

ANKLE-HIGH TROUSERS AND STIGMATIZATION: A VICTIMOLOGICAL ANALYSIS OF SYMBOLIC DISCRIMINATION IN MODERN CORPORATIONS

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Abstract

Symbolic discrimination in the workplace represents a form of structural violence often overlooked by criminal law and human rights protection mechanisms. One manifestation of this discrimination is the stigmatization of religious expressions manifested through attire, such as the wearing of ankle-high trousers (*cingkrang*), frequently associated with particular religious groups. Although such expressions do not violate legal norms or professional ethics, they often become the basis for social exclusion, professional marginalization, and ideological labeling that harm individuals within professional settings. This article analyzes the forms of victimization experienced by individuals expressing religious identities through a victimological lens and within the framework of symbolic discrimination. Utilizing a normative-juridical approach, this study examines constitutional guarantees of religious freedom, protections against discriminatory treatment as outlined in Law No. 39 of 1999 on Human Rights, and international instruments such as ILO Convention No. 111. Additionally, it explores the relevance of provisions within the Indonesian Penal Code (KUHP) that could potentially be used to protect victims of symbolic discrimination. The findings reveal that discrimination against religious symbols creates unjust power relations and causes psychosocial harm to victims—harm that is often beyond the reach of conventional criminal law. Thus, this study advocates for an expansion of victimological perspectives within criminal law policies to address non-physical yet systemically harmful acts against individual dignity in professional settings.

Keywords: victimology, symbolic discrimination, religious expression, ankle-high trousers (*cingkrang*).

INTRODUCTION

Workplace discrimination is commonly associated with differences in race, gender, or social status. However, it may also appear in subtler, symbolic forms, such as exclusion or marginalization based on particular religious expressions. A notable phenomenon gaining attention is the stigmatization of religious symbols embedded in physical appearance, such as the wearing of ankle-high trousers (*cingkrang*), often culturally linked to specific religious sects or interpretations. In some workplaces, this appearance is not only stereotyped but also becomes grounds for unfair treatment ranging from exclusion from professional activities and missed promotions to marginalization within workplace social interactions.

From a legal and human rights perspective, religious expression constitutes a constitutional right protected under Articles 28E and 28I of the 1945 Constitution, further elaborated in Law No. 39 of 1999 on Human Rights. Moreover, as a member of the International Labour Organization (ILO), Indonesia has ratified ILO Convention No. 111