

NAVIGATING PIETY AND PRIVACY: A STUDY ON NETIZENS' REACTIONS TO HIJAB REMOVAL IN INDONESIA

Vionita Sakinah*

UIN Sunan Ampel, Surabaya, East Java, Indonesia

Email: vionita.sakinah05@gmail.com

Haykal Diaz Maulana

UIN Sunan Ampel, Surabaya, East Java, Indonesia

Email: haykaldiazmaulanaa@gmail.com

Nurul Asiya Nadhifah

UIN Sunan Ampel, Surabaya, East Java, Indonesia

Email: nurulasiya@uinsa.ac.id

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Abstract

This research aims to analyze netizens' responses to Nathalie's and Putri Anne's posts regarding their choices. Social media, which provides a space for freedom of expression, has various impacts on human life, as seen in the trending discussions among netizens regarding the posts of Nathalie and Putri Anne, who showed their decision to remove their hijabs after reportedly getting divorced. This article employs content analysis, psychological, and human rights approaches to examine data consisting of comments on @nathalieholscher's Instagram posts and @anneofficial18's TikTok posts related to the phenomenon of removing the hijab. The research findings reveal that netizens' responses can be categorized into three types of comments: aggressive, constructive, and neutral. However, the most prevalent comments are aggressive and predominantly aimed at undermining the mental state of the artists in the posts. Thus, if this harms someone, it can be considered a violation of human rights. All responses appearing in the posts are a form of exercising the right to freedom of expression in conveying opinions granted by the State while still considering religious values, morality, order, and national integrity as the established boundaries. However, the author assesses the insufficient attention of netizens to the established boundaries, considering the widespread use of inappropriate language to express hatred in comments.

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* Corresponding Author.

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Introduction

Everyone has the freedom and human rights to life, liberty, and property without interference by anyone (Nowak, 2022). Everyone has freedom of thought, religion, belief, expression, and so on, so others, society, and the state must be able to ensure protection from violence and discrimination (Konvitz, 2018; Tahzib, 2021). Everyone has choices or decisions to make in living their lives. This is because everyone has rights that must be guaranteed by law (Marshall, 2018). Provisions regarding human rights guaranteed by the Indonesian State are regulated in the Constitution of the Republic of Indonesia, the fourth amendment, in articles 27 to 28J, which state that "The right to life, the right not to be tortured, the freedom of thought and conscience, the right not to be enslaved, the right to be recognized as a person before the law, and the right not to be prosecuted retroactively are human rights that cannot be reduced under any circumstances". In addition to being regulated in the Constitution, provisions related to the guarantee of human rights are also regulated and ensured in various laws, including Law Number 26 of 2000 concerning Human Rights Courts.

As a Muslim, it is essential to pay attention to the teachings of religion, one of which is to cover the *aurah* (parts of the body that should be covered). The hijab is a choice for a Muslim individual, it is clear that the Qur'an, as the foundation of the life of Muslims, contains rules or Sharia regarding life, one of which is the obligation to wear hijab for Muslims, as found in Surah al-Ahzab, verse 59. But, in social and state life, with all the differences, human rights are continuously protected and guaranteed by every country so that individuals can live peacefully and freely directed according to the path they choose and pursue (Ahmad & Aziz, 2022; Syed, 2021).

The discussion among Indonesian netizens has become a trending topic several times and has reoccurred in the same event. Putri Anne (Liputan6.com, 2025) and Nathalie Holscher (*Klarifikasi Nathalie Holscher Soal Lepas Hijab Hingga Disebut Jual Drama*, 2023), who had recently separated from her ex-husband, decided to remove her hijab, as seen from posts on various social media platforms, resulting in hundreds of thousands of comments from netizens. However, it is regrettable that many responses are too shallow, displaying unworthy assumptions with inhumane words.

Several previous studies have examined the responses of individuals who decide to remove their hijab. However, some of these studies only touch on the form of response to the phenomenon and do not attempt to link the discussion with aspects of human rights and Islamic views. For example, Afifa and Kusnarto researched the perception of followers towards influencer @rachelvennya's hijab removal post on Instagram. The researchers concluded that various responses emerged following the hijab removal post, ranging from comments of appreciation, disappointment, and neutrality to condemnation. These responses arise due to internal and external factors within each informant, namely the followers of the @rachelvennya account (Afifa & Kusnarto, 2022). Hardyanti also found the same thing in the research results, indicating various types of audience acceptance towards infotainment broadcasts about the phenomenon of artists removing their hijabs. Acceptance depends on the subject groups of

hijab-wearing individuals, non-hijab-wearing individuals, and those experienced in deciding to remove their hijab, similar to the artists who are the subject of discussion in this study (Hardyanti, 2019). Similarly, Shafwa and Fauzi found that non-Muslim students' responses to the phenomenon of wearing and removing the hijab were that, to them, the action could not be considered harmful even though it may not be regarded as good. According to non-Muslim students, as long as the action does not harm others, it is acceptable to do so, and to them, Islam is still conveyed well (Fitri Shafwa & Machfud Fauzi, 2023). However, some studies have shown a focus on the response to the phenomenon of hijab removal, especially for women living in Western countries. Those who experience hijab dissociation are assessed as a form of a compensation mechanism to minimize self-incompatibility, restore self-esteem, gain personal control, reduce perceived alienation, and cope with psychological trauma (Syahrivar, 2021). Pelepasan jilbab dalam konteks sekularisme di Prancis memposisikan jaringan wirausaha sebagai bentuk pemberdayaan untuk mengatasi rasa penghinaan, isolasi, dan pengucilan, daripada hanya sekadar ilustrasi semangat wirausaha yang independen (Karimi, 2018).

Based on the aforementioned studies, this research focuses on analyzing netizens' responses to video posts related to the phenomenon of removing the hijab after divorce on the Instagram account @nathalieholscher and the TikTok account @anneofficial18 within the context of human rights and Islamic law studies. Therefore, the main point sought in this study is to understand the perspectives of human rights and Islamic law on the responses that emerge after the artists, shortly after news of their divorce, choose to remove their hijab, as shown in their social media posts.

Research Method

This study employs a qualitative approach using content analysis to examine netizens' comments on social media (Krippendorff, 2013) by focusing on (dis)respect in user comments (Coe et al., 2014) regarding the phenomenon of celebrities deciding to remove their hijab after divorce. This research design allows the researchers to delve deeply into the content, context, and underlying meanings of these comments, categorizing them into various types of responses. The primary data for this study is derived from comments posted on the social media platforms Instagram account @nathalieholscher and the TikTok account @anneofficial18. Data collection was conducted using a purposive sampling method, focusing on specific posts that garnered significant attention and reactions from netizens, ensuring that the data collected is relevant to the research objectives.

Results and Discussions

Hijab and Human Rights in Indonesian Context

Indonesia is one of the countries with a majority Muslim population, although Islam is not the official religion of the state. Nevertheless, Indonesian society has a highly diverse lifestyle, regardless of ethnic background, religion, culture, race, gender, skin color, and so on. Looking at the current condition of society in its development, the use of the hijab is increasingly widespread and has even become a trend in society (El-Bassiouny, 2018). Nowadays, individuals who wear the hijab mostly do so not only to cover their *aurah* (parts of the body that should be covered) but also because it has become a trend in fashion (Munawara, 2020). Indeed, fundamentally, Islam has Sharia law to regulate the life of a Muslim, one of which is the hijab for Muslim women. Wearing the hijab is an effort made by a Muslim woman to protect herself

from any potential negative impacts, such as crimes committed by others (Al-Kazi & González, 2018).

Backgrounds for wearing the hijab include wanting to protect oneself from harassment, desiring acceptance as a good Muslimah, religious devotion, personal choice, and many others (Clark, 2007). Not all followers of Islam are determined to adhere to all religious laws and regulations in their spiritual lives. There are still many Muslim women out there who choose not to consistently wear the hijab or even choose to remove the hijab after previously deciding to wear it for a long time. Nathalie Holscher and Putri Anne are two of several celebrities who chose to remove their hijab after reportedly divorcing their former husbands. Their decision was later shared on their social media accounts on @nathalieholscher's Instagram account and @anneofficial18's TikTok account. The decision to remove the hijab is typically influenced by external and internal factors (Ramadan, 2022; Zahran, 2023). External factors may include discussions with the surrounding environment about differing understandings of the hijab, leading to a shifting interpretation that no longer aligns with the Quran and Sunnah. Additionally, the advancements of today's society make it easy for individuals to be influenced by lifestyle changes or trends. Internal influences may stem from personal contemplation, which is still influenced by external factors regarding the use of the hijab. For example, feelings that the hijab serves as a sign that one is a good and devout Muslim may lead to a sense of inadequacy if one does not feel they possess a good personality. This sentiment can cause hijab wearers who do not think they have an excellent personality to feel unworthy of wearing it.

Therefore, regarding the phenomenon of Nathalie and Putri Anne as celebrities who have removed their hijab and subsequently uploaded or shared photos or videos related to their activities or their choice to remove the hijab, as long as there is no intention to cause harm to others, it is their right as artists with social media postings. However, in social life, every individual's life may attract attention from others, especially if shared on social media platforms. This dynamic changes slightly if someone chooses to live their life and make decisions without sharing them on social media, although they may still face judgment from others. When someone's judgment is expressed through comments on social media without boundaries, it can exceed limits and lead to oppression experienced by the individual. According to the findings of Caesaryo and Hilmi's research, the misuse of social media is considered a form of deviation that can lead to various criminal acts such as bullying, sexual harassment, fraud, and more (Caesaryo et al., 2022).

As internet users, everyone within it also has the right to comment. In this context, there's equality in rights between celebrities as content creators and netizens as commenters. However, all rights, including the right to express opinions and thoughts, don't apply freely without limits. Concerning limitations, the UDHR continues in Article 29(2), stating, "In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely to secure due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society". This article underscores that in exercising their rights and freedoms, individuals must adhere only to limitations prescribed by law. These limitations are established to ensure proper recognition and respect for the rights and freedoms of others, as well as to fulfill fair conditions regarding morality, public order, and the general welfare within a democratic society. In this article, it's evident that every right entails individuals' adherence to established limitations. Therefore, the right to comment freely also comes with boundaries that need to be observed to ensure continued protection and guarantee respect for the dignity of others (Junius Fernando et al., 2022). The elements of limitations in commenting are regulated in Article 23, paragraph (2) of Law No. 39 of 1999, which states, "Every person is free to

express, articulate, and disseminate opinions according to their conscience, orally or in writing through print or electronic media while observing religious values, morality, order, public interest, and national integrity”.

Netizens' Response To Celebrity's Hijab Removal After Divorce

Today's increasingly advanced technology makes communication between humans easier, even without direct interaction. This can have various impacts on the dynamics of human life. Concerning this, social media has become a platform that allows people to freely express opinions and comments, which the public can access (Angga et al., 2023). Thus, public figures, often in the spotlight online, make netizens, the society on social media, collectively respond to every post they publish (by the artists). The comments from netizens sometimes have a positive impact on the artists. Still, it's undeniable that they can backfire when their posts are deemed problematic or out of the ordinary. Most artists who share social media posts do so to build their image. However, not everyone will respond positively, and it can be expected that there will always be negative comments on every post by artists. This study focuses on analyzing netizens' responses to video posts on the Instagram account @nathalieholscher on July 10, 2023 (*Nathalie Holscher on Instagram*, 2023), and on the TikTok account @anneofficial18 on June 13, 2023 (*Anneofficial18 on TikTok*, 2023), both of which show a change in their appearance, specifically the removal of the hijab. In Nathalie's post, 474,055 netizens liked or expressed approval on Instagram. Meanwhile, on Putri Anne's account, there were 238,000 likes on TikTok. Both posts generated many comments from netizens, showcasing a wide range of responses.

According to the researcher, the posts on Nathalie and Putri Anne's accounts share a common theme, namely their decision to remove the hijab after their reported divorces from their former husbands. This phenomenon, where celebrities remove their hijab in Indonesia, is often discussed among netizens. It's not uncommon for responses to include criticism along with various assumptions from netizens. This is evident from several comments found by the researcher on Nathalie's Instagram account. For instance, the user @lidiia.whd commented, "Looks older now". This comment aimed to give a negative response to Nathalie's appearance without the hijab. Additionally, the user @ceceseason_14 responded to a comment from the user @grashella_bca24 on the same post, saying, "What's reasonable about it? In Islam, wearing a hijab is an obligation. So, if you want to convert religions, it shouldn't be because of humans but because there is indeed an intention in oneself to change beliefs. If her effort is wasted, why distance herself from the Creator?" This comment emphasizes the obligation of wearing a hijab in religious teachings. Then, it makes negative assumptions about Nathalie's reasons for removing it, which are linked to her background as a former convert. Similar sentiments were expressed by the user @aryztyaa in their comment, "Disappointed that someone got closer to their God, not distanced from Him. I feel you. It is normal to feel disappointed, but is it appropriate to respond to the Almighty?" There's a difference with the previous comment, where @aryztyaa somewhat validates Nathalie's experiences in her household but ends with a question that attempts to corner her. Furthermore, negative or even condemnatory comments also appeared on Nathalie's post, such as the comment from @filosofibima, "Already apostate".

Netizens' comments often attempt to convey that the behavior displayed in Nathalie's posts is wrong, resulting in various forms of comments being expressed with polite language or even to the extent of condemnation. Still, on the video posts on Nathalie's Instagram account, user @riyahandayani29 responded, "From the beginning, there's no need to be arrogant wearing a hijab, if you're not ready from the heart and soul, I feel like religion is being played with, right?"

This comment attempts to assess Nathalie's previous reasons for wearing the hijab and makes a negative assumption regarding the manipulation of religion. Negative stigma in comments is still prevalent, such as from user @bukanorangtuh, who wrote in the comment section, "Soon, she will be DJ again". Additionally, some comments express bad hopes or prayers, like the comment from user @rosa_aulia95, which says, "My religion Islam is used as an outlet. May she receive a fitting punishment, amen". Some of the comments mentioned earlier demonstrate various types of responses using inappropriate language, and some even attempt to incite hatred or condemnation.

However, in the overall comments collected by the researcher, there are also several comments that attempt to provide constructive motivation to Nathalie. One such comment is from user @desianggriek: "It's okay, sis, fluctuations in faith are normal because we are ordinary humans. Allah indeed created humans to forget and be negligent; we have desires. We are not angels. Besides, sis, you're new to Islam; instead of criticizing, it's better to pray. Every human is tested. Only Allah has the right to judge His servants. Keep going, sis, I know this is not easy. The most important thing is the support system closest to you. Do not listen to malicious words from outsiders. Keep going, sis, may you always be under Allah's protection. Amen". This comment seeks to validate someone's fluctuating faith, which may lead to Nathalie's decision to remove her hijab, and it ends with encouragement and positive prayer. There are also types of comments that aim to show a neutral stance on the post, such as the comment from user @nis4ndini: "I do not want to defend or criticize, but she was a convert because someone was accompanying her and then marrying her, right? But now the person who encouraged her to convert is gone, shouldn't a convert be guided? But now she's the one who's been left behind, I believe maybe she's already controlled by her erratic thoughts".

The next step was to examine the comments posted on the videos on the TikTok account @anneofficial18. Not far from the comments found on Nathalie's Instagram account, the videos uploaded by Putri Anne on TikTok also garnered thousands of comments with various types of responses. However, according to the researcher, Putri Anne's posts regarding her decision to remove her hijab after reports of her divorce from her husband, Arya Saloka, with the backdrop of third-party issues in her marriage, resulted in more positive responses. Many comments supported and motivated Putri Anne to stay strong in her life journey. However, the researcher still found negative comments, such as one from the account @dm, which wrote, "Turns out her hijrah is because of humans". There's also one from the account @Sabina Steiner with the comment, "Breaking is okay; being stupid is not".

Then, in line with the researcher's previous opinion, many comments provided encouragement and motivation. For example, from the account @happyday with the comment, "You have to rise, sis. Do not show your sad side because when we're sad, they laugh, but when we're still happy, they're confused. Stay strong". Similarly, the account @- commented, "It is okay, just be yourself, as long as you and Ibrahim are happy, that's all that matters. Much love". However, some comments sought to remind Putri Anne to use polite and respectful language, thus contributing to constructive comments. For instance, the comment from the account @Shofia, "Why not wear your hijab again on IG... to look more beautiful, let them say what they want, God willing, happiness awaits you... amen". @Kepiting Rebus also commented on the previous account: "Why not wear the hijab again, sis? Whatever your problem is, please stay steadfast, sis. Keep wearing the hijab. Allah is always there for us. Whatever our problem is". Additionally, the comment from the account @Not Frozen encouraged with the comment, "We won't understand unless we're in her shoes. Anne, you are a precious woman".

Furthermore, similar to the comments on Nathalie's Instagram posts, neutral comments were also found on Putri Anne's TikTok account. For instance, the response from the account

@gia: "I respect whatever decision she makes. Because we will never know someone's pain until we experience it ourselves". Also, from the account @alf with the comment: "Why should we think about other people's affairs, we have never felt what she feels. Let's not judge other people's affairs".

Thus, it can be concluded that the comments on the video posts on the Instagram account @nathalieholscher and the TikTok account @anneofficial18 elicited a wide range of responses from netizens, which can be categorized into several types. These include comments conveyed in inappropriate language, to hurt the feelings of the posting artists, or even giving negative stigma related to the reasons for removing the hijab. Some comments aimed to provide positive support and motivation and uplift the spirits of the artists who were perceived to be facing life challenges, thus influencing their decision to remove the hijab. Additionally, among the two previous types of comments, the researcher found comments that sought to maintain a neutral position by returning all decisions to the individuals involved based on the rights of every human being.

After discussing the netizen responses to the posts or videos on the Instagram account @nathalieholscher and TikTok account @anneofficial18, consisting of comments that emerged on each of those posts, by observing and understanding the intent of each comment, the researcher classified the comments into three types: aggressive, constructive, and neutral. In each introductory paragraph of the previous discussion, the netizen comments on Nathalie and Putri Anne's social media accounts, comments in the form of criticism using inappropriate language, passing judgment, and casting negative stigma (Andalibi, 2020) on the artists who uploaded the video, were explained. Therefore, in this regard, the researcher categorizes these comments as part of the aggressive response type expressed in the comment section of the posts (Kumar et al., 2018). Aggressive comments typically arise due to someone's inability to control their emotions, which affects their behavior, including comments on social media (Chatzakou et al., 2019). These types of comments usually involve character attacks, insults, and even the use of vulgar language to undermine the mental state of the post's target audience (Langi & Wakas, 2020). Thus, this can be seen in many of the previously mentioned comments. Some of these comments include those from the account @lidiaa.whd to @rosa_aulia95 on the Instagram video posted by Nathalie. As for the aggressive comments on Putri Anne's TikTok account, it can be observed from comments by the accounts @dm and @Sabina Steiner.

The second type of comment is constructive, which is constructive criticism (Prasad & Ioannidis, 2022). Several responses from netizens to Nathalie and Putri Anne's video posts also show constructive criticism without attacking the personal accounts. Constructive criticism is usually provided to remind or attempt to provide an evaluation in the hope that the criticized individual can introspect and improve themselves. In the previous discussion, constructive criticism in Nathalie's post can be seen from the comment by the user @desianggriek, while in Putri Anne's post, it can be observed from comments by users like @happyday to @Not Frozen, who, in some of their comments, questioned her decision but then proceeded to encourage Nathalie to continue improving herself.

As for the last type of comment, it is neutral comments (Anggara et al., 2022). People who provide neutral responses typically leave comments that do not take sides but also refrain from blaming or attacking. They adopt a middle-ground approach that leans more towards respecting each individual's life decisions, including removing the hijab, as per the research focus. In Nathalie's post, neutral comments can be seen from the user @nis4ndini, who based their comment on Nathalie's background as a convert. After her divorce, @nis4ndini assumes that her previously supportive husband is no longer with her, so in this case, there is no one to

blame or support. Meanwhile, neutral comments on Putri Anne's post can be observed from users like @gia and @alf, who seek to respect Putri Anne's decision. Therefore, the analysis in the category of comment outcomes on Nathalie and Putri Anne's posts is as follows:

Comments Categories	Total
Aggressive	9
Constructive	6
Neutral	3

Table 1. Calculating Comments

The overall data from the comments on Nathalie's and Putri Anne's posts shows that aggressive comments dominate in terms of quantity. However, despite this, many netizens attempt to advise Nathalie and Putri Anne regarding their decision to remove their hijabs using polite and constructive language. Researchers also found comments trying to remain neutral about their decision, although they were not as numerous as other comments.

Regarding netizens' responses to the phenomenon of celebrities removing their hijabs, when viewed from the perspectives of Islamic law (Sharia) and Human Rights, various interconnected viewpoints emerge. Wearing the hijab for Muslim women is seen as a command from Allah and the Prophet Muhammad. Therefore, in Islamic legal principles, this command is considered obligatory unless certain circumstances shift its status to recommended (sunnah) (Kadir et al., 2022). In the earlier discussion, the researcher also presented Quranic verses that indicate the command to Muslim women to cover their *aurah*, one of which is by wearing the hijab. As mentioned in the verses of the Quran, such as Surah Al-Ahzab (33:59) and Surah An-Nur (24:31), discussed earlier. Additionally, some principles support the obligation to wear the hijab, such as: "Whether a law exists or not depends on its *illat* (justifying reason)". Therefore, as the purpose of the hijab is mandated, it is to cover the parts of the female body that must be covered.

As the researcher has previously explained, the *aurah*, as one form of honor that must be preserved, becomes crucial in the life of a Muslim woman. Therefore, the hijab serves not only as a cover for the *aurah* but also as an effort to prevent the arousal of sexual desires that can lead to lust for those who see it, except for lawful spouses. Allah has ordained the hijab to uphold the dignity and status of women, as stated in His words in Surah Al-Ahzab (33:59). Therefore, not wearing the hijab without a valid Islamic reason (urgency) cannot be justified. Some comments from netizens show their compassion towards fellow Muslims who do not adhere to Shariah. This sentiment is evident in the comment from the user @desianggriek: "It's okay, sis. Fluctuations in faith are normal because we're just ordinary humans. Allah created humans to forget and err. We have desires. We're not angels. Moreover, you're new to Islam. Instead of criticizing, it's better to pray. Every person is tested. Only Allah has the right to judge His servants. Keep your spirits up, sis. I know it's not easy. What's most important is your support system. Don't listen to the hurtful words from outsiders. Keep your spirits up, sis, may you always be under Allah's protection. Amen". This comment reflects the kindness of fellow Muslims to remind each other and not immediately condemn others' actions. In this regard, Islam also advocates for it, as stated in the words of Allah in Surah Al-Isra (17:53).

The comments from netizens on the posts of Nathalie and Putri Anne, apart from addressing the unjustifiable act of removing the hijab, reflect the right of every individual to express their opinion (Ahmad & Aziz, 2022). Islam also guarantees the human rights of every individual, including the right to freedom of expression (El Yattouti, 2024). However, Islam also commands that the expression of any opinion must be based on using good reason and understanding the limits set by law and other norms. Although Islam encourages speaking up

for the truth, in this case, the researcher links it to the courage to state the obligation of wearing the hijab in the comments. Still, Islam limits it in the form of conveying the truth correctly. This is stated in Surah Ali-Imran (3:104), which urges everyone to enjoin what is right and forbid what is wrong. Conveying the truth correctly means that in expressing opinions about the truth, one must not contradict Islamic Sharia law and established rules, and it must be justifiable. Therefore, constructive comments on Nathalie's and Putri Anne's posts can meet the criteria of truthfulness in expressing opinions.

Human rights grant the right to freedom of expression, as outlined in the UDHR (Universal Declaration of Human Rights), stating that everyone has the right to freedom of opinion and expression, including commenting on social media. Article 23, paragraph (2) of Law Number 39 of 1999 concerning Human Rights also explains the same rights. Thus, all comments on the posts of Nathalie and Putri Anne are the rights of netizens to express their opinions on the decisions they made to remove their hijabs. However, with every right granted, there are corresponding obligations, namely, not exceeding the boundaries of commenting. Limits are measures intended to manage potential conflicts that may arise in exercising those rights. The aggressive comments that appear remain a part of exercising the right to expression but must adhere to legitimate boundaries, namely, not causing harm to others. The limitations on commenting in Article 29 paragraph (2) have also been explained, such as that with every guaranteed right, individuals must adhere to the established limitations. Thus, the right to freely comment also has boundaries that need to be observed to ensure protection and respect for the dignity of others. Therefore, in this regard, the neutral comments from netizens appearing on Nathalie and Putri Anne's posts indicate their understanding of human rights rules.

Conclusion

This study concludes that freedom in interpreting the law on wearing the hijab and expressing it on social media has triggered various comments on social media in the form of aggressive, constructive, and neutral reactions. These comments are considered part of social tension on social media between gender social control, personal autonomy, and religious expectations. Everyone has the freedom to express their ideas, behavior, and personal actions, including religious freedom, so everyone is entitled to human rights protection, including the right to wear or remove the hijab. On the other hand, Islamic law views the use of the hijab as a standard of individual and social piety, which ultimately reflects the level of religious devotion. The contribution of this research is that when netizens in the digital space are confronted with religious norms, this study offers a progressive perspective on the intertwining of human rights, religious norms, and digital behavior so that the state should play an important role in protecting everyone. Further research could explore and observe religious authorities and legal institutions in similar phenomena, and how women navigate human rights protection for their dignity.

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