



Long Hair Style As Construction Of Social Identity for UIN KHAS Jember Students

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Abstract :

As a form of identity that describes a person's character, long hair has various meanings in life, especially daily behaviour. The construction of the social identity that is formed provides several definitions and destructive paradigms for its users. However, many points of view say there is nothing wrong and should be underestimated. In this historical research, the writer describes how long hairstyle is a construction of social identity in local culture. With an ethnographic perspective, the author approaches the existing local culture to provide answers to the statement. The hope is that the extended hairstyle paradigm does not always get a bad rating, but it can still provide a positive value.

Keywords : *Long Hair, Social Identity Construction*

INTRODUCTION

The view of the body gets special attention because time will continue to change, and the circumstances of the times will undoubtedly experience development. Often the notion of the body is only seen from what is visible to the naked eye, not something that can be constructed to develop. In fact, throughout history, the body has always given different meanings so that it can change. A positive view of the body is that someone can cultivate the body as a source of self-inspiration so that a person's level of authority can only be seen from how a person positions his body as well as possible. It is different from the assumption that a happy body can be exchanged for self-change from the shackles that imprison the body. This means that the body is used as a barrier to greatness. For example, several cases have recently become mass consumption. That is where the body is not valued as a place for the soul and spirit to attach. The body as a mechanism is like a machine that moves without a mind. This body view has its origins in the Enlightenment of the modern age.

Apart from the historical aspect, according to the social and cultural context. Synnott looked at the essence of the body, not just bones, eyes, skin, etc. Nevertheless, the body is the self. In this case, the body is a physical issue and social and cultural construction. Because a person's body will provide each other with information on what is visible to the naked eye or what is not, a person's economy can be seen from the beauty or good looks of the face. A beautiful, attractive self-image and sexuality will be associated with hedonism. This example indirectly creates an identity for everyone.

As a factor that influences identity, one part of the body that can be used as an identity is hair. Naturally, the hair that grows on the head can protect the skin from the heat of the sun and cold weather or atmosphere so that the scalp can be

protected. Hair is one part of the human body that can be used as an identity. There are two types of hair for both men and women, namely long hair and short hair. If women's long hair is prevalent and used to being seen, then what about men who have long hair, also known as long hair? The long hair (long hair) owned by the men shows a character or can be a symbol of identity.

Choosing to have a different identity among the many choices is one of the motives where a person will appear to have an identity according to their character. Identity, according to Prabowo, is a reflection of the existence of historical similarities and cultural codes that form a group of people into one even though they look different from the outside. The identity formed by a group is one of the social constructions in culture. Identity itself can be built from things that are physical and psychological. One example of identity that is built-in writing today is hair.

Hair is one way to interpret a person's character for both a boy and a girl. As an example; Men with short hair are often seen as neat, tenacious and always obey the rules, while people with long hair are often seen as sloppy and rule-breakers. However, this difference of opinion only comes from a narrow sense.

In a book entitled "Dilarang Gondrong", not a few question the phenomenon of long hair. In society, there are also many questions about the meaning of long hair itself. What kind of hairstyle is called long hair? Long hair is allowed to extend to cover the earlobe and cover the nape of the neck.

A historian, Anthony Reid, stated that long hair was very much embedded in the traditions of Southeast Asian society, including the archipelago at that time, either as a symbol or a symbol of one's strength and authority. Ali Sastroamidjojo, in his autobiography, describes a young man with long hair with a sloppy style as a revolutionary force in Yogyakarta in early 1946. Behind this opinion, even though it was once a symbol of revolutionary youth. The inherent identity of long hair has experienced various paradigms that have begun to heat wherewith the existence of long hair, and many negative issues have begun to be considered personalities that disobey the nation's personality until they are suppressed. This is certainly very influential on the existence of ancient culturalists or artists with long hair.

In the end, the student movement emerged in 1998, which succeeded in overthrowing Suharto. Many student activists had long hair. However, this does not mean that students who rise against and become activists must have long hair. Not surprisingly, some student activists also chose "long hair" as an option to show resistance and criticism.

In the current renewal era, several students are again popularised with long hair, both in elite and moderate circles: student activists or non-activist. Long hair for him is a simple style that can represent a personal soul. With that life, they are free to express whatever is attached to their soul and heart. In addition, the reason for choosing long hair is because it makes it look cool. Often the reason behind this style. However, what needs to be underlined is that its existence can construct a social identity in the environment with the long hairstyle.

RESEARCH METHOD

The research method used in this research is using the ethnographic method because this research is a famous export centred on culture or culture. The main focus of this ethnographic method is to collect data utilizing observation, interviews, and documentation in collaboration with key informants. [1]. Ethnographic research is categorized using qualitative research methods because it is considered capable of exploring in-depth information with transparent sources. [2]. Qualitative research is a research method used to examine the object to be studied. Qualitative research is a type of research that does not use details or calculations. A *qualitative method* is a research process that can produce oral and written data from people and actors being observed in descriptive data.

FINDINGS AND DISCUSSION

1. Long hair from time to time

Various views interpret long hair from various perspectives. Long hair does not have a particular length limit. Long hair is long because it has not been trimmed for a long time. For them, hair that has slightly exceeded the limit below the ear and is not maintained can still be said to belong. Talking about long hair that never ends, history also defines the meaning of long hair from different perspectives. Starting from the time of the Prophet Muhammad, as the following hadith:

أَنَسٌ عَنْ قَتَادَةَ عَنْ حَازِمٍ بْنِ حَزْرٍ أَنْبَأَنَا هَارُونَ بْنُ يَزِيدٍ حَدَّثَنَا شَيْبَةُ أَبِي نُبَيْكٍ عَنْ أَبِي حَكِيمٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ قَدْ أَقْبَلَ بَيْنَ أُذُنَيْهِ وَبَيْنَ رَجُلَيْهِ شَعْرًا وَاسْتَلَمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَعْرًا كَانَ قَالَ
"Ibn Majah narrated from Abu Bakr bin Abu Syaibah; from Yazid bin Harun; from Jazir bin Hazim; from Qatadah; from Anas: "The hair of the Messenger of Allah was straight in curls, and fell between his ears and shoulders." [1]

From this hadith, it is explained that since the time of the Prophet, his hairstyle exceeded his ears as in the hadith narrated by Sunan Ibn Majah. The Messenger of Allah with such a hairstyle can be used as an example that there is no prohibition on lengthening hair both from ethics and society's views. Moreover, the Prophet was Uswatun Hashanah. Several other narrations besides this hadith also state that the Messenger of Allah lengthened his hair in an immaculate condition up to his shoulders. [1] So departing from this, the Ulama also set a law to allow hair lengthening. Nevertheless, with a note that lengthening hair is not for bragging. In addition to being a terrible stigma against people with long hair, this is undoubtedly out of Islamic boundaries or norms.

In addition to the Islamic view regarding permitted long hair, in traces of Indonesian history, long hair has gone through a long journey until it can be accepted again today. Some historical literature on the paradigm of society provides an overview of the journey of long hair with various

* Sunan Ibnu Majah (Juz 4: 604)

meanings. The negative construct about long hair comes from parents' expectations of children who will become the nation's successors. The perspective of long hair, which is interpreted as far from the value of national personality, makes long hairstyles a wrong value because the parents' point of view reflects on the western empire, which depicts long-haired people famous for being sloppy, ignorant, brutal, etc.

As a symbol of resistance from the nations in Europe, long hair became a reason the New Order regime was terrified of long hair. The symbol is called the Hippies. Hippies are one of the counter-culture movements that developed in the United States in the 1960s. The movement that was born as the antithesis of the previous generation is considered far from the nature they came from so that the youths who at that time imitated such hairstyles made the government system chaotic and chose to give large-scale instruction. [2]. As a result, since the New Order regime the value of long hair has become so bad that it has become resistance for young people at that time.

2. Long Hair as Social Identity Construction

Identity comes from the root word idem (same), as well as identical. The word means that each individual can not only be equated with each other, but can be equated with other individuals. [1]. This means that everyone will share their identity, whether they are men, women, foreigners, or local people. For example, as a woman who has a hobby of watching K-Pop when met with the same hobby, they will indirectly share their identities to form a common identity. The process of identity formation that involves social relations is referred to as social identity. Michael A Hogs takes the perspective of Social Identity for himself before conveying self-awareness, whose primary focus is given explicitly to relationships between groups or relationships between individuals and groups.

Besides being considered a form of shared similarity in an identity group, it is also interpreted as something unique, different and characteristic. Identity is considered unique or different because every human being born with twins is not 100% identical. In understanding this, it is not only social relations that are built but also what is in each individual.

Long hair is a form of identity, referred to as social identity with a social construct. To produce a social construct, Peter L. Berger and Thomas Luckman analyze social reality or the construction of symbolic reality. The theory defines that the social world as a human product, not something that comes from giving. In social construction, peter, L. Berger and Thomas Luckman divide the process into three parts: internalization, externalization, and objectification [2].

Berger's Weberian thought explains that individuals shape society through processes and stages. This means that individuals make an understanding of themselves (internalization) which is then conveyed to the community (externalization) so that people can read what each individual wants to convey correctly both from internalization and

externalization (objectification). So that the process produces an institution that is legitimized and maintained by the community.

Various paradigms circulating regarding why each individual chooses long hair as a personal identity illustrate that the internalization process of each individual is different. First, for active students [3], Long hair has a close relationship with the history of the national movement and the New Order era. Many activists grow their hair because they are not preoccupied with style or appearance. This means choosing long hair because they do not have time to take care of daily life, which is unnecessary.

Another paradigm of long hair as a style or lifestyle. To provide an understanding of self for students who choose that reason. So there are not many reasons based on being motivated. Like being motivated by something they like: bands, reggae, and scooters. Because the people in the environment are long, individuals who like these things are also inspired to grow their hair.

Finally, the reason for choosing long hair is because it follows what the Prophet had done. The argument or basis that proves this statement is: from Al-Barra' bin Azib Radliallahu Anhu he said:

"The Messenger of Allah is someone who has a medium body, broad shoulders, thick hair and long to the ears of his ears" [4]

Of the three reasons for using long hair, the forms of externalization are different. This is because each individual has a different environment, thoughts and goals. So the way to present it will be different.

As a student with the excuse of not having time to cut hair, the externalization created is that some of them look active and have important positions and high intellectuals. The night is filled with discussion and the morning is wandering in a dream or being a devotee. Always busy with campus or college activities. Haircare for reasons that do not have this time tends never to be cleaned (using shampoo). The clothes used are not all branded clothes or high prices. People with this hairstyle tend to appear plain and simple compared to those who have reasons as a style or lifestyle. In terms of clothing, behaviour to thoughts will not be the same. The resulting externalization tends to be hedonistic, although only a few. So from this comparison, it can be seen that society's objectification about long hairstyles has various things. Starting from the assumption that people with long hair are activists, it is proven that they never have time to cut their hair. Thinking more about essence than existence can be considered a simple human being who never describes who each individual is. All of these things from what has been internalized meet objectification, giving rise to an objectification correctly. So that it can be considered as a human being who never describes who each individual is. All of these things from what has been internalized meet objectification, giving rise to an objectification correctly. So that it can be considered as a human being who never describes who each individual is. All of these things from what has been internalized meet objectification, giving rise to an objectification correctly.

CONCLUSION

Hair is one part of the body that gives an identity with various meanings from various views. One of them is long hair. History has told us that long hair has various meanings from time to time. They were starting from being a figure of authority to being considered brutal during the New Order regime. In the eyes of Islam, it also allows long hair to be applied on the condition that it is not tabarruj in the sense of being excessive, causing an arrogant attitude. Through the Social Construct theory of Peter L. Berger and Thomas Luckman, the author tries to explain that to make long hair, and the public will later read several stages. Starting from the internalization process, namely understanding the reasons for choosing long hair, such as not having time, style or lifestyle to follow the sunnah of the Prophet. Followed by an externalization process which means how someone with long hair interprets their attitudes and actions by not taking care of their hair as a form of lack of time to take care of themselves, looking like an idol due to being motivated to objectification showing the public's view of justification for the internalization process with externalization. The community confirmed that they were activists who prioritized essence over existence, to objectification that displays the public's views regarding the justification of the internalization process with externalization. The community confirms that they are activists who prioritize essence over existence, to objectification that displays the public's views regarding the justification of the internalization process with externalization. The community confirms that they are activists who prioritize essence over existence.

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