

# **Narasi Islamophilia dalam Gerakan Cadar Garis Lucu: Dialektika Kebebasan Ala Simone De Beauvoir dalam Bingkai Kebebasan Beragama Dihubungkan dengan Undang- Undang Nomor 39 Tahun 1999 Tentang Hak Asasi Manusia**

*The Narrative of Islamophilia in The Cedar Garis Lucu Movement:  
Simone De Beauvoir's Dialectic of Freedom in The Context of  
Religious Freedom in Relation To Law Number 39 of 1999  
Concerning Human Rights*

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**Abstract:** The phenomenon of Islamophobia in Indonesia reflects a form of social anxiety rooted in stereotypes about religious symbols, especially after the first Bali bombing in 2002. Stigmatisation of Islamic identity, such as the maintenance of beards and the use of veils, shows how social constructs can become instruments of structural discrimination that threaten the basic rights of Muslims, particularly the right to freedom of religion as guaranteed in Law No. 39 of 1999 on Human Rights. In the global context, Islamophobia has evolved from mere social prejudice to the legitimisation of state policies that contradict the principles of non-discrimination and the protection of human dignity. This study aims to analyse the dynamics of Islamophobia in Indonesia and examine the Cedar Garis Lucu movement as a counter-discourse that represents Islamophilia through narratives of humour, inclusivity, and equality. This approach highlights how women who wear the veil negotiate their identity and religious freedom amid social stigma, and how the communicative strategies used can reinforce the values of tolerance and humanity. The method used is normative juridical with library research, focusing on the interpretation of legal norms in Law No. 39 of 1999 and relevant scientific literature. The analysis is conducted qualitatively using content analysis techniques to understand the relationship between social phenomena, legal policies, and human rights protection in the national context. The results of the study show that Islamophobia in Indonesia is not only a social problem, but also a legal and humanitarian issue that demands the state's commitment to upholding the principles of equality and non-discrimination. Meanwhile, the Cedar Garis Lucu movement has emerged as a form of cultural resistance that strengthens the representation of Islam as peaceful, open, and respectful of diversity. This movement emphasises that religious freedom should be interpreted not only as an individual right but also as a social foundation that supports harmony and respect for human dignity.

**Keywords:** Islamophobia, Simone De Beauvoir, Cedar Garis Lucu, Human Rights.

**Abstrak:** Fenomena Islamofobia di Indonesia mencerminkan bentuk kecemasan sosial yang berakar pada stereotip terhadap simbol-simbol keagamaan, terutama pasca peristiwa Bom Bali I tahun 2002. Stigmatisasi terhadap identitas keislaman, seperti pemeliharaan jenggot dan penggunaan cadar, menunjukkan bagaimana konstruksi sosial dapat berubah menjadi instrumen diskriminasi struktural yang mengancam hak-hak dasar umat Muslim, khususnya hak atas kebebasan beragama sebagaimana dijamin dalam Undang-Undang Nomor 39 Tahun 1999 tentang Hak Asasi Manusia. Dalam konteks global, Islamofobia telah berkembang dari sekadar prasangka sosial menjadi legitimasi kebijakan negara yang bertentangan dengan prinsip non-diskriminasi dan perlindungan martabat manusia. Penelitian ini bertujuan untuk menganalisis dinamika Islamofobia di Indonesia serta menelaah gerakan *Cadar Garis Lucu* sebagai kontra-wacana yang merepresentasikan Islamophilia melalui narasi humor, inklusivitas, dan kesetaraan. Pendekatan ini menyoroti bagaimana perempuan bercadar menegosiasikan identitas dan kebebasan beragama di tengah stigma sosial, serta bagaimana strategi komunikatif yang digunakan dapat memperkuat nilai-nilai toleransi dan kemanusiaan. Metode yang digunakan adalah yuridis normatif dengan studi kepustakaan (*library research*), berfokus pada penafsiran terhadap norma hukum dalam Undang-Undang Nomor 39 Tahun 1999 serta literatur ilmiah yang relevan. Analisis dilakukan secara

kualitatif dengan teknik *content analysis* untuk memahami hubungan antara fenomena sosial, kebijakan hukum, dan perlindungan hak asasi manusia dalam konteks nasional. Hasil penelitian menunjukkan bahwa Islamofobia di Indonesia tidak hanya menjadi permasalahan sosial, tetapi juga isu hukum dan kemanusiaan yang menuntut komitmen negara dalam menegakkan prinsip kesetaraan dan non-diskriminasi. Sementara itu, gerakan *Cadar Garis Lucu* hadir sebagai bentuk resistensi kultural yang memperkuat representasi Islam yang damai, terbuka, dan menghargai keberagaman. Gerakan ini menegaskan bahwa kebebasan beragama harus dimaknai tidak semata sebagai hak individual, tetapi juga sebagai fondasi sosial yang mendukung harmoni dan penghormatan terhadap martabat manusia.

**Kata Kunci:** Islamofobia, Simone De Beauvoir, Cedar Garis Lucu, HAM.

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## Introduction

In our media-driven era of short-term memory, the term 'Islamophobia' began to gain traction following the 9/11 attacks on the World Trade Centre (WTC) in New York, United States. However, the link between terrorism and Islam existed long before 11 September 2001, but this link has grown stronger in recent years because the main enemies in the war on terror have been defined, and have defined themselves, as Muslims. The result, as now recognised by journalists, politicians, intellectuals, and other interested parties, is the spread of 'Islamophobia,' a general fear of Islam and Muslims (Shryock, 2010).

As Shryock explains in his work *Islam as an Object of Fear and Affection*, the phenomenon of Islamophobia is not limited to the United States and Europe, but also occurs in India, China, and a number of African countries with Muslim minority populations. In fact, in countries with Muslim-majority populations such as Turkey, Egypt, Algeria, and Lebanon, social and political tensions have arisen due to the stigmatisation of Islam-oriented groups or parties. In this context, Islamophobia can be understood as a form of systemic discrimination that contradicts the principles of human rights as stipulated in Law Law Number 39 of 1999 concerning Human Rights, specifically Article 3 paragraph (3), which states that 'every person shall have the right to recognition, security, protection and fair treatment without discrimination on the basis of religion, ethnicity, race, ethnicity, group, class, social status, economic status, gender, language or political beliefs.'

The theoretical framework proposed by Grosfoguel and Mielants shows that Islamophobia has historical roots intertwined with the modern Western civilisation project, which structurally places Islam and non-Western civilisations in a subordinate position (Tamdigi, 2012). Thus, Islamophobia is not merely a form of intolerance, but a manifestation of historical and systemic inequalities that threaten the basic rights of Muslims, including the right to freedom of religion and belief as stipulated in Article 22 paragraph (1) of Law -Law Number 39 of 1999, which states that 'every person is free to embrace their respective religion and to worship according to their religion and beliefs.'

After the 9/11 attacks, global rhetoric about the war on terror has narrowed the space for civil liberties for Muslims. In the United States, the government implemented strict surveillance policies on immigrants considered to be potential terrorists, effective from 1 October 2002. These policies have given rise to discriminatory practices based on religion and ethnicity. Similar measures were adopted by the Australian government through anti-terrorism regulations and searches of a number of Muslim homes following the Bali bombings. According to Dr Kingsbury from Deakin University, this step was based on the assumption that there was a link between Al-Qaeda networks and radical groups in Indonesia who migrated to Australia through education or employment channels (Republika, 2004).

A similar phenomenon also occurred in the United Kingdom, where a number of Muslim citizens of South Asian descent were targeted with accusations of terrorism without strong evidence (Moordiningsih, 2004). These practices demonstrate how Islamophobia has evolved from a mere social perception into a legitimisation of state policies that violate the principles of non-discrimination and the right to security as stipulated in Article 29 paragraph (1) of Law

Number 39 of 1999, namely "every person shall have the right to protection of their personal self, family, honour, dignity, and property."

Thus, the phenomenon of Islamophobia is not only a socio-political problem, but also a legal and humanitarian issue that tests the commitment of states to the universal principles of human rights. The Indonesian national legal perspective through Law No. 39 of 1999 emphasises that the protection of religious freedom and the prohibition of all forms of discrimination are an integral part of respect for human dignity. Therefore, any form of stigmatisation and discriminatory policies against Islam or Muslims are in fact violations of basic human rights norms that must be prevented and corrected through law enforcement and equitable multicultural education.

This study aims to analyse the phenomenon of Islamophobia in Indonesia after the 2002 Bali bombings as a form of social anxiety rooted in stereotypes about Islamic symbols, and to examine the 'Cadar Garis Lucu' movement as a counter-discourse that represents Islamophilia through expressions of humour, freedom, and inclusivity. Using Simone de Beauvoir's existentialist perspective, this study also seeks to understand how women who wear the veil negotiate their identity and religious freedom amid social stigma, as well as to evaluate the movement's contribution to strengthening the values of tolerance, equality, and respect for human rights as guaranteed in Law Number 39 of 1999 concerning Human Rights.

## Methods

This study uses a normative juridical method with a library research approach. The normative juridical approach is used to examine and analyse the legal norms contained in Law No. 39 of 1999 on Human Rights and related regulations that guarantee freedom of religion and prohibit discrimination on the basis of religion. Through this approach, the study focuses on the legal interpretation of the phenomenon of Islamophobia as a form of human rights violation, particularly against the rights to freedom of religion, freedom of expression, and the right to fair treatment. Meanwhile, the library research method was conducted by examining various sources of literature such as books, scientific journals, research reports, and relevant national and international legal documents. Data analysis was conducted qualitatively through content analysis to obtain a comprehensive understanding of the relationship between the phenomenon of Islamophobia, social movements such as 'Cadar Garis Lucu,' and the principles of human rights protection from the perspective of Indonesian national law.

## Results and Discussion

### Contagious Anxiety: Islamophobia in Indonesia

The anxiety caused by Islamophobia in Indonesia is widespread and has a broad impact on society. Accusations against the Muslim community increased, especially after the first Bali bombing on 12 October 2002. A number of individuals considered to be linked to terrorist networks, such as Amrozi, Ali Imron, Imam Samudra, and Abu Bakar Baasyir, an elderly cleric, were arrested. Baasyir was even suspected of being the mastermind behind the chaos in the country. In addition, certain physical characteristics, such as long beards, have caused the public to fear being stigmatised as terrorists. Men who grow beards and their families feel anxious about the possibility of being targeted for arrest by the police. Landlords have also expressed concern when men with beards rent their properties (Moordiningsih, 2004).

This anxiety is also felt by some government officials, including the police, particularly in relation to the rejection of raids on entertainment venues carried out by an Islamic mass organisation during the fasting month in Jakarta. This rejection arose because this Islamic mass organisation was perceived as an opponent, rather than a partner in efforts to eradicate social ills. This negative perception was further reinforced by the appearance of the organisation's members, who were considered to resemble Islamic terrorists. The effects of this anxiety even spread to the highest institutions of the state. For example, when Hidayat Nur Wahid was elected as Chairman of the People's Consultative Assembly (MPR) in 2004, who is known for wearing Islamic clothing, it raised concerns about the possibility of amending Article 29 of the 1945 Constitution from the state's guarantee of religious diversity to the implementation of Islamic law

through the inclusion of the seven words of the Jakarta Charter. However, Hidayat Nur Wahid emphasised that he would not amend Article 29 of the 1945 Constitution or include the Jakarta Charter in the Preamble to the Constitution. According to him, what is more relevant is the Medina Charter, which affirms the legal and historical basis of Islamic tolerance towards non-Muslims (Munawwar, 2017). Upon further examination, the phenomenon of contagious anxiety related to Islam and terrorism, which is simplified through appearances, raises a fundamental question: what is the cause of this condition.

### **Phobia (Anxiety) and Its Relationship with Islam**

Ideally, interfaith relations should have a positive impact on all believers. Religion serves as a foundation for understanding the fundamental values of religious life. Therefore, a critical attitude and moral responsibility are required in every action taken in the context of interfaith interaction. (Novianti, 2020) Before narrowing the discussion to Islam as the religion under suspicion in this case, it is necessary to take a brief look at the word phobia as it is used in conjunction with the word 'Islam' in the term Islamophobia. It is necessary to take a brief look at the word phobia as it relates to the word 'Islam' in the term Islamophobia. Quoting from the popular book *Abnormal Behaviour: From a Developmental Perspective* by Linda De Clerq, she argues that phobia itself is considered a specific form of fear. Anxiety in phobia is experienced when a person faces a feared object or situation or in anticipation of facing such a condition. In response, people exhibit avoidance behaviour, which is the main characteristic of all phobias (De Clerq, 1994).

In 1995, a group of experts on interracial and interethnic relations in the UK formed a special commission to study and analyse Islamophobia. The commission's report on Muslims in the UK and Islamophobia stated that Islam is perceived as a threat, both globally and specifically in the UK. Islam was even referred to as a replacement for Nazi and communist forces, which carried connotations of invasion and infiltration. This then led to fear and hatred of Islam and continued to fear and dislike of most Muslims. This hatred and dislike has also occurred in several Western countries and in some cultures in several countries. It has been noted that in the last twenty years, this dislike has become more apparent, even more extreme and dangerous (Runnymede Trust, 1997).

Furthermore, according to the digital newspaper *Young European Muslims* in 2002, the term Islamophobia emerged because of a new phenomenon that needed a name. This tends to differ from what I have explained previously. This was analysed from the emergence of anti-Muslim prejudice, which has grown rapidly in recent years, requiring new vocabulary to identify the phenomenon (*Young European Muslims*, 2002). Abdel Hady revealed that Islamophobia cannot be separated from the problem of prejudice against Muslims and people perceived as Muslims. Anti-Muslim prejudice is based on the claim that Islam is an 'inferior' religion and a threat to the dominant values of a society (Abdel-Hady, 2004).

From the above explanations, it can be concluded that Islamophobia is a form of fear or anxiety towards Islam and Muslims that arises from a closed-minded view of the religion. People who experience Islamophobia have the prejudice that Islam is an inferior religion and is not comparable to the values of society. It is suspected that the reason why a person or group of people may have feelings of hatred or fear towards the Islamic community itself is because of feelings of inferiority and ignorance in finding ways to win, as well as the emergence of social prejudices such as discrimination, stereotypes, and social distance. Then, to introduce the discussion on the Cedar Garis Lucu movement as the specific subject of this study and an effort to see the narrative of Islamophilia that has emerged, I will refer to my previous article entitled 'Cadar Garis Lucu: The Anti-Violence Muslim Women's Movement' published in 2022 (Jamilah, 2022).

### **Funny Veils and the Formation of Islamophilia Narratives**

The rise of women wearing veils in Indonesia in recent years has attracted considerable attention. This is evidenced by the large number of articles about veils that have appeared (Jamilah, 2022). Among these is a thesis written by Aulia Fikria Dewi entitled 'Analysis of News Coverage on the Ban on Veils and Cingkrang Trousers in Tempo.Co.' (Dewi, 2020). This thesis discusses the issue of the ban on the niqab and tight pants based on media coverage, analysing

the content of news reports published by Tempo.Co. Then there is also a journal article written by Muhammad Ali entitled 'Self-Image of Women Who Wear the Niqab: A Phenomenological Analysis of the Views of Women Who Wear the Niqab'. I find this article quite interesting because it emphasises women wearing the niqab as the main subject of study. It explores the views of women wearing the niqab themselves in terms of how they see themselves (Ali, 2018).

In addition, in the same year, a journal article entitled 'The Controversy of the Law on the Niqab from the Perspective of Sharia and Custom' was published, written by Muhammad Khudori (Khudori, 2018). This article discusses the tension between the perspectives of sharia and custom in judging the niqab. It is well known that the law on the veil in Islamic sharia is a matter of khilafiyah (still debated) among scholars. The imams of the four popular schools of thought, namely the Shafi'i, Hanafi, Maliki, and Hambali schools, have different views on the law on the veil. Therefore, controversy is inevitable.

Continuing this discussion, I also need to cite at least two international sources. The first is a journal article written by Anna Piela, published in 2016, and her research results are published on the Sage Journal website with the title "How Do Muslim Women Who Wear The Niqab Interact With Others Online? A Case Study Of A Profile On A Photo-Sharing Website. New Media & Society (Piela, 2016). This article contains Anna's observations on the phenomenon of veiled Muslim women interacting with others. In this case, she took a case study on a website that is a photo-sharing channel and is seen as a new medium for socialising. The second is a news article released by BBC News entitled 'Boris Johnson's Burka Jibe: Why Do Some Muslim Women Wear The Veil?'. In my opinion, this article provides a detailed but concise review of the history of the burka, niqab, hijab and so on. This article also contains several experiences of women wearing the niqab who have been subjected to verbal abuse simply because they wear the niqab. Equally important, this article also discusses freedom of dress and the individual's right to choose whether or not to wear the niqab or hijab (Johnson, 2018).

In the author's opinion, this individual freedom is a very important theme in considering women's choice to wear the hijab or niqab. This is also recognised by the members of Cadar Garis Lucu in several narratives presented in their content, namely that every woman has the right to choose the clothes she wants to wear. Even when women choose not to wear the hijab or niqab, this should be respected. Again, this is related to the rights and freedoms of each individual to decide what they want to wear and how they want to express themselves through clothing. As long as it does not deviate from the norms agreed upon within a society and no one is harmed by this choice, then this choice cannot be blamed. And from there, the Islamophilia narrative that Cadar Garis Lucu wants to promote begins to emerge. This is evidenced by several pieces of content that explicitly or implicitly emphasise the rights and freedoms of individuals to choose and express themselves, for example:





Islamophilia itself, as a counter-discourse to Islamophobia, can be clearly understood as a tendency to have a positive attitude or love towards Islam, and in some contexts, this term can function as a counter-discourse to narratives of hatred towards Islam, which have been known as 'Islamophobia' as discussed earlier. However, I also feel that this term is not always used consistently and can have varying interpretations (Abdel-Hady, 2004; Allaili, 20016). There are a number of fundamental aspects of the phenomenon of Islamophilia that show a significant contrast to Islamophobia, particularly in terms of positive attitudes. Islamophilia, based on observations, reflects an appreciative attitude towards Islam, Muslims, and Islamic culture. This tendency includes curiosity, appreciation of religious values, and recognition of the contributions of Muslim communities to art, history, and daily life practices. This phenomenon is evident in the increasing number of studies highlighting good practices derived from the noble teachings of Islam. One concrete example can be seen in the Islam Cinta (Islam of Love) movement initiated by prominent Indonesian Muslim scholar Haidar Bagir. Through various literacy, arts, and social activities, the movement seeks to present a humanistic and compassionate face of Islam, namely Islam that 'embraces, not strikes' (Sholaiyah, 2021).

Furthermore, Islamophilia can also be understood as a form of counter-discourse to Islamophobia. This narrative not only rejects stereotypes and negative prejudices against Islam and Muslims, but also encourages a deeper understanding of diversity within the Muslim community and strengthens efforts at intercultural dialogue (Wibowo, 2023). In a broader context, Islamophilia can be used as a basis for promoting inclusive policies that uphold respect for the rights of Muslim citizens. This includes strengthening the principles of religious freedom, protecting individual rights, and rejecting all forms of discrimination against vulnerable groups such as religious, ethnic, and belief minorities (Syafi'ie, 2011).

The tendencies of Islamophilia adherents are also important to study further, especially in the context of the extent to which they seek to understand Islam comprehensively from theological, cultural, and historical dimensions. These efforts aim to overcome the misunderstandings that often form the basis of Islamophobia. Thus, Islamophilia has great potential to foster mutual understanding, strengthen intercultural relations, and reduce tensions between religious communities. Rather than being monotonous, the narrative of Islamophilia actually serves as a stimulus for interfaith dialogue and social cooperation between community groups (Nizmi et al., 2014).

As an important note from the above explanation, it is necessary to always remember that Islamophilia, as a counter-discourse to Islamophobia, can be used as a tangible form of appreciation for the diversity and complexity of Islamic culture. Then, it can be used as a

foundation for positive dialogue and mutual understanding in a complex global context. When combined with the content of Cedar Garis Lucu presented earlier, I think it clearly illustrates the statement of this movement as one of the many examples of the spread of Islamophilia narratives, which in this case is carried out by women wearing the veil by promoting the values of equal rights among religious communities. Not only that, but the subtle narrative here is one of freedom and upholding women's rights to choose and determine themselves (religious expression and dress code). From here, I will try to lead into the next discussion by exploring the spirit of freedom from the theory put forward by a female philosopher of existentialism named Simone De Beauvoir.

### **Funny Veil: Simone De Beauvoir's Dialectic of Freedom and Efforts to Break Stereotypes Through Humour**

Simone Ernertine Lucia Marie Bertrand de Beauvoir was a woman born in Paris, France, on 9 January 1908 (Azizi, 2022). During her childhood, Simone was considered fortunate because she lived a life of more than enough. This was because her family came from the bourgeoisie. Simone was the eldest daughter of Georges de Beauvoir (father) and Françoise Brasseur de Beauvoir (mother), while her younger sister was named Helena de Beauvoir (Siswadi, 2022). Simone's family background was Catholic, which made her quite familiar with the life of nuns because she had been educated by nuns since childhood. However, at the same time, Simone also showed her unease as a woman, strongly opposing these nuns who were in fact taking care of her. Because of this, little Simone was nicknamed 'the beaver' (Strathern, 2001).

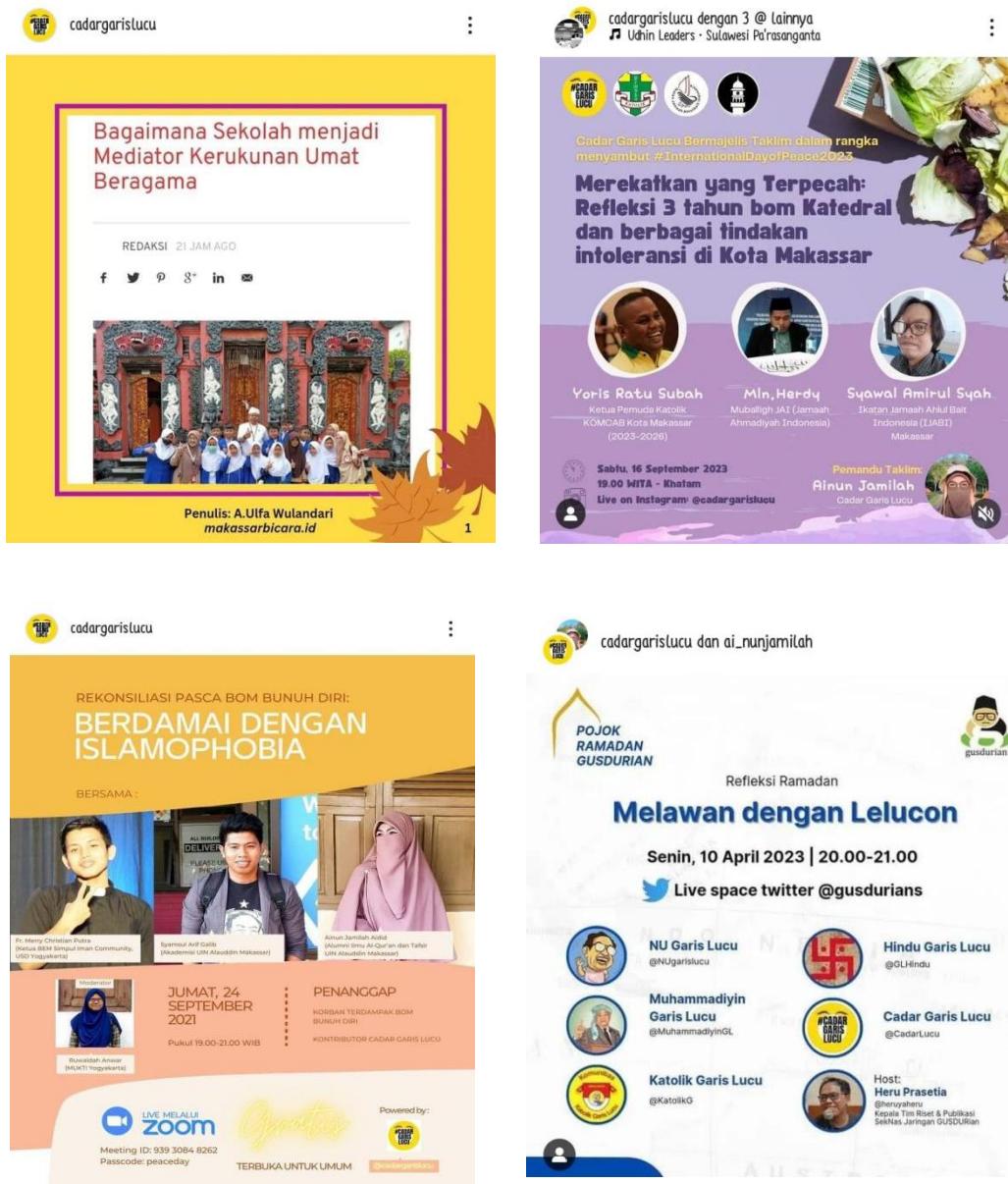
If we take a moment to look at the academic pedigree of the ninth woman to earn a degree from the Sorbonne, it was still quite difficult for women to obtain one at that time, as access was generally limited to secondary education. However, Simone managed to become one of nine women to overcome male domination. At that time, it was still quite difficult for women to obtain a degree, as access was generally limited to secondary school. However, Simone managed to become one of nine women who conquered male dominance in the list of higher education degree holders at that time. Initially, she studied mathematics, literature and languages. She then shifted her interest to the study of philosophy. This eventually led Simone to teach philosophy in Marseilles, Rouen and Paris from 1931 to 1943. There, Simone seemed to find her place. She often expressed her critical ideas, which influenced those around her, especially women. Simone's expertise in this field (philosophy) was unquestionable, which led her to become a professor in this field at the Sorbonne. Simone then chose to continue her life as a writer, which she began in 1944 (Kruks, 1992).

Simone herself is known to this day as a philosopher with strong feminist ideas. In addition, she is also known as a political commentator, political activist, and, last but not least, a novelist. This is evident in several of her fictional and scientific works, such as *She Came to Stay* (1943), *The Blood of Others* (1945), *All Men Are Mortal* (1946), *The Ethics of Ambiguity* (1947), and *The Second Sex* (1949) (Times of India, 2021). These last two works are her most recent works, which have kept Simone's name in the public eye. This is because her two philosophical works contain many narratives that have shaken the consciousness of women around the world. In 'The Ethics of Ambiguity', Simone puts forward the concepts of ethics and freedom in the context of existentialism. She also sharply explores themes such as freedom, responsibility, choice, and human existence. Here, Beauvoir emphasises the understanding that freedom brings responsibility, and individuals must take full responsibility for their choices and actions. I believe this is in line with the focus of this article, namely Cedar Garis Lucu as a women's movement that massively educates through its content about how women, as existing human individuals, have choices and freedom, and are capable of taking responsibility for them.

Meanwhile, in another recent philosophical work entitled 'The Second Sex', Beauvoir attempts to highlight the role of gender in the context of freedom and existence. Even so, 'The Ethics of Ambiguity' remains her most significant work in discussions related to Beauvoir's philosophical and existentialist thinking in general. And of course, it is not surprising that Simone became a very influential thinker in the feminist world, because this is inseparable from her hard work, which has been successful in the development of existentialist philosophy (Siswadi, 2022).

Moving on to the next discussion, to what extent has the Cedar Garis Lucu movement succeeded in breaking the negative stigma associated with Islamophobia, which has been

discussed at length previously? The veil has long been identified as a symbol of exclusivity and violence. However, as I mentioned in my previous journal, the members of Cedar Garis Lucu cannot completely deny the negative stigma that has become attached to them, because they also believe that this happened for a reason. Rather, it arises because the authorities have identified groups of perpetrators of violence in the name of religion, both the perpetrators themselves and those directly or indirectly connected to them, with the symbol of the veil. This is what drives the commitment of Cedar Garis Lucu members to strategise in their efforts to dispel the negative stigma against women who wear the veil, by creating a platform on social media and producing content containing narratives against violence. This is expected to minimise the negative stigma that is growing in society about the veil symbol and veiled women themselves (Jamilah, 2022). The following are concrete examples (examples of related content) of Cedar Garis Lucu's efforts to break the negative stigma on their Instagram account:



Cadar Garis Lucu is not alone in countering Islamophobic narratives with Islamophilic discourse. From various activities initiated by Cedar Garis Lucu itself and outside of Cedar Garis Lucu, it can be analysed that the Islamophilia narrative in 'Cadar Garis Lucu' can play a role in proving the importance of this movement in shaping Muslim identity in

general and Muslim women in particular. in this case veiled women, so that negative stigmas and stereotypes are replaced with narratives that promote openness, acceptance of differences, equality, and love for one another. Directly and indirectly, this has also promoted the idea that Muslim women's clothing choices are a form of self-expression and a fulfilment of women's rights and freedom of choice.

Meanwhile, various movements similar to Cadar Garis Lucu have flourished on social media and have also voiced these Islamophilia narratives, including NU Garis Lucu, Muhammadiyyin Garis Lucu, Mubadalah, Jaringan Gusdurian, Sarjana Ulama Perempuan Indonesia, Nuralwala and many more. All of these movements have contributed to mainstreaming Islamophilia narratives as a counter-discourse to Islamophobia, which since the September 2001 attacks on the World Trade Centre has remained a threat to Muslims both abroad and at home, constantly being propagated.

### Cadar Garis Lucu: Women with a Voice, Women with Power

Since officially creating an Instagram account in 2021 and entering its fourth year, the Cadar Garis Lucu movement has inevitably faced a barrage of rejection. Its members are well aware of this, as it is often expressed in the comments section and in private messages to members. To maintain the confidentiality of identities and the nature of the attacks received, I will not explicitly mention them here. However, the warm reception from various parties has been more than enough to strengthen and motivate the Funny Line Hijab movement to continue advocating the ideals it has built since its inception. This movement has provided a space for the empowerment of women, especially Muslim women with an unusual dress code (the veil), by promoting equality, the right to dress according to one's choice, and celebrating beauty in diversity. Efforts to minimise stigma and fear towards the hijab identity have also been made through the publication of statements of position, which are expected to calm anger and dispel negative stigma when events occur that tend to marginalise the identity of women who wear the hijab in particular and Islam in general. Some of the content in question includes:





The following is a selection of content uploaded by the Cedar Garis Lucu community through their official Instagram account, @cadargarislucu. In the context of creating a narrative that represents steps to combat stigma and discrimination, this community presents at least three main strategies, as follows:

### 1. Creating a space for women of different identities to meet

This community strives to provide an inclusive space for dialogue among women from diverse backgrounds, both those who wear the veil and those who do not, as well as those from various religions such as Islam, Catholicism, Protestantism, Buddhism, Hinduism, and Confucianism. Not only that, this space is also open to groups from various Islamic sects, including Shia and Ahmadiyya.

### 2. Deconstructing stigma and stereotypes against women who wear the veil

This effort is carried out through narratives that emphasise the values of love, empathy, and acceptance of diversity. This is manifested in various Instagram content in the form of inspirational quotes, documentation of offline activities initiated by community members, and cross-community collaborations through live broadcast sessions on social media discussing issues of diversity and humanity.

### 3. Reconciling cases of gender-based and religious violence

Cadar Garis Lucu participates in reconciliation and social healing efforts for vulnerable groups, including religious minorities and women who experience discrimination or violence. These efforts are realised through both direct activities in the field and the production of digital content on Instagram and YouTube. All of these strategic steps were derived from observations made during a public lecture held on 23 October 2023 at the Luhur Manhajiy Fahmina Islamic Boarding School in Cirebon, as part of the 'SUPI Guest Lecturer' event. On that occasion, the theme was in line with the

title of this article, namely 'The Narrative of Islamophilia in the Cedar Garis Lucu Movement.

### **The Dialectic of Religious Freedom from a Human Rights Law Perspective: An Analysis of the "Funny Line Veil" Movement Based on Law Number 39 of 1999**

The "Funny Line Veil" phenomenon marks a significant shift in the practice of religious freedom from the private sphere to the digital public sphere, where women wearing the veil utilize humor, aesthetics, and proactive narratives to assert their identity while reducing social stigma. This dynamic raises normative questions regarding the limits of the authority of the state and public institutions in restricting religious freedom. Constitutionally, this issue needs to be analyzed through the perspective of Law Number 39 of 1999 concerning Human Rights, which affirms that freedom to embrace religion and practice worship is a fundamental right that must be protected by the state. The law requires that any restrictions on this right may only be implemented based on legal provisions, a legitimate purpose, and the principle of proportionality. (Dwifatma, 20224)

Within the normative framework of human rights law, restrictions on religious freedom must be tested using three main parameters: legality, legitimate aim, and proportionality. Legality requires a clear legal basis; Legitimate objectives ensure that restrictions are implemented in a justified public interest, such as safety or public order; while proportionality emphasizes that measures taken do not exceed what is necessary. This approach requires that institutional policies restricting the wearing of the niqab such as uniform regulations, identification policies, or workplace bans be supported by empirical evidence of disruption to public functions that cannot be addressed through less stringent administrative alternatives. Contemporary literature shows that many restrictions are still influenced by social stereotypes and subjective perceptions, potentially violating the principle of non-discrimination guaranteed by Law No. 39/1999. (Pratama, 2024)

In the context of Law No. 39/1999, the state acts as a guarantor, obligated to respect, protect, uphold, and promote human rights. This role implies the state's obligation to actively address administrative practices or institutional policies that discriminate against religious dress. Implementation can be achieved through concrete administrative guidelines, such as identity verification procedures that respect privacy and allow for measurable exceptions for safety reasons, as well as mechanisms for prompt complaint and remediation for victims of discrimination, along with public education programs to reduce prejudice and stigma. This strategy aligns with the mandate of the Human Rights Law and the recommendations of international human rights organizations.

Empirical evidence from the "Cover Line Funny" movement demonstrates that Islamophilic narratives and the use of humor serve as communication strategies to mitigate public resistance while affirming inclusive intentions. This practice reflects a form of religious freedom that is aware of the rights of others and is legally relevant, as freedom consistent with respect for the rights of others strengthens demands for legal recognition and protection. When this movement exhibits non-provocative interaction

patterns and contributes to social harmony, the justification for legal restrictions is weakened unless there is objective evidence that requires intervention. Communication studies and local case studies demonstrate that proactive efforts by the veiled community in the digital realm strengthen the argument for rights protection within the national legal realm. (Damayanti, 2024)

A normative synthesis suggests that the dialectic of religious freedom manifested by the "Cover Line Funny" must be addressed with legal policies that maintain a balance between individual rights and the public interest. Specifically, such policies must: (1) affirm the protection of rights as stipulated in Law No. 39/1999; (2) justify restrictions only if they meet the elements of legality, legitimate purpose, and evidence-based proportionality; and (3) optimizing the state's role as a guarantor through gender- and religion-sensitive administrative guidelines, remediation mechanisms, and anti-stigma education programs. This approach is not only normatively consistent but also pragmatic, as it allows for the creation of a public space that respects plurality while maintaining objective safety and order functions. (Human Rights Watch, 2024)

## CONCLUSION

Based on the analysis, it can be concluded that the phenomenon of Islamophobia in Indonesia is a form of social anxiety that has spread in public consciousness, particularly following the first Bali Bombing in 2002. The stigmatization of religious symbols such as beards and niqabs demonstrates a tendency to simplify religious identity, leading to structural discrimination and violations of the right to religious freedom. This situation emphasizes that collective fear can become a tool of social exclusion that contradicts human rights principles. The emergence of the Cedar Garis Lucu movement is a cultural response to the Islamophobic narrative through an Islamophile approach that emphasizes peaceful and inclusive Islamic values. Through the use of humor, aesthetics, and digital media, this movement has succeeded in establishing a space for cross-identity dialogue and affirming the right of Muslim women to express their beliefs without stigma. Normatively, this movement demonstrates a dialectic of religious freedom that is relevant to the mandate of Law Number 39 of 1999 concerning Human Rights, which affirms that religious freedom can only be limited based on valid law, legitimate objectives, and the principle of proportionality. Thus, the Funny Line Veil is not only a social movement, but also a practical manifestation of human rights protection that strengthens tolerance, religious freedom, and respect for diversity in national and state life.

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