

Analysis of Intersectional Feminism in the Short Story "Hijab, My Crown"

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Abstract

The short story is one of the most interesting works of literature to analyze. the short story contains issues that describe the phenomenon of an environment what happens in everyday life and how the government responds to its people. The short story "Hijab, My Crown" presents a gender issue that focuses on intersectional feminism, the intersectional theory was proposed by Kimberle Crenshaw. the theory gives an understanding of how hijab can be a symbol of freedom and empowerment for Muslim women who make them feel safe and comfortable when using hijab, but on the other hand, hijab can also be a symbol of oppression for Muslim women who feel forced to use hijab. with qualitative research methods and data collection through content analysis in short stories, the results show that women who wear hijab often get discriminated against in the surrounding environment and it makes them feel uncomfortable, freedom and religious beliefs become restrictions for themselves.

Keywords: *intersectional feminism; hijab; women oppression; discriminated*

A. Introduction

Short stories are works of prose literature, fiction, stories, and narratives. A short story can be stated as a story that is expressed freely without being bound by lines that describe the actions, experiences, or sufferings of someone who comes from a person's imagination (Sufanti, Nuryatin, Rohman, & Waluyo, 2018: 11). Short stories are a form of fictional narrative prose, short stories are also a type of literary work that describes stories or stories about humans and their ins and outs through short and brief writing (Tarsinih, 2018: 71-72). A short story is an interesting, uncomplicated literary text that can be applied as material when studying a language (Efendi, Jabu, & Ariyani, 2022: 331). The short story is one of the literary forms that is usually written in prose and often in narrative format, short story is also short work of fiction, fiction is the process of writing about imagined events and characters (Ummah, Eripuddin, & Rahayu, 2020: 50). So, it can be concluded that short stories are included in prose literary works that are usually fictional and have narrative elements, short stories can also be learning materials for someone who wants to learn about language.

The theory used to analyze the short story "Hijab, My Crown" by Noor Latif is intersectional

feminism, intersectional feminism theory discusses various factors including gender, race, class, and sexuality that mutually influence a person's identity. The intersectional theory was proposed by Kimberle Crenshaw in 1989 through her paper entitled "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory, and Antiracist Politics". In this journal, we will focus on the issue of intersectional feminism discussed about Muslim women, where Muslim women often experience discrimination based on their religion. The theory of intersectional feminism can be used to analyze the issue of hijab. This theory helps us understand how hijab can be a symbol of freedom and empowerment for Muslim women who make them feel safe and comfortable when using hijab, but on the other hand, hijab can also be a symbol of oppression for Muslim women who feel forced to use hijab.

The short story "Hijab, My Crown" is a short story that represents the protagonist's pride in using the hijab and for her, the use of the hijab is an important part of her identity. The hijab is a cloth covering, a barrier, and a barrier that if used by women hijab becomes a cover of aurat, hijab is also a symbol for religious teaching that is seen as a symbol in the teachings of Islam (Ramadan, 2022: 87). In this short story, the main character is a Muslim woman and wears a hijab because they believe that it is important to dress modestly and allows them to focus on their inner beauty and not only focus on their outer appearance. The use of the word "crown" makes the hijab a symbol of faith and a source of strength and pride, rather than a burden or symbol of oppression.

B. Method

The research method applied in this journal to analyze the short story "Hijab, My Crown" by Noor Latif uses a qualitative approach that focuses on the literary and cultural aspects contained in the work. (Subandi, 2011) explains that "the qualitative description method is a type of research suitable for application to the types of performing arts. Data collection carried out in this journal uses content analysis of short story texts. (Ahmad, 2018) content analysis is used to know the tendencies of the content of communication. This approach includes classifying the signs contained in communication messages, making it possible to understand the meaning contained therein. By examining in detail the narrative elements contained in this short story, as well as the cultural values reflected in literary works. This approach allows researchers to explore hidden meanings and explore the author's unique perspective regarding the issues raised in the short story.

This research refers to the qualitative approach practiced in literary studies, by referring to a content analysis framework to explore the depth of meaning and rich values in short stories. The choice of this method is in line with the research objective of opening in-depth insight into the cultural messages contained in "Hijab, My Crown." Content analysis provides a systematic framework for identifying patterns, themes, and other important elements in texts, facilitating in-depth interpretation of the literary work. This research method was applied with the hope of making a significant contribution to further understanding regarding the short story "Hijab, My Crown" by Noor Latif. A qualitative approach and content analysis allow researchers to approach this literary work holistically, exploring the deep meanings in the short stories and connecting them with a wider cultural context (Creswell, 2013). By combining textual analysis, this research aims to make a contribution to the literature regarding contemporary literary writing and support the development of understanding of the role of short stories in depicting the complexity of social and cultural reality.

C. Findings and Discussion

Oppression is an act that has a relationship between characters and social systems that focus on the ugliness of domination, such as cruelty, indifference, humiliation, and arrogance, thus creating a character who likes to reverse facts and degrade (Kidd, Battaly, & Cassam, 2020). Not infrequently in this modern era, many women take very inappropriate actions against the surrounding environment. According to Vince Epistemology's book, there are many if you look at forms of oppression that are against feminism theory, such as harassment, intimidation, discrimination, humiliation, and so on. The main factors of this oppression are intersecting social identity structures, hierarchical power, and unjust social traditions. It is no wonder that an oppressed character will become timid and overly self-deprecating.

Based on a short story entitled *Hijab, My Crown*. The theory of Intersectional Feminism is a theory that focuses on oppression and discrimination. This happens to one of the main characters named Anaya who is a young child who immigrated from France to America and wants to continue her education in high school. Based on this story, the main character experiences oppression and harsh treatment due to a symbol called hijab. The form of oppression experienced by Anaya with her family is that her family is distanced and often ignored, even though Anaya's father works for a foreign company called a firm. She was forced to stop because of bad treatment in the workplace while Anaya's mother and Anaya are often treated harshly in public places just because they wear the hijab. Therefore, Anaya's father was determined to move to America to get a much better life than before.

Another form of oppression was also experienced by Anaya personally when she started her new high school in America. This form of oppression is discrimination against the hijab that Anaya wears. There are so many questions asked by people in America such as,

"What's the point of it"

This explains why you wear a hijab when it makes you uncomfortable but you try to explain it but people around you seem to ignore it. Another form of oppression is in one of the quotes

"The man's blonde mop of hair that sat there looked up at us with an expression of disgust"

This quote explains that the difference between hijab and Western culture is very different. This makes people see a hijab as an extraordinary and unusual thing to happen. *The man* is a receptionist at the school named Greg. The act of discrimination is also given to Anaya directly with forms of communication, such as

"Do your parents force you to wear that thing (Hijab)", "A child should not wear that", "You're like Sahara or whatever her name is".

In Greg's communication with Anaya, he gives fear and bitterness to Anaya in wearing hijab but she tries to ignore it even though sometimes Anaya experiences social isolation.

In immigrating, there are certainly many changes that will occur such as cultural and language differences. This is a process that is both complex for Anaya and challenging. Sometimes the cultural differences of an immigrant can be unfamiliar or unsafe, but Anaya tries to understand her new environment and learn a new language, even though she has a bilingual mother who speaks French and English fluently. The biggest obstacle is when Anaya communicates with other people such as at her secondary school, which makes her character shy and rarely speaks due to language barriers.

Fighting intersectionality

"Hijab, My Crown" is more than a short story; it is a battle cry, a whispered rebellion against the shackles of oppression and discrimination, a kaleidoscope of identities refracted through the lens of the Muslim woman's hijab. Through this powerful narrative, the author masterfully weaves a tapestry of cross-cutting feminist resistance, showing how marginalized voices can rise in unison against the chorus of prejudice. Moreover, the resistance is not divisive or conflictual but rather proves that people's misconceptions and unconscious oppression of Muslim women are not true. The protagonist, a young Muslim woman, faces many obstacles: societal expectations attached to her headscarf, petty attacks that sting like scraps of paper, and blanket discrimination that casts a shadow over her aspirations. However, she did not succumb to silence. Her resistance was multi-layered, multifaceted, and ultimately victorious, and her efforts were not in vain. One of the layers of resistance lies in the reclaiming of the hijab itself. Traditionally seen as a symbol of submission, oppression, or compulsion, the protagonist reclaims it as a badge of pride, calling it her "crown", a tangible manifestation of her faith and autonomy. In doing so, she challenges the monolithic view that reduces Muslim women to stereotypes and asserts her right to define her narrative.

Intersectional feminism shines through in the story's subtle but potent portrayal of how the protagonist's experiences intersect with other forms of oppression. The narrative acknowledges the additional burdens faced by Muslim women of color, those navigating socioeconomic disparities, or battling against ingrained social expectations. This intersectionality creates a powerful solidarity, a symphony of voices rising in collective defiance against a multitude of oppressors.

This resistance is not only external; it also delves into the protagonist's inner world. She grapples with internalized hatred, social pressure, and constant surveillance of the "other". Yet, within this struggle, she finds her strength, her voice, and her unshakable confidence. This internal resistance resonates with every marginalized individual who has ever grappled with self-doubt, ultimately paving the way for self-acceptance and empowerment. The following sentence validates that the hijab is not a symbol of oppression, but a personal choice for which there is no compulsion in wearing it.

"What do you mean? my hijab is my choice"

The sentence above represents the inner resistance of the protagonist, Anaya, who performs a defense mechanism against accusations and non-verbal oppression on the clothes she wears.

This short story illustrates women's right and freedom to choose their life path, especially in the decision to wear hijab. In this short story, women's right to choose to wear hijab involves several aspects related to culture, perception, and social context in the main character's environment. In Islam, hijab is not only an important aspect of a woman's faith but also shows their religious affiliation as a form of submission to God. However, the regulation of hijab in some countries has raised complex human rights issues, particularly in the context of women's rights to freedom of religion and its manifestations, equality, and non-discrimination. (Putra, 2023)

The hijab becomes a religious symbol for a woman who is Muslim, by using hijab they feel comfort, peace, and feel closer to their god. Particularly in this short story, the hijab becomes a symbol that describes the upheaval that occurs to the main character, leadership, and self-appearance of the characters in this short story. The use of hijab in this short story shows how the response of the environment and the government is against the use of hijab and how people look down on someone who moves and uses hijab. By wearing the hijab, which makes them feel comfortable and safe, they get discriminated against because of their appearance.

The hijab is the medium for communication between the main character and the surrounding environment. She gets discriminated against in the environment and underestimated because of the use of hijab, even though in reality the use of hijab does not mean limiting herself from being able to explore the outside world or the same world as other children. The hijab, which is a culture that describes what her religion is and where she comes from, instead becomes a counter that makes it difficult and uncomfortable to socialize. Starting from the government that prohibits the use of hijab, to people who consider the main character strange because she wears a hijab.

"the French Prime Minister announced that women cannot wear hijab in sports."

The discrimination faced by the main character illustrates the discrimination she faces because the character in the short story wears a hijab. As we know, the West has a different view from countries that are predominantly Muslim. In the West, the ban on the use of the hijab increases discrimination, women who wear the hijab in the environment and daily activities in public places seem to be forced to withdraw and stay at home. In short, governments such as those in Europe and India that prohibit their citizens from wearing the hijab, make women who wear the hijab limited opportunities and movement.

Women who wear the hijab can be discriminated against especially when they move because, in their home countries, they are also discriminated against in their environment. The government, which is supposed to be fair to all its people, instead makes its people feel unsafe and discriminated against because of the regulations

created. Women's rights in choosing how to look are limited due to regulations and discrimination. Overall, women's right to choose to wear hijab in the short story involves how hijab becomes a communication tool that illustrates cultural and religious identity, as well as how perceptions and social context affect how individuals handle themselves and show themselves to the world.

D. Conclusion

The short story "Hijab, My Crown" explores the concept of intersectional feminism and highlights the importance of the hijab as a symbol of faith, autonomy, and empowerment for Muslim women, while also addressing the discrimination and oppression they face in society. The story emphasizes the right of women to choose how they dress and expresses the need for understanding and acceptance of different cultures and religious beliefs. This short story explores the intersectional feminism theory and the experiences of Muslim women who wear the hijab. The story highlights the hijab as a symbol of faith, pride, and empowerment for some, while also acknowledging that it can be seen as a symbol of oppression for others. The research method used in analyzing the story is a qualitative approach that focuses on the literary and cultural aspects, allowing for a deeper understanding of the themes and messages conveyed. The story emphasizes the importance of women's right to choose their path, including the decision to wear the hijab, and challenges societal stereotypes and discrimination.

The main point of the given text is that the theory of intersectional feminism can be used to analyze the issue of hijab, as it helps understand how hijab can be a symbol of freedom and empowerment for Muslim women, but also a symbol of oppression for those who feel forced to wear it. The short story represents the protagonist's pride in wearing the hijab and challenges the monolithic view that reduces Muslim women to stereotypes. The research method used in analyzing the short story is a qualitative approach that focuses on the literary and cultural aspects of the work. The results and discussion highlight the various forms of oppression and discrimination faced by Muslim women who wear the hijab and the resistance and empowerment that can arise from reclaiming the hijab as a symbol of faith and autonomy. The conclusion emphasizes the importance of women's rights and freedom to choose their life path, including the decision to wear hijab, and how perceptions and social context affect individuals' self-expression and interaction with the world.

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