study of crossdesser and crosshijaber is, there are those who reject it and there are researches that defend it and there are researches with media framing and the most interesting is the study of the author who tries to attract this study with more of a very different study, because I saw that there were many video content creators who then took over many communities and became the center of the economy and income in the content creators' communities. In this dimension, there are those who use crossdresser and crosshijabe in this dimension, is it also the same as crisdreser and crosshijber in dimensions which have been considered deviations? social. And try to see whether this phenomenon in creator content has any bearing on understanding the moderation of diversity in Indonesia.

¹⁰Agithya Mahapadma Pramono, "Worth Every Fights: Construction of a Crosshijaber's Social Identity," 2021, <http://repository.ubaya.ac.id/40090/>. Abstract page

¹¹Tamimatul Uzlifah, "CROSSHIJABER PHENOMENON" (PhD Thesis, UIN SUNAN KALIJAGA YOGYAKARTA, 2022), <https://digilib.uin-suka.ac.id/id/eprint/59194/>. Page 46

¹²Nur Halimah Asri Br Penarik, "Analysis of Self-Identity Framing of Cross-dressers and Cross-hijabers Seen from Online Media" (PhD Thesis, North Sumatra State Islamic University Medan, 2021), <http://repository.uinsu.ac.id/15467/>. Pages 72-73

Results and Discussion

Religion And Social Media¹³

in this study, we will understand the concept of religion and social media in a broader and more comprehensive dimension. this study begins with a theoretical study of the development of science that underlies the study of religion and social media. the discussion about religion and social media strengthens the author with research conducted by ahsani taqwim aminudin entitled instagram: frame of religious cases on social media. "this paper looks at the ahok case process in the dimensions of social media and religion, there are several notes from taqwim which state that *first* in the official accounts belonging to muhammadiyah and nu practice *trial by the press* in which they state that this case is not/has not been found to be blasphemous, muhammadiyah and nu always use allegations or suspected religious blasphemy, to respect the decision of the authorities and also respect ahok himself as a party who has not taqwim was named as a suspect during the time period during which this research was focused on, be silent and angry, the attitude suggested by each mass organization is divided into two, namely muhamdiyah and nu, advising muslims to be better off being silent than commenting without understanding the root of the problem. rather than commenting which will then worsen the atmosphere, while the fpi invites indonesian muslims not to take this case seriously,¹⁴this means that religion and media are really risky in different dimensions, so they are also different, on the other hand the media can also be used as a tool for spreading islam in other dimensions. better.

one of the interesting studies regarding the discussion of religion on social media is a study conducted by moch fakhruroji et al entitled religious language on social media: framing analysis on popular islamic social media. in this article, it is explained that religious language in islamic social media accounts is popular on

youtube channels, facebook fan pages and instagram are constructed with strong reference to things that are normative in islamic teachings. by adhering to the koran and hadith. religious language on social media is seen as a very important tool in the material dimension and in the dimension of the existing cultural system and is expressed in cyber space on the internet and the existing social world. in the selection process issues and ideas are important in this case, but you will also always look at who produces them. and in this dimension subjective reality is built strongly on the basis of good images and text. and frames the image of islam in a very positive way.¹⁵this research further confirms that media and religion studies can indeed be used and are very effective in creating images about religion and the development of islamic religion using social media.

A very insightful article and study was also carried out by dwi wahyuni in an article entitled "religion as media and media as religion". in this study dimension, dwi wahyuni stated that to present a side of religion that functions very integratively, the most important thing is an attitude with a religious basis. which is very open and inclusive. and the second is fighting for and implementing islamic values in every existing public life and this has a greater effect than just being trapped by islamic symbols alone. so since the development of social media for modern society has been considered a "new religion" which is believed in and has become a symbol of good islamic movements in the eyes of urban society, religion needs to then carry out an elegant transformation in enhancing religion in the media with a better one, and offering inclusive and moderate discussion of religion to achieve religious moderation in indonesia.¹⁶

¹³Dwi Wahyuni, "Religion as Media and Media as Religion," *Journal of Religious Studies: Examining Religious Doctrines, Thoughts and Phenomena* 18, no. 2 (2017), <http://jurnal.radenfatah.ac.id/index.php/JIA/article/view/2368>.

¹⁴Ahsani Taqwim Aminuddin, "Instagram: Framing religious cases on social media," *The Messenger Journal* 9, no. 2 (2017): page. 163–75.

¹⁵Moch Fakhruroji, Ridwan Rustandi, and Busro Busro, "Religious Language on Social Media: Framing Analysis on Popular Islamic Social Media," *Journal of Islamic Guidance* 13, no. 2 (2020): pagesb 203–34.

¹⁶Dwi Wahyuni, "Religion as Media and Media as Religion," *Journal of Religious Studies: Examining Religious Doctrines, Thoughts and Phenomena* 18, no. 2 (2017), page 90 <http://jurnal.radenfatah.ac.id/index.php/JIA/article/view/2368>.

Study Of Religious *Crosshijaber* In Social Media Islamic Psychological Perspective And Relevance With Religious Moderation In Indonesia

*crosshijaber*¹⁷ is a term for men who dress like women by using a hijab, veil or robe to display their identity which is opposite to their gender appearance in general or can be called cisgender. the term *crosshijaber* is a more specific term than the term that appeared earlier, namely *crossdresser*. in this term, it is not just about the appearance of wearing a headscarf and dress, but women's identities such as *make-up*, underwear, stockings and bags are often also used by *crosshijaber activists*.¹⁸

crossdresser phenomenon is the same as transvetism. because according to him, anyone who wears clothes that do not match their gender is called transvetism. tranvetism is a form of medical identification of a person's sexual behavior in which they get sexual satisfaction if they look and dress like the opposite sex. this explanation is considered inaccurate and seems unfair, because there are various motives underlying someone who is a *crossdresser*. this is supported by ho's statement that what underlies *crossdresser behavior* is the historical and cultural values of a particular culture. such as thandak ludruk art practices and *cosplay*. so in the statement above, the motive for *crossdresser behavior* is not merely to obtain sexual satisfaction, but as an entertaining cultural performance.¹⁹ apart from *crossdressers*, there is also

¹⁷Puller, "Analysis of Self-Identity Framing of Cross-dressers and Cross-hijabers Seen from Online Media"; Pramono, "Worth Every Fight"; Aly Mecca, Ahmad Fahrul Muchtar Affandi, and Gumilar Pratama, "Men With Hijab: Determining the Plurality of Cross-Hjaber Gender Identities on Social Media," *JOURNAL OF SOCIAL HUMANITY (JSH)* 15, no. 2 (December 30, 2022): 90–99, <https://doi.org/10.12962/j24433527.v0i0.14947>; Darmalaksana, "Crosshijaber in Hadith Perspective"; Hidayat, "Crosshijaber Between Trends and Social Upheaval (Analysis of Crosshijaber Behavior from Al-Qur'an and Psychological Perspectives)"; Hamdan Hidayat, "CROSSHIJABER BETWEEN TRENDS AND SOCIAL DISTURBANCE (ANALYSIS OF CROSSHIJABER BEHAVIOR FROM AL-QUR'AN AND PSYCHOLOGICAL PERSPECTIVES)," *Marwah: Journal of Women, Religion and Gender* 19, no. 2 (1 December 2020): 190, <https://doi.org/10.24014/marwah.v19i2.9614>; Uzlifah, "CROSSHIJABER PHENOMENON."

¹⁸Aly Mecca, Ahmad Fahrul Muchtar Affandi, and Gumilar Pratama, "Men with Hijab: Determining the Plurality of Cross-Hjaber Gender Identities on Social Media," *JOURNAL OF SOCIAL HUMANITY (JSH)* 15, no. 2 (30 December 2022) page: 90

¹⁹Mecca, Affandi, and Pratama, 92.

the emergence of *crosshijabers*. the emergence of the *crosshijaber* phenomenon has occurred became a topic of conversation on social media. the existence of the *crosshijaber* phenomenon has caused unrest in society because *crosshijaber* is used to commit criminal acts. as an example of the case in the jabar.tribunnews news, *crosshijaber* is used as a disguise to carry out sexual harassment and theft of motorbikes.²⁰

crosshijaber phenomenon is used by several content creators as an entertainment show to earn money. one of the content creators who uses *crosshijaber* as funny content is a youtube channel called dika_bj. the dika_bj youtube channel creates content that tells stories about the social life of people set in malang city. with the characters of housewives played by *crosshijaber*. even though the female characters in the mama lela padan series on the youtube channel dika_bj are played by *crosshijaber*, they can carry out their roles according to the female gender in general (*roleplay*), such as cooking, caring for children, being neighbors, and emotional relationships like wives and husbands. this indicates that even though they play characters of the opposite sex to their actual gender, they can behave like a woman whose behavior, way of dressing, and motherly duties are not far from religion.



The image above is an example of *crosshijabers* content that is currently popping up on youtube. the dika_bj youtube channel with its content, mama lela, has 2.7 million views. the content tells

²⁰"Crosshijabers Caught at Sukoharjo Mosque, Hijab & Veil, Man with Mustache Disguised as Woman - Tribunjabar.id," accessed October 20, 2023, <https://jabar.tribunnews.com/2019/10/17/crosshijabers-caught-at-masjid-sukoharjo-wearing-a-hijab-veil-man-with-a-mustache-disguised-as-a-woman>.

about the life of an east javanese village. the content created by dika_bj attracts the attention of viewers, this is indicated by the number of people who like the content, around 113 thousand. this, with the large number of subscribers and viewers, indicates that the *crosshijaber phenomenon* is the main attraction of the mama lela content series on the dika bj channel. in this content, it is not just entertainment material, but it also indirectly describes religious values, such as how to educate children well from the cultural perspective of east javanese society, how to build good relationships between people, how to become a mother. as well as a good wife in a family, as well as advice or advice. apart from the *crosshijaber content* on the dika_bj youtube channel, there is also similar content on the arif muhammad youtube channel.



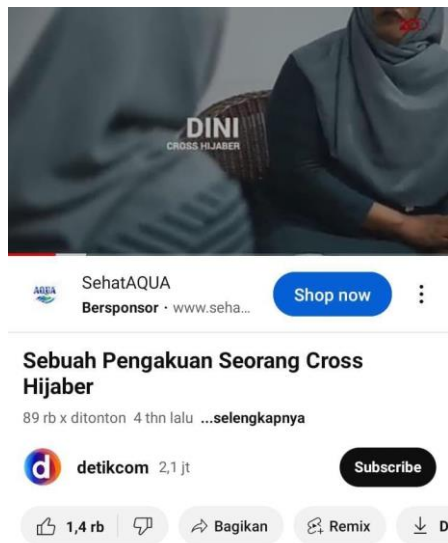
The content on arif muhammad's youtube channel or what is known as mak beti in its content is *crosshijaber content* which tells stories about social life in the city of binjai, north sumatra. even though there are differences between the mak beti content on the arif muhammad channel and the mama lela content on the dika_bj channel, the two channels have the same essence, namely telling stories about social life, neighbors, and dynamics in the family and society. however, mak beti's content on arif muhammad's channel has complex stories characterized by characters who have different cultural backgrounds. the character is called "mrs. rt". this character is a character who has a different cultural background from all the characters in the mak beti content, "bu rt" has a javanese cultural background. from the two contents above, it can be concluded that even though the content is included in crosshijaber, they do not claim that the content is part of negative things, but on the contrary, they actually like the content regardless of whether it is

entertainment or indirectly contains religious values. this is also in line with one of the values of religious moderation for religious followers, namely tolerance, that they respect every form of expression and culture through crosshijaber content. this is in line with the principles of religious moderation as stated in the book on religious moderation compiled by the indonesian ministry of religion, which states that the basic principles or values of religious moderation include two things, namely fairness and balance. in this case, fairness and balance means how someone views, responds to and practices something in a fair and balanced manner. ²¹apart from that, moderation can be interpreted as a virtue which is a driving factor in creating social harmony and balance in personal, family and community life and wider human relations. ²²this statement is in line with the two contents above, namely that there is a balance in their personal lives, such as even though they act as *cross-hijaber characters*, they carry out their natural obligations like women in terms of religious and social family behavior. in the social scope, they can interact and build good relationships between fellow humans so that this content indirectly promotes the values of religious moderation, namely by understanding and practicing religious teachings in a fair and balanced manner, in order to avoid extreme or excessive behavior in its implementation.

Looking at this phenomenon from a psychological aspect, the behavior of crosshijabers arises because of curiosity or the desire to wear women's clothing such as hijabs or women's dresses. this statement was also strengthened by the confession of the crosshijabers. researchers carried out an analysis of the confession of one of the crosshijabers on the youtube social media platform, namely detikcom. in the uploaded expression:

²¹*Religious moderation*, First printing (Jakarta: Research and Development and Training Agency, Ministry of Religion of the Republic of Indonesia, 2019), 19.

²²*Religious moderation*, 20.



The perpetrator said that he had been interested in crosshijabers for a long time when he was at school, liked crosshijabers in 2010 and started to dare to wear crosshijabers in 2013. he also said that there was no reference from anyone to use the hijab but it was purely his own desire which thought that women were much more can use various kinds of accessories than men. it was this desire that prompted him to become a crosshijabers. he also said that this crosshijabers community has existed for a long time, starting in 2004 or 2006. he also said that being a crosshijabers is nothing special, it just feels like you can leave the house in a different gender. he only became a crosshijaber at certain times or when he felt like looking like a woman, he also had a hiatus in 2017-2018. he also said that a crosshijaber and the community within it are not part of lgbt but rather they just want to express themselves in a different gender, they do not follow lgbt, transgender, or even homosexuals. maybe some but not all, because this is only a form of expressing a feeling. apart from that, he also said that being a crosshijaber never crossed his mind to badmouth the islamic religion but was purely a form of expressing himself. however, what is currently viral tends to be negative about crosshijabers, this is because there are individuals who use crosshijabers to do negative things such as theft, immoral acts and so on.

Looking at the confession of a crosshijaber, this proves that psychologically they do this out of curiosity or as a form of expressing themselves as women. although sometimes sexual disorders or

dysfunction in psychology also allow the emergence of this crosshijaber behavior, not all crosshijabers experience this disorder. if the statement above states that a crosshijaber has no intention of vilifying the islamic religion, then how does islam view the crosshijaber phenomenon that appears on social media today? the indonesian ulema council is of the opinion that cross hijabers are an act that is forbidden in islamic teachings in the form of behavior such as men wearing women's clothing, not being able to recognize themselves as men, and sexual deviation in the form of transvestism. the motive for cross hijabers, if seen in terms of sexual drive, is the presence of hormonal disorders or other sexual disorders, whereas without sexual drive, it is the emergence of criminal behavior, terror and other motives. the impact is a concern regarding restrictions on the use of public spaces specifically for women, such as toilets or ablution areas.²³ apart from that, islam also opposes the behavior of cross hijabers which has been explained in a hadith which reads:

*has told us ubaidullah bin mu'adz said, yes told us. my father said, he has told us syu'bah from qatadah from ikrimah from ibn abbas from the prophet sallallaahu 'alaihi wasallam, that he condemned women who imitate men, and curse men who resemble women."*²⁴

From the opinion of the ulama council above and supported by the hadith which opposes the behavior of crosshijabers, it can be concluded that in islamic psychology being a crosshijaber is not permitted or forbidden because this behavior is not in accordance with islamic teachings which are based on the koran and hadith.

Apart from that, the statement made by the ulama council above that a crosshijaber is claimed to be a perpetrator of sexual deviance is inversely proportional to the current crosshijaber phenomenon, that the crosshijaber phenomenon is not a form of sexual deviation or behavior that violates religious rules but rather the crosshijaber

²³Hidayat, "CROSSHIJABER BETWEEN TRENDS AND SOCIAL DISTURBANCE (ANALYSIS OF CROSSHIJABER BEHAVIOR FROM AL-QUR'AN AND PSYCHOLOGICAL PERSPECTIVES)," 197.

²⁴Servant of Allah, "Islamic Science," accessed October 23, 2023, <https://ilmuislam.id/hadits/3460/hadits-abu-daud-nomor-3574>.

phenomenon is interpreted as an attempt to someone to express themselves, fulfill their curiosity, or as entertainment material through the interesting content they create on social media. this phenomenon has relevance to religious moderation in indonesia. it is said to be relevant because religious moderation itself means a process of understanding and practicing religious teachings in a fair and balanced manner, in order to avoid extreme or excessive behavior when implementing it. if it is related to the current crosshijabers phenomenon, again, the behavior of crosshijabers is not always based on negative goals, so responding to this phenomenon should not be too extreme or excessive. if you look at a person's goal of becoming a crosshijaber, whether out of curiosity, expressing themselves, seeking popularity, or even as a medium for them to earn income without changing their physical identity or being transgender, of course this can still be tolerated. however, the perspective on crosshijabers will be different, no longer positive but negative when faced with crosshijabers who have criminal motives or even deliberately change their identity or are transgender, this will not even be accepted in the social environment as it should be. one example is the celebrity lucinta luna who deliberately changed her identity from male to female. this action is of course prohibited and prohibited in islamic psychology because it is no longer an attempt to resemble a woman but has changed her identity like women in general. therefore, the crosshijabers phenomenon has a connection or relevance to religious moderation because in this case it is not to justify whether this phenomenon is right or wrong. indeed, from the perspective of islamic psychology, the behavior of crosshijabers is not in accordance with islamic teachings as stated in the al-qur'an and hadith, but this behavior of crosshijabers should not always be claimed as negative behavior so that it is easy to justify a crosshijaber as a criminal and with a negative view. others towards them. thus, this religious moderation has relevance to the phenomenon that is currently viral, namely crosshijabers, which is not to justify the crosshijabers phenomenon from an islamic perspective but to look at this phenomenon from

various angles which will later be able to create a wise, fair and tolerant perspective towards others.

Conclusions

If you look at the data above, it can be concluded that the crosshijabers phenomenon is motivated by different motives according to individual needs. This is supported by the results of research by researchers from social media platforms that the crosshijabers phenomenon arises because of curiosity, as a form of self-expression, wanting to be known by many people, creating content that contains educational value, even as a medium for earning income by utilizing digital. This phenomenon can be seen further from the perspective of Islamic psychology, where Islamic psychology itself does not allow, prohibit, or forbid the behavior of cross hijabers regardless of their motives, in accordance with what is stated in the Al-Qur'an and hadith. Thus, the existence of the crosshijabers phenomenon has relevance to religious moderation in Indonesia so that it can later create a just, wise and tolerant perspective towards others as well as a reference for respecting religious and cultural diversity as long as it does not violate Islamic religious rules properly.

References

- Aminuddin, Ahsani Taqwim. "Instagram: Frame the case of religion on social media." *Journal of The Messenger* 9, no. 2 (2017): 163–75.
- Angga, Stepanus, and Antonius Denny Firmanto. "Digital ecclesia as a synodal church that listens." *Dunamis: Journal of Christian Theology and Education* 8, no. 1 (2023): 170–83.
- Aziz, Hayatullah Hilmi, and Imroatul Azizah. "ISLAMIC STUDIES WITH AN INTERDISCIPLINARY APPROACH: ITS URGENCY AND APPLICATION." *Tafáqquh: Journal of Islamic Research and Studies* 11, no. 1 (2023): 127–42.
- Fakhruroji, Moch, Ridwan Rustandi, and Busro Busro. "The Language of Religion on Social Media: A Framing Analysis on Popular Islamic Social Media." *Journal of Bimas Islam* 13, no. 2 (2020): 203–34.

- Fatimah, Nur. "The role of Islamic education in tackling the phenomenon of crosshijabers." *Ideas: Journal of Educational, Social, and Cultural* 6, no. 4 (2020): 323–32.
- Hidayat, Hamdan. "Crosshijaber: Between Trends and Social Turmoil (Analysis of Crosshijaber Behavior: Qur'anic Perspectives and Psychology)." *Marwah: Journal of Women, Religion and Gender* 19, no. 2 (2020): 190–202.
- "CROSSHIJABER BETWEEN TRENDS AND SOCIAL UPHEAVALS (ANALYSIS OF CROSSHIJABER BEHAVIOR, QUR'ANIC PERSPECTIVES AND PSYCHOLOGY)." *Marwah: Journal of Women, Religion and Gender* 19, no. 2 (December 1, 2020): 190. <https://doi.org/10.24014/marwah.v19i2.9614>.
- Kartini, Kartini, Muhammad Reyan, Nadilla Ramadhani, and Nadzalya Amalika. "Methodology of Islamic Understanding in Indonesia and Interdisciplinary Islamic Studies." *Al-Mirah: Journal of Islamic Education* 5, no. 2 (2023): 106–21.
- Mecca, Aly, Ahmad Fahrul Muchtar Affandi, and Gumilar Pratama. "Men With Hijab: Brutalizing Cross-Hjaber Gender Identity on Social Media." *JOURNAL OF SOCIAL HUMANITIES (JSH)* 15, no. 2 (December 30, 2022): 90–99. <https://doi.org/10.12962/j24433527.v0i0.14947>.
- Rusmawati, Rusmawati, Nur Raafitta Suci Zahratun Nisa, and Zahrotun Nisa. "INTERDISCIPLINARY ISLAMIC RELIGIOUS EDUCATION LEARNING IN ELEMENTARY SCHOOLS." *SITTAH: Journal of Primary Education* 3, no. 1 (July 25, 2022): 90–101. <https://doi.org/10.30762/sittah.v3i2.333>.
- Wahyuni, Dwi. "Religion as Media and Media as Religion." *Journal of Religious Sciences: Examining Doctrine, Thought, and Religious Phenomena* 18, no. 2 (2017). <http://jurnal.radenfatah.ac.id/index.php/JIA/article/view/2368>.
- Religious moderation*. First printing. Jakarta: Research and Development and Training Agency, Ministry of Religious Affairs of the Republic of Indonesia, 2019.
- Penarik, Nur Halimah Asri Br. "Analysis of Self-Identity Framing of Cross-dresser and Cross-Hijaber Adherents Reviewed from Online Media." PhD thesis, State Islamic University of North Sumatra Medan, 2021. <http://repository.uinsu.ac.id/15467/>.
- Uzlifah, Tamimatul. "THE CROSSHIJABER PHENOMENON." PhD thesis, UIN SUNAN KALIJAGA YOGYAKARTA, 2022. <https://digilib.uin-suka.ac.id/id/eprint/59194/>.
- God, Servant. "Islamic Science." Retrieved 23 October 2023. <https://ilmuislam.id/hadits/3460/hadits-abu-daud-nomor-3574>.
- "Crosshijaber Caught at Sukoharjo Mosque, Veiled & Veiled, Man with Mustache Disguised as Woman - Tribunjabar.id." Retrieved 20 October 2023. <https://jabar.tribunnews.com/2019/10/17/crosshijabers-tertangkap-di-masjid-sukoharjo-berjilbab-cadar-pria-berkumis-menyamar-jadi-wanita>.
- Darmalaksana, Wahyudin. "Crosshijaber in Hadith Perspective," 2020. <https://etheses.uinsgd.ac.id/id/eprint/28762>.
- "[2023 EDITION] Latest Indonesian Social Media User Statistics." Retrieved 23 October 2023. <https://www.blog.slice.id/blog/edisi-2023-statistik-pengguna-media-sosial-terbaru>.
- "InfoPublik - 'Content Creator' as a New Career Choice for Millennials." Retrieved 23 October 2023. <https://infopublik.id/kategori/siaran-pers/523443/content-creator-sebagai-pilihan-karir-baru-bagi-milenial>.
- Pramono, Agithya Maharapadma. "Worth Every Fights: The Construction of a Crosshijaber's Social Identity," 2021. <http://repository.ubaya.ac.id/40090/>.

THIS PAGE INTENTIONALLY LEFT BLANK