

Woman and Covid-19 Pandemic

Editorial

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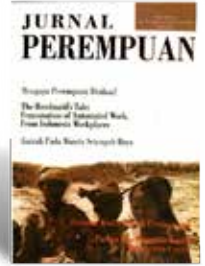
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Atnike Nova Sigiro, Abby Gina, Dewi Komalasari

Editorial: Women and the Covid-19 Pandemic

Gender inequality that persists in the society is considered to have worsened the impact of the Covid-19 pandemic on women. UN Women's Rapid Gender Assessment (RGA) in Europe and Central Asia found more than 15 percent of women have lost their jobs, 41 percent of women have experienced wage's cut, and found the increasing hour and workload of women in the family during the Covid-19 pandemic. Not only causing economic and social impacts, the Covid-19 pandemic has also caused increasing women's vulnerability to domestic violence. *Shadow pandemic* is a concept that explains the phenomenon of the increased prevalence of violence against women during the Covid-19 pandemic.

Family as a 'gendered institution' has become an important focus in feminism studies. Feminism views family in a patriarchal society as an embodiment of unequal gender relation, where women's gender role is constructed and placed in subordinate manner. In a patriarchal society, women are being attached to sex-affective production role, who are tasked to provide emotional caring function for her child(ren) and husband, as well fulfilling men's sexual satisfaction. Meanwhile, the works within family such as care work and household work, are often economically undervalued and being considered as unskilled works.

Since March 2020, the government of Indonesia has officially declared Covid-19 pandemic status. One of the policies to prevent the transmission of pandemic is the large-scale social restriction (*Pembatasan Sosial Berskala Besar - PSBB*). PSBB is a social distancing policy that require restrictions of activities in public spaces such as office, factory, entertainment facility, religious facility, restaurant, school, market, shopping center, and many others. The social distancing has created contraction to economic activities in Indonesia. As the consequence, the Covid-19 pandemic has been shadowed by the lay-offs to the workers, and job loss of many business entrepreneurs and/or informal sectors. The economic impacts of the pandemic do not only happen to the macro economy but also to the household economy.

Analysis on the unequal gender relation within family is important in order to understand the impact of the Covid-19 pandemic towards women. The application of social distancing has made most of activities in public space to be done from homes. Therefore, during the

pandemic, we witness the emergence of various form activities, such as: work from home, long-distance schooling, long-distance religious activities, including online shopping. The concentration of activities at home have increased women's responsibilities within the households. During the pandemic time, for instance, a working mother must be able to manage the load and time allocation between working-from-home and accompanying their children to do online schooling. During the pandemic, a housewife must also ensure the fulfilment of nutritional needs and the increased electricity bills, while family's income is declining.

The intersectional feminism is an important feminism concept in observing the different situation faced by women and marginalized groups during the Covid-19 pandemic. In general, the increasing households' burden in the time of the pandemic would certainly have effect on women. However, women are not homogenous entities. During the Covid-19 pandemic, domestic worker—who are mostly done by women—has become a profession that is vulnerable to exploitation. Although the work load of domestic workers is increased during the pandemic, but in general, the domestic workers do not receive extra wages. On the contrary, during the pandemic, the domestic workers are more vulnerable to lay-offs and stigma as transmitters of Corona virus. Migrant domestic workers also face similar vulnerabilities as the domestic workers, with additional vulnerability of being involuntarily repatriated.

The intersectional feminism could also disclose the multiple layers of marginalization experienced by the marginalized group, such as the LGBT or transgenders. Due to their gender identity, transgenders people usually have limited access to various employment sectors. During the implementation of PSBB, the common types of jobs that are done by transgender people, such as beauty salon, street musician, restaurant, are the ones that are being closed or restricted. In several cases, the transgenders also experience barriers in accessing social assistance, because of not having of identity cards. Meanwhile, due to their gender identity, families who commonly become the sanctuary during the pandemic, reversely has become vulnerable to violence against transgender people. The unequal socio, economic and political relation, have brought worse impacts of the pandemic to the groups who experience

multiple inequalities. These multiple vulnerabilities are experienced by groups such as transgenders, women with disability, domestic workers, fisherwomen, migrant workers, and others, during the Covid-19 pandemic.

Though sit in subordinate positions, women do have agency to survive during the pandemic, including to provide support for their community. Women in Sumba, for instance, have developed education's initiative, providing information, and communication about the Covid-19 pandemic, for their communities. The other women's agency can be seen in the voluntarism done by *Solidaritas Pangan Jogja* (SPJ). SPJ has managed to transform the bias view on care work, such as cooking in the kitchen, into solidarity movement of soup kitchen (public kitchen) for the marginalized groups during the Covid-19 pandemic.

In a restricted social space during the Covid-19 pandemic, women could drive collective actions, not only for survival purpose, but also to create space for public interest. The experience of women's organizations such as Rahima and 'Aisyiyah, have shown women's collective movement in assisting community through aid and educational solidarity movement. Meanwhile, KAPAL Perempuan has tried to develop solidarity's initiative while at the same time keep monitoring over the prevalent gender-based violence that persist during the pandemic, such as child marriage. Aside from overcoming the pressure from the 'gendered space' due to the pandemic, women also maintain their civic

politics in public space. Therefore, despite the decreasing public space during the Covid-19 pandemic, the women activists continue to guard civic politics, such as pushing for the deliberation of the draft bill on the Elimination of Sexual Violence, draft bill on Domestic Workers, as well as being involved in activism to criticize the draft bill of Omnibus Law on Job Creation.

Jurnal Perempuan 107 on Women and the Covid-19 Pandemic, reconfirms the findings and women's experiences in various countries, that in Indonesia, the Covid-19 pandemic also brings more burden and vulnerability to women. The intertwined inequalities of gender identify, class position, social status, and the Covid-19 pandemic, have caused multiple vulnerability to women and other marginalized groups. Therefore, substantial inclusion of women in the mitigation of the Covid-19 pandemic is required, not only because women are one of the groups that face enormous vulnerabilities, but also because women are the backbone of prevention and recovery processes of the pandemic. The experiences on women's agency have taught that the Covid-19 pandemic could not be overcome by domesticizing the emerged problems. Here, we are being reminded to one argument that was developed during the second wave of feminism, that women's personal experiences could not be detached from the existing political structure in the society. That is 'the personal is political'. Have a great reading!

(Atnike Nova Sigiro)

Abstracts Sheet

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Feminist Theoretical Perspective: Intersectionality and Covid-19

Jurnal Perempuan, Vol. 25 No. 4, November 2020, pages. 1-10, 2 pictures, 16 references

The author argues for using a new theoretical foundation and criticizes Gender Mainstreaming perspective in issues related to gender. The author proposes an intersectionality approach that can critically see the problem of Covid-19 and its implications to not only gender relations (men and women) but also race, ethnicity, class, LGBTQIA, and other minority groups. The author emphasizes the concept of critical praxis, which uses both critical questions and activism for total social change.

Keywords: Covid-19, Intersectionality, Critical Praxis, Gender Mainstreaming, Male Crisis

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From Loss to Survival: A study on the Sumbanese Women's Experiences during Covid-19 Mitigation

Jurnal Perempuan, Vol. 25 No. 4, November 2020, pages. 11-23, 37 references

This article describes the capacity of Sumbanese women to survive and adapt to the Covid-19 pandemic. Pandemic response creates problems due to changes in various aspects of life, such as health access patterns, social interaction and relationships, work patterns and employment status, religious practice, and school education system. To overcome the impact of pandemic response, they change their behavior and lifestyle, such as utilizing strategic partners in Covid-19-related education, participating as community volunteers, switching professions, and building social support among fellow community members. This study used a qualitative approach with data collection techniques through in-depth interviews, online focus group discussions, and online surveys.

Keywords: resilience, social relation, stigmatization, Sumbanese women, Covid-19.

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Indonesian Women's Experiences in Dealing with the Impacts of Pandemic Covid-19

Jurnal Perempuan, Vol. 25 No. 4, November 2020, pages. 25-35, 2 tables, 32 references

The Covid-19 pandemic has brought serious impact due to its massive scale, that occur all over the world, at all levels of groups within society. This disaster has a strong social dimension because its vulnerabilities often intersects with the existing social stratification. In various disasters, women often become one of the most vulnerable to be affected,

especially in the context of culture of patriarchy, that intertwine with misogynistic interpretations of religion, and the unfriendly economic and political system towards women. This article aims to identify the forms of the impacts Covid-19 pandemic on women, government's regulations that deal with these impacts, as well as women's efforts both as individual and in groups in dealing those impacts. This research was conducted through literature study over various researches by several institutions, also through observation and interviews with several women groups. The results of this study found that women are one of the most vulnerable and the most affected groups of Covid-19 Pandemic. Although rather delayed, government has included women in the decision-making in handling the situation of women, children and vulnerable groups during the pandemic. Women's experiences both as individual and groups in responding to the impact of pandemic also deserve some appreciation. This research found that during the pandemic, women have shown their resilience, creativity, and put forward women's collaboration.

Keywords: women and pandemic, Covid-19 pandemic, women resilience

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Maintaining Civic Space: Women Activist and Spatial Politics During Pandemic Covid-19 in Indonesia

Jurnal Perempuan, Vol. 25 No. 4, November 2020, pages. 37-46, 1 table, 27 references

The Covid19 pandemic has changed society's spatial practices substantially. Large-scale social restrictions, lockdowns, and the obligation to wear masks have changed the way humans relates to each other personally and politically. This article discusses how the pandemic has shaped civic space of women activists and how women activists maintain and create citizenship space amid the pandemic and democratic regression. The data source of the article is collected through online survey of 20 female activists and in-depth online interviews. The results show that civil society organizations in Indonesia are under immense pressure due to pandemic and democratic regression. For civil society organizations, their space is limited by various legal regulations and various violence and stigma aimed at civil society activists. More than that, for women activists the pandemic also provides additional domestic burdens which make the space for women activists increasingly limited. In the midst of these obstacles, our research shows that women and civil society activists do not reduce their intensity in maintaining the civic space.

Key words: pandemic, civic space, spatial politics, democracy.

Misiyah

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The Urgency of Gender Perspectives in the Covid-19 Pandemic's Mitigation

Jurnal Perempuan, Vol. 25 No. 4, November 2020, pages. 47-57, 18 references

This paper looks at the urgency of gender perspective in Covid-19 pandemic's mitigation in Indonesia. This is crucial given the lack of gender perspective in measures to handle the pandemic in Indonesia and therefore deepening the existing gender inequality. This situation can be seen in the mitigation of the pandemic's impacts, particularly the specific impact of the pandemic on women within the gender cross-sectoral issues (economy, health, and education), and women's participation in the decision-making processes. Data during the pandemic show that the pandemic has caused serious impacts on women. Therefore, data and gender analysis are needed in order to ensure that measures in handling the pandemic would address the problems that are faced by women and vulnerable groups. This paper will present data from global and national, as well as data from KAPAL Perempuan's field experiences in its collaboration with its local partner organizations in 6 (six) provinces. The paper also draws from documentation from the experiences of other organizations in integrating gender perspective from the past natural disasters' mitigations that ever occurred in Yogyakarta, West Sumatra, Palu, and Lombok.

Keywords: gender and pandemic, women's leadership, pandemic and violence against women, grassroots women

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Women Ulema's Action Responding to Covid-19 Pandemic in their Communities: The Experience of 'Simpul Rahima'

Jurnal Perempuan, Vol. 25 No. 4, November 2020, pages. 59-69, 1 table, 1 picture, 19 references

This article raises the experience of female ulema's autonomy and strength in responding to the Covid-19 pandemic in their communities. The female ulema that is represented by Simpul Rahima in this article, refers to the female ulemas who have attended series of Female Ulema School, that are based in community, with gender equality perspective about Islam. Data collection is conducted through focused group discussion (FGD) and online observation. This study reveals that self-autonomy of the female ulema has distinct characteristic from those of male ulema. The female ulema's preach is based on women's real experience. Female ulema also utilize their authority politically to

disseminate a peaceful, full of compassion and just Islamic teaching amidst religious interpretation which often marginalizes the position of women. In related with strength, female ulema utilize majelis taklim to preach a gender-just Islam as well as organize women's collective strength.

Keywords: female ulema, Covid-19 pandemic, women's autonomy

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Portrait of the Impact of the Implementation of Large-Scale Social Distancing during Covid-19 Pandemic towards Women and Marginalized Groups through the Perspective of Intersectional Feminism

Jurnal Perempuan, Vol. 25 No. 4, November 2020, pages. 71-84, 1 table, 37 references

Social distancing has been used as one of the methods to prevent the spreading of Corona virus during the Covid-19 pandemic. This method has been applied in many countries. In Indonesia, the social distancing method is implemented based on the Pembatasan Sosial Berskala Besar (PSBB), a large-scale social distancing policy. Through PSBB policy, a large number of activities in public domain must be closed and/or be restricted. Meanwhile, many of societal activities, such as schooling and working, must be held through long distance or being conducted at home. The application of social distancing has caused increasing of women's responsibilities on care work and house work in domestic domain. Through intersectional feminism's perspective, this article tries to elaborate the impact of the application of social distancing towards women and marginalized groups. This article found that the existing inequalities namely gender inequality, class inequality, and other forms of social inequality that have been experienced by women and the marginalized groups, have worsened their situations during the application of social distancing policy in Indonesia during the Covid-19 pandemic.

Keywords: Covid-19 pandemic, intersectional feminism, social distancing, care work

Women Ulema's Action Responding to Covid-19 Pandemic in their Communities: The Experience of 'Simpul Rahima'

Andi Nur Faizah

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Abstract

This article raises the experience of women ulema's autonomy and strength in responding to the Covid-19 pandemic in their communities. The women ulema that is represented by Simpul Rahima in this article, refers to the women ulemas who have attended series of Women ulema School, that are based in community, with gender equality perspective about Islam. Data collection is conducted through focused group discussion (FGD) and online observation. This study reveals that self-autonomy of the women ulema has distinct characteristic from those of male ulema. The women ulema's preach is based on women's real experience. Women ulema also utilize their authority politically to disseminate a peaceful, full of compassion and just Islamic teaching amidst religious interpretation which often marginalizes the position of women. In related with strength, women ulema utilize majelis taklim to preach a gender-just Islam as well as organize women's collective strength.

Keywords: women ulema, Covid-19 pandemic, women's autonomy

Introduction

Due to the pandemic, the campus has been in locked down since early March. Lecturers have been working from home (WFH) since early March. Meanwhile, the lockdown in my village was very strict. Access to villages were closed, including myself who was under suspicion as I returned home during the weekend. Suspicions among each other grew higher. That is the difference between the pandemic and before the pandemic. I personally had limited mobility. (Khadijah 2020, FGD, March 31)

The above statement was made by a women ulema, when Rahima held an online-focused group discussion (FGD) for Central Java region. Khadijah, who has been active in campus on daily basis, has felt a difference situation between before and after the pandemic occurred. First, she felt that her space became limited, where all offline meetings were stopped and replaced by online meetings. Second, there is a growing suspicion among the people, particularly when one of the residents return from travelling outside the region.

The limited space for mobility as described by Khadijah above is some part of impact of the Large-Scale Social Distancing (Pembatasan Sosial Berskala Besar/ PSBB) set by the government as a measure to control the transmission of the Covid-19 virus. After all, the Covid-19 pandemic has had a direct impact on vulnerable groups. Children, for example, are prone to experience anxiety,

confusion, and boredom as school activities have been called off. Meanwhile, pregnant women are at risk of contracting the virus considering that pregnancy decreases their immune system (Pradana, Casman, Nur'aini 2020). Council of Europe mentioned that a pandemic could lead to the increased of domestic, to the livelihood of women in term of economy, and put them in difficult choices.

UN Women explained that the Covid-19 pandemic has caused minimum access of social protection to the low-income, single-parent, women who work in the informal sector compare to men (interactive.unwomen.org). For many families, the school called of has brought implication to the domestic burden of women, where women could barely balance their work in public sphere. The current pandemic could incite decreasing of income and labor force participation of women. The International Labor Organization (ILO) estimated of 25 million jobs' loss worldwide due to the Covid-19 pandemic (ILO 2020). Meanwhile, the UN Women's survey in Asia and the Pacific show that women lose their livelihoods faster than men, and have fewer alternatives to generate income (UN Women 2020). These mean that the current pandemic situation has a profound impact on women's livelihood. In this regard, women's organizations from various parts of the world, including Indonesia, have made efforts to strengthen women's livelihood. One of those women's

organization is Rahima, a non-profit organization working on Islamic information and education, and women’s rights which work on many initiatives to facilitate women ulemas, that is known as Simpul Rahima, during the pandemic. Simpul Rahima defines in this article is the women ulemas who have participated in the Women ulema Education (PUP)¹ held by Rahima, with community base, and holds a gender justice perspective of Islam aiming a *rahmatan lil alamin* Islam (Islam that brings blessing and compassion).

This article will explore how the Covid-19 have brought impact on Simpul Rahima’s community and how the community have taken initiative to strengthens itself. Those questions would be analyzed using the concept of relational autonomy (Mackenzie and Stoljar 2000). Women’s empowerment frameworks such as the concepts of ‘power within’, ‘power to’ and ‘power with’ would also be used in analyzing women’s collective strength (Rowlands 1997, Mayoux 2000).

Research Methodology

This study applied a qualitative approach with feminist perspective. The qualitative disclose show social phenomena, and has narrative strong dimension (Poerwandari 2013). Qualitative approach also has the strength in exploring deeper meaning on individual and certain community life, disclosing narratives, and also describing and interpreting certain problems (Creswell 2007).

Focused group discussion (FGD) for data collecting were conducted in end of May and early June of 2020.

Observations on research subjects were carried out until September 2020 through online communication. Simpul Rahima member who became the subject of research are the women ulemas, who have participated in the series of Women ulema Education organized by Rahima, with range of between 30 to 50 years old, who are based in community (such as Islamic boarding school; *majelis taklim* – a non-formal Islamic education; universities; and so on). Simpul Rahima’s members work on various professions, namely: teachers, lecturers, caregivers of Islamic boarding schools, caregivers of *majelis taklim*, religious counselors, farmers, and the active members of public organizations (mass organization). Their communities are diverse, such as *majelis taklim*, *remaja masjid* (mosque’s youth group), *santri* (students) of pesantren (Islamic boarding schools), farmers, university students, and so on. For confidentiality, the names of all respondents in this article are written in pseudonyms.

The data were collected from three steps of FGDs of Simpul Rahima in West Java, Central Java, and East Java (once for each region). The FGD for West Java was attended by 9 people, FGD in Central Java was attended by 10, and the FGD in East Java was attended by 6 people. The FGDs that were held in May and June of 2020 aimed to obtain general description on the situation of Simpul Rahima in the community during the pandemic. Other data were obtained from observations of the writer as the program coordinator of Rahima in assisting the women ulemas and through online communication with the member of Simpul Rahima. Details info of the FGD participants can be seen in Table 1 below.

Table 1. The residence of FGDs’ participants

| FGD Meeting(s) | Residence(s) |
|----------------|--|
| West Java | District of Bandung, District of Cianjur, District of Garut, Cirebon City, District of Tasikmalaya |
| Central Java | District of Purworejo, District of Demak, District of Bantul (Yogyakarta), District of Jepara, District of Magelang, District of Pati, District of Cilacap |
| East Java | District of Lamongan, District of Malang, District of Banyuwangi, District of Sumenep |

Source: research data

Women Ulemas and Rahima

The terminology of *ulema* often refers to male person. This view is built out of the mainstream religious text that places religious authority as male prerogative area (Sadidah 2020). This situation happened due to patriarchal ideology that causing marginalization of women existence as ulema who have actually been existed since the Prophet's era (Swara Rahima 2011). This includes the lack of attention towards the role of women in the fields of science and religion.

The Indonesian Women ulema Congress (KUPI)² has its own definition of 'women ulemas', that is all of ulemas whether they are men or women, who hold and practice the perspective of gender justice. This means, women ulemas does not refer to type of sex but to ideological sense. These women ulemas are expected to be able to organize, to build their communities, and to make empowerment's efforts in upholding women's rights as human rights.

The term 'women ulema' is also applied by Rahima in carrying out their vision and mission. Rahima has consistently held various empowerments, one of which is the Women Ulema Education (PUP). PUP program is an experience-based adult education series and using participatory approach. The contents of the program were developed in order to strengthen the methodology of interpretation upon the classical Islamic texts with the perspective of gender equality between women and men, and also to strengthen material for social analysis and organizing that would help women ulemas in addressing the complex problems of the religious community (Swara Rahima 2011).

This article refers Simpul Rahima as those ulemas with female sexual identity, who have participated in the series of PUP, who belong to a community (*santri* – student of Islamic school, university students, youth community in mosques, and women of *majelis taklim*), who are aligned with women, and could perform social transformation. This means that Simpul Rahima consists of women ulemas who are not only acknowledge as knowledgeable persons, whose opinions are heard, and their advice (*fatwa*) are made as guidance, but they also carry out a great mission to perform social transformation in society towards a life that is just, equal, respects human rights, and upholds pluralism.

According to Rahima, there are two sides of Simpul Rahima. On one side, it has sensitivity the courage to take stand, and develop religious discourse. On the other side, it also has the ability to organize the society and to

advocate women's interests into the existing policies. The expectation of Rahima is not only emphasized on woman ulema as an individual, but as a group (Yafie 2010). Until now, Simpul Rahima has been existed across eight provinces in Indonesia, namely Aceh, Lampung, West Java, Central Java, East Java, Yogyakarta, Banten, and South Sulawesi.

Description on the Situation of the Communities of Simpul Rahima during the Covid-19 Pandemic

This section will describe the situation of Simpul Rahima community during the Covid-19 pandemic. The findings will be described in three parts, those are: the situation of education and the *majelis taklim*, the economic impact of Covid-19 to the community, and the vulnerability of women from violence.

Situation of Education and Majelis Taklim

Since early March 2020, campus has been locked down, and all activities have been carried out online. Simpul Rahima in the Center for Gender and Child Studies (PSGA) in a campus in District of Cirebon had to stop its activities. This happened because PSGA whose work is administered under the Institute for Research and Community Service (LP2M), had its funds drawn by the state in order to handle cases of the Covid-19. However, activities have been carried out, such as organizing webinars on gender issues using Zoom application. Rini, the head of PSGA gave information on how the webinars are participated by lecturers and students, since not all of them understand gender issues.

In other educational institutions, such as the Islamic boarding school, the members of Simpul Rahima had to send the students home. When they sent the students back home, they worried that the students might not have their routines like they used to have in the boarding school. They also worried that the students might be exposed to Covid-19 while returned home in their villages.

There were 20 children remain staying in the boarding school as they are about to graduate, [they] have to take the Qoran's test. For *Madrasa*, I decided to apply social distancing. Social distancing and wearing mask are mandatory during Tarawih prayers and Qoran reading. Those who stay in the boarding cannot receive family visit, and the gate are being closed. I sent the students home for fear of being exposed. There were more than 100 students who were sent back home to Jakarta. I felt sad because Jakarta and Bekasi are in the red zones. It is concerning to see healthy people entering the red zones (Marwah 2020, FGD, May 31).

Sending the students home have affected the internal boarding school and the parents. The impact to the internal had made the school had to stop its planned activities due to Covid-19. As for the parents, returning the students back home did not fully solve the problem. For parents, boarding schools is the right place for isolation and supervision for their children. When the students are being returned home, they have no clue on how to assist their children to study. Moreover, not all of the parents could afford purchasing kuota for internet as support for online learning.

A member of Simpul Rahima from West Java, Nissa, initiated a special WhatsApp group for boarding school administrators. The group actively discusses women-related issues for three times a week. The group actively discussed women issues such as child marriages, *hijab*, *aurat* (sacred body parts according to Islam), and female circumcision. Apart from the initiative with the boarding school administrators, online initiatives were also carried out for the students (*santri*). They were given assignments to write and to report through the WhatsApp group. Every week, three of the best writers will be selected and their writing would be published on the school's Facebook page. As motivation, the best writers would receive internet quota from the school.

Salmah, a member of Simpul Rahima, who has profession as a principal of the Early Childhood Education (PAUD) from West Java, told how parents could hardly afford internet quotas. Finally, Salmah decided not to give video assignment for the students. As a solution, Salmah assigned the teachers to sing and tell stories through videos for students to access.

During the pandemic, preaching in majelis taklim of the Simpul Rahima's members are stopped. They mostly conduct the preaching online using their cellphones. Although the offline preaching has been stopped, Wardah, a member of Simpul Rahima from East Java, received consultations on family problems from the community through private WhatsApp messages. However, not all of the community members own cellphones or could afford internet quota, which create certain barriers. Another member of Simpul Rahima kept carrying out preaching (before her area became a red zone). The preaching time were made shorter, and the health protocols - such as wearing masks and distancing, was applied.

The Impact of Covid-19 on the Community's Economy

For Simpul Rahima who administer boarding schools, the pandemic has brought impact to the operation cost

the hardest. On the one hand, the students were sent back home as a way to prevent virus transmission. But on the other hand, teachers and cleaners must still be given salaries. Siti from East Java explained how the payment of schoolfee must be postponed for three months because the students could not afford it. As a solution, the funds that was previously allocated for building a new building in the boarding school had to be reallocated for teachers' salaries. Yuyun from West Java, for example, outsmarted the situation of her school by appealing to the parents to pay a 50% of the fee so that the school could pay the salaries of the teachers and cleaners.

At the community level, the Covid-19 pandemic has greatly hit the farmers and the small traders. Nur from the West Java, whose community are mostly work as farmers, described that the women farmers have experienced losses during the pandemic. Nur also stated that surrounding neighbourhood have tried their best to survive. Some of them had to borrow money from private lenders, but in the end, they could barely pay them back on time.

Simpul Rahima members have also heard stories from their community on husbands experiencing layoffs and how these have badly affected the households' economy. There were also women who have to bear heavy burden as their business had to stop due to the closing of schools. Similar situations happened to the small traders around the boarding school, whose incomes have decreased since the students were sent back home.

Since the students were sent back home, this has economic effect. The traders felt the absent of people, the number of students is around 15,000-20,000 people. Then the impact on the community's economy can be seen, is detrimental to all of the people. (Siti 2020, FGD, 16 June)

The description above reveals that the Covid-19 Pandemic has shaken the economic condition of Simpul Rahima and their communities in various regions. First, Simpul Rahima the *islamic boarding school* have to struggle to meet the operational cost of the school. Second, women farmers have suffered losses as they could not sell their crops to the city. Third, women who are breadwinners and women whose husbands were laid-off have been exposed to economic difficulties due to the decrease in households' economy.

Women's Vulnerability to Violence

The pandemic has implication on women's vulnerability from violence. Hamida from West Java

explained that the halt of the routine Islamic preaching did not stop her community from seeking consultation regarding household affairs.

The construction workers (the husbands) were laid off... the wives then become easily angry which were resulted in the husband beaten the wives. The economic factor has caused domestic violence... Even though preaching is stopped, but the community kept consulting about household affairs. *Alhamdulillah* (Thanks God), I could apply the knowledge I gained from Rahima. After the consultation, they felt calm and their problems were resolved. (Hamida 2020, FGD, May 31)

Based on Hamida's story above, the layoffs due to Covid-19 have caused stress among husbands and have caused conflict on the relation within households. With the knowledge obtained from Rahima, Hamida had provided consultations to solve households' problems of her community.

The story Aisyah from East Java told the story about the increasing domestic violence in her area has during the pandemic. At the beginning of the pandemic, the Office of Religious Affairs (KUA) received instructions from the Ministry of Religion to temporarily stop marriage services. As a result, KUA could not set marriage schedules for applicants. Therefore, the applicants undergo *siri* marriage as they could get any schedule for marriage. On the third day after their marriage, the husband declared a divorce. Aisyah accompanied the wife for a mediation process, but it turned out that the husband did not want to continue their marriage. Until today, Aisyah has been assisting the mediation process.

Simpul Rahima's Initiative

During the early period of the Covid-19 pandemic, Simpul Rahima had made various measures to respond to the situation in the community. Simpul Rahima's initiative consists of three aspects, those are rapid response assistance, online preaching, and community business management.

Quick Response Assistance

In providing rapid response assistance, Simpul Rahima in West Java, Central Java, and East Java, commonly distributed personal protective equipment such as masks and primary needs. Simpul Rahima used their existing network to collect donations. The donations were collected from networks such as *majelis taklim*, donors, and mass organizations. The donations were distributed to people in need, such as the elderly, children, families

with laid-off husbands, and the economically deprived families. Amrah, who has been active in Fatayat DIY, has used various networks such as Fatayat NU, Gusdurian, Garasi Sedekah, and others to distribute aids. In an interview with Rahima on April 24, 2020, Amrah informed that she has distributed thousands of masks, hundreds of staple food packages, hundreds of hand sanitizers, and hand soaps. The aids were distributed to 35 health facilities throughout Yogyakarta. Fatayat also distributed Personal Protective Equipment (PPE) such as coats, face shields, masks, and nutrition (Swararahima.com 2020).

Simpul Rahima members, who administer Islamic boarding schools, have distributed aids to residents in their neighborhoods. Nissa from West Java work in network with Fatayat NU to record data of vulnerable groups around the boarding schools. The aids were distributed things such as baby packages (baby diapers and milk) and staple food packages. The aid that were distributed were purchased from local traders as empowerment purposes. Yuyun from West Java also took the initiative to distribute aid such as masks, basic needs, and also cash for vulnerable groups around the boarding school.

At the end of March, I distributed money, staple foods, and many to the poor (elderly people). We also empowered local caters (by ordering dessert) to prepare snack (*takjil*) for the students' fasting break. I distributed 200 *takjils* for *the santri*. There was a tailor who was a victim of domestic violence, I ordered [from the tailor] and distributed them to the community so she could earn incomes. We also distributed aids to the farmer laborers, most of them are women whose husbands have died... My son also auctioned clothes and donated the money to the nearest community health center (provision of personal protection) and daily basic needs for the contract workers in the health center. (Yuyun 2020, FGD, May 31)

Simpul Rahima who are active in *majelis taklim* have been coordinating with their congregations and the donors in distributing aids. The aids were to the nearby residents, such as motorbike taxi drivers and vulnerable groups. Some people also initiated support through sharing of basic needs among their community members. These efforts aim to strengthen kinship and friendship among the community members.

Friends have collected donations to be informed it to other fellow members, that are posted in WhatsApp. For example, today I had 3 bunches of morning glory and asked if anybody wanted them, or I had 2 kg of rice, then I asked if anybody would need it. This is a mutual support among community members. (Hafsah 2020, FGD, March 31)

Simpul Rahima also maintain network with the Women's Health Care Network (JP2K) that was coordinated by Yayasan Kesehatan Perempuan (YKP), that also distributed rapid response assistance of face masks and basic needs. The aids were distributed through Simpul Rahima to the affected communities and residents. The aids were distributed to Simpul Rahima's community in several areas, such as District of West Bandung, District of Tasikmalaya, District of Garut, District of Cianjur, District of Magelang, District of Purworejo, District of Bantul, District of Lamongan, and District of Sumenep.

Preaching through Online Media

Rahima realized that offline activities with Simpul Rahima during the pandemic would be impossible. Therefore, Rahima offered the members of Simpul Rahima to do online preaching through YouTube channel of Swarahima dotcom. The issues taken were in line with Rahima's vision and mission, that is related to Islam and women's rights. The theme of the preaching was "Ngabuburit Ulama Perempuan" which was broadcasted one hour before fasting break.

Initiating online preaching was not so easy for Simpul Rahima. Those who were previously actively preached directly in front of the congregation were felt constrained when they had to speak in front of the screen. Feeling nervous to speak in front of a screen, rerecording the video for several times as there were mistakes in the text, disturbing outside noises, including signal problems in sending out videos, are some of the obstacles faced by Simpul Rahima. In this condition, Rahima's team has regularly accompanied Simpul Rahima using WhatsApp when there are technical problems, both in preparation of taking and sending videos.

However, the Covid-19 pandemic has pushed Simpul Rahima to learn to speak in front of the screen to be more confident to give preaching in a broader scale. A few issues delivered in the preaching were women's leadership, prevention of violence against women, family cooperation in facing the pandemic, and others. These issues were taken as responses to the situation happened in their community. The collection of preachings on Rahima's Youtube channel later became references for both the community and the member of Simpul Rahima. Through preachings, it is hoped that the women ulema's authority could be further strengthened, and the understanding of Islam that are friendlier and just for women could be widely shared.

Initiative of Community's Collective Business Management

Rahima, who is part of the We Lead³ network, has received support to strengthen Simpul Rahima in conducting collective business management in the community. This effort came as a response to the situation of crisis and is expected to boost women's collective strength. Through this support, Simpul Rahima started to take initiative in managing a community's collective business. For example, Nur who initiated to process coconut oil. She has a majelis taklim community that consist of 70 young and adult women who work in the informal sector (mostly farm laborers, food sellers, and factory workers). Having known the majority of her community members are farmers, she and her community tried to produce coconut oil. Until now, Nur is still conducting experiment to produce a good quality of coconut oil. According to Nur, getting raw coconut is one of the barriers that she is experiencing now, especially due to the dry season.

Maryam from East Java has taken initiative with the women of majelis taklim in her community to make herbal drinks from the local plants. The members of Maryam's majelis taklim were around 25-30 people, consist of productive age women or housewives. Initially, she saw various herbal plants growing in her neighborhood, such as noni, betel, turmeric, and lemongrass, that can be processed into herbal drinks. For Maryam, herbal drinks production could strengthen community's economy and could also boost immunity to cope with the Covid-19 pandemic.

Initially, Maryam and her majelis taklim's women only had limited skills in producing good traditional herbal drinks. Then in early August, Maryam and her community started process turmeric-tamarine concoction and *racik* 1000. In the process, Maryam and the community received assistance from Leya Cattleya of the EMPU community, that focused on strengthening women herbal drinks' producer. Through the assistance, Maryam and the community have received information about herbal drinks production, healthy kitchen, and packaging. After receiving assistance and producing the herbal drinks with the community, their products then were promoted via WhatsApp's status, Facebook, and also sold offline. Currently, Maryam and the community only produce herbal drinks that can last for about 7-10 days in the refrigerator. She and the community plan to produce powdered herbal drinks for outside-district markets. Maryam and the community have agreed to save the profits for collective saving on weekly basis.



Picture 2. Herbal drinks produced by Maryam and the community

Khusnul, one of *Simpul Rahima* from Central Java, initiated venture capital distribution for her community, those are women head of household. Those women are members of her *majelis taklim* who own various businesses for their livelihood. The members are around 30 persons of women, who are mostly work in the informal sector, such as groceries traders, cake sellers, phone top up's traders, food stalls, catering businesses, and so on. In mid-September 2020, Khusnul shared the story of about the progress of some of the businesses of the women head of households, but and some others were still struggle due to the pandemic. Through the venture capital sharing initiative, the earned profits would be managed as collective funds of the *majelis taklim*'s members.

Simpul Rahima: Relational Autonomy in Various Actions

Autonomy is usually understood as a person's ability to direct oneself, or is also known as self-government or self-direction who act based on certain motives (Stanford Encyclopedia of Philosophy 2013). Leacock (1978, quoted in Yuliantini 2018, p.51) defines women's autonomy as the ability to make decision upon their lives and activities. Meyers (2002) defines self-autonomy as a women's ability to recognize, to assess, and to identify her own needs. Autonomy itself is dynamic and depends on individuals' ability to develop oneself, to direct oneself, to find oneself, and to define oneself (Mackenzie and Stoljar 2000). Self-determination is strongly influenced by agentic skills to identify desires and goals in determining one's destiny. Therefore, Meyers revealed that women's ability to make decisions is very much dependent on individual skills to develop and to coordinate their agency capabilities. The agency capability then enables women to create self-portraits with their own voices in living their lives (Meyers 2002). Furthermore, Mackenzie and Stoljar (2000) explained that autonomy does not

have independent character, but a relational, depending on gender, class, race, and so on.

Based on the experiences told by *Simpul Rahima*, they proactively put themselves as religious and community leaders in their community. The members of *Simpul Rahima* have knowledge about Islam and gender justice, and also stand against marginalization of women that is often legitimized by religious interpretations. In this case, they respond towards specific problems faced by women through gender-fair preaching of Islam, which make them different from men ulemas. For example, the women ulema chooses to bring up preaching's topics about women's reproductive health, prevention of child marriage, prevention of violence against women, encouraging cooperation within family in time of pandemic, and so on. These issues have become the strength of the *Simpul Rahima*, in contrast with the common preaching that often overlook the role and the situation of women.

Women ulema view religion differently from men. Women ulemas have brought more femininity's aspect of religion, such as love, peace, and caring. This is the power that has been used by *Simpul Rahima* in every activity with the community, such as the boarding schools, campuses, and *majelis taklim*. *Simpul Rahima* has an autonomy in conducting women's based religious preaching religion to their respective communities. Their position as women ulemas and leaders in the community are politically utilized for conducting women's friendly Islamic preachings, by taking consideration to women's social and biological's experiences.

Simpul Rahima has conducted awareness raising about women's reproductive health and prevention of child marriage for students (*santris*) in the boarding schools. For the campus-based community, they have brought gender issues for the lecturers and students to comprehend themselves with women's issues. While for the community of *majelis taklim*, they have taken up issue about cooperation both at domestic and public spheres. At the domestic sphere, *Simpul Rahima* have conducted preachings on the role of husbands in care work and assisting wives during maternities (pregnancy, delivery, breastfeeding). Whereas, in the public work aspect, their preachings have emphasized women's ability to work and to earn a living. Those efforts by *Simpul Rahima* aim to build gender awareness and women's experiences based of knowledge on Islam.

Aside from women's experiences-based preaching, *Simpul Rahima* also tried to build safe space for

community. During the Covid-19 pandemic, Simpul Rahima who work with *majelis taklim* have provided consultation service for their congregations' members who wanted to consult their households' affairs. They listened and gave advice to the women's grievance. Some of them also assisted women who experienced domestic violence during the pandemic. In this matter, Simpul Rahima have projected themselves to create change not only at the ideological level, but it gave real contribution in addressing the situation of the members of their congregation.

Simpul Rahima have been trying to provide alternative discourses to the common various religious preaching that are gender-biased and neglecting women's experiences. They have realized that women have different biological and social experiences compare to men, and they used this as the basis of their political action. Gender approach in religious preaching, building safe zone, and assisting the community, have become part of their self-autonomy in disseminating women-friendly, tolerant, and a peaceful value of Islam.

In the decision-making aspect, Simpul Rahima looks at the individual's conditions and capacities. At the beginning of the pandemic, face-to-face meetings were prohibited, preventing them from doing activities. However, Simpul Rahima still tries to adapt to the existing conditions. Self-governance can be seen through responsive assistance initiatives, periodical online preaching, and collective business initiatives.

In the decision-making aspect, Simpul Rahima take consideration of the condition and capacity of each of their members. During the early period of the pandemic, physical meetings had to be stopped and limited their activities. However, Simpul Rahima tried to adapt with the existing condition. Self-governance of Simpul Rahima could be seen from the rapid aid assistance, regular online preachings, and the effort for managing community's collective business.

Nevertheless, Simpul Rahima is not a homogeneous entity. Based on their positions, each of Simpul Rahima have difference in responding their community. For example, Simpul Rahima who work in the boarding school, such as Yuyun. She has the authority to distribute aid to affected residents around the boarding school, such as for the small traders, farmers, and women head of household. Different from Simpul Rahima who are engaged with mass organizations. Amrah, who has been active at Fatayat NU DIY, has been coordinating with various networks to collect PPE and groceries to be distributed to health workers and affected community.

Not only with the network of Fatayat NU DIY, Amrah also has connection with other networks, such as Gusdurian, Garasi Sedekah, and others, to collect donations and to expand the outreach of the aid. Meanwhile, Simpul Rahima in majelis taklim have used the donation fund from their congregations and donors for distributing rapid aids to the vulnerable groups. Some other developed initiative by synergizing their members to do groceries sharing, as what has been done by Hafsaah in Central Java.

From the description above, it can be seen that the position of each of Simpul Rahima have influence their ways in carrying out initiatives in their respective communities. Based on their position, Simpul Rahima have used their existing network as their social capital to carry out initiatives. Their affiliations such as with the boarding schools, majelis taklim, and mass organizations, have influenced Simpul Rahima's efforts in collecting aids. As mentioned by Mackenzie and Stoljar (2000), social relationships influence individuals in shaping their beliefs, desires, and behaviors.

Apart from the position, community's conditions also influence Simpul Rahima in taking-action or decision-making. For example, the topics for online Islamic preaching for teenagers are different from the topics for adult women. Simpul Rahima who work with the mosque's youth community chose issues close to the teenager's experiences, such as ways to choose spouses for future husbands or wives. On the other hand, Simpul Rahima who work with the adult women, chooses to take up issues about earnings, where both wives and husband must share responsibilities in generating income. There were others who raised the issue of reciprocal cooperation within the family as a response to women's multi-burdens during the Covid-19 pandemic. One of the Simpul Rahima who work as a school principal in an Early Childhood Education (PAUD), has held a preaching that highlight the importance of joint care work, both by wife and also husband. The efforts carried out by Simpul Rahima has shown their stand towards women's experiences that have been overlooked in religious preachings.

Based on the above analysis, the distinctive self-autonomy of Simpul Rahima was identified, where they emphasized the real existence of women ulemas through a gender justice perspective of Islamic discourse. Politically, they have put themselves as community's leaders, disseminating understanding on a gender justice of Islam with femininity dimension of religion, with issues such as caring, peace, compassion, and so

on. The issues raised in their preaching were made based on women's real problems in the community during the Covid-19 pandemic. Apart from providing religious discourse based on women's experiences, *Simpul Rahima* also stand for women through their real contribution to the community. They built safe spaces for women, such as providing personal consultation services on domestic issues including assisting victims of violence. *Simpul Rahima's* self-autonomy does not stand independently, but relational and reciprocal in influencing one another in every decision making. There is interconnection between positions, access to network, and also community's conditions that affect *Simpul Rahima's* decision making amidst the Covid-19 pandemic.

Simpul Rahima's Power for the Community

The concept of power is usually interpreted as an oppressive, dominating, unjust, and masculine power relations. In later development, the feminists view power as the capacity and the ability to empower oneself and others (Standford Encyclopedia of Philosophy 2016). According to Rowlands (1997 quoted in Lockley et al. 2019, p.14), the components of power consist of (1) power within; (2) power to; (3) power with. Mayoux (2000) explained that "power within" would allow women to articulate their own aspirations and strategies for change. This power is called as the individual's internal strength. Meanwhile, "power to" would allow women to develop their abilities and to access resources in order to achieve their aspirations. While "power with" would allow women to articulate collective interests for organizing groups in achieving certain goals. Furthermore, Mayoux (2000) explained that the three types of strength are interconnected in which women would take consideration in building strategy based on the existing options.

Looking from the element of 'power within', *Simpul Rahima* have become a group of women ulemas who hold strong religious ground with gender justice perspective of Islam. As part of *Rahima*, they have received capacity building, not only on women's experiences aspect of the religion, but also on community organizing. As women, they share different self-experience than men. Because of that, they stand for women. The unique strength that differentiates *Simpul Rahima* from male ulemas is their knowledge of a gender justice of Islam based on women's experiences Islam. Their preachings were formulated from women's experiences in responding to the situation of the community during the Covid-19 pandemic, such as cooperative relationships, prevention

of domestic violence, prevention of child marriage, income-generating, and so on.

The element of 'power to' is shown through *Simpul Rahima's* efforts in building its capacity for transformation. *Maryam* for example, has strengthened the knowledge of a majelis taklim's members by providing knowledge on Islam with gender justice perspective in *Swara Rahima* magazine. She also has responded to problems in the community conducting preaching about women's rights to work. She also involved in strengthening the community's collective business to produce traditional herbal drinks using local plants. *Maryam* used her network to access assistance in processing turmeric herbal drink and *racik 1000*. Similar to that, with the gender sensitive knowledge, *Khusnul* decided to support women head of households as a target group during the Covid-19 pandemic. She stands for women and realizes that the members of majelis taklim that she has been assisted comprise of women head of households who must struggle during the pandemic. Through her network with *Rahima*, *Khusnul* has developed collective business by providing venture capital to the member of her majelis taklim, particularly to the women head of households. Through the investments, the obtained profits will be developed into a joint fund and the result will be distributed to the members.

The strength of *Simpul Rahima* on the element of 'power to' was shown in their efforts to strengthen communities, both on the women's-rights-based religious knowledge and also skills. The strategy applied by *Simpul Rahima* were also designed based on the local context and the situation faced by each of the communities. *Simpul Rahima's* members as religious figures are knowledgeable on the religious issues, but they transform the knowledge into economic empowerment during the pandemic. Women ulemas have nurtured and taken care their communities that mostly consist of women, and these become their element of "power to".

Simpul Rahima's element of 'power with' was much shown in the majelis taklim community. The community's economic hardship during the Covid-19 pandemic has pushed *Simpul Rahima* to carry out community organizing. They do not only hold religious preaching, but they also use their strength to empower women during the Covid-19 pandemic. In this context, majelis taklim have become a strategic space for *Simpul Rahima* to organize and to form women's collective power.

The following are examples of *Simpul Rahima's* element of 'power with'. *Hafsah* took initiative to mobilize support within the community by applying daily needs'

sharing. This activity has strengthened the solidarity among the members and at the same time could help the congregation's members in need. The other example is Maryam who initiated the production of traditional herbal drink whose profits were managed into weekly collective savings. Meanwhile, Khusnul has empowered the members of her majelis taklim congregation, especially the women head of households, by providing business capital. In time of pandemic, the communities do not only need spiritual support, but also activities that could support their households' economy. These are the situation that Simpul Rahima tried to address during the pandemic. These business activities have motivated the member of majelis taklim, especially where the profits would be managed together as collective funds. This means Simpul Rahima has used majelis taklim as an avenue for religious preaching altogether for organizing women's collective power.

Through these elements of *'power within'*, *'power to'*, and *'power with'*, it can be said that Simpul Rahima as women ulemas own different type of power compares to men as ulema. Simpul Rahima device its strength to preach based on women's experiences that are often being marginalized. During the Covid-19 pandemic, Simpul Rahima have responded to women's issues not only through religious preachings but also by organizing their communities for economic empowerment. They undertook those activities as responses to the economic impact of the pandemic on the members of their majelis taklim. As women ulemas, Simpul Rahima have nurtured, accompanied, and strengthened women in the community. In this case, women ulemas have sensitivity and take the stand for women, and also have the strength to organize women's collective power.

Conclusion

The situation of pandemic has brought impact to women's lives. The case of Simpul Rahima, several impacts were found in their community, such as the decreasing space for physical meetings (either in boarding school, campuses, and also majelis taklim), declining economy, and women's vulnerability to violence. Women ulemas as part of Simpul Rahima have carried out various efforts in responding to the situation in their respective communities. Some of their initiatives are: rapid response to provide PPE and daily basic needs, online preaching, and creating collective business for community's economic empowerment.

Using the relational autonomy analysis, it is found that Simpul Rahima has its unique characteristic compares to men as ulemas. Simpul Rahima have conveyed religious preaching based on women's experiences and have also developed critical religious discourse upon the unjust reality against women. They have raised the femininity aspect of religion with issues such as peace, care work, cooperation, and so on. As women ulemas and com'uniti's' leaders, they have made use of their authorities for conveying the Islamic values that put consideration on women's biological and social experiences. They also raised women's problems in their preachings as responses to the problems in communities. Some of the issues raised in their preaching were the prevention of violence against women, women's leadership, prevention of child marriage, women's reproductive health from the perspective of Islam, interdependency and cooperation within households, women's right to work, and so on. They have consistently voiced out the alternative discourse of Islamic that are more women-friendly in the middle of mainstream interpretation of religion that often marginalize women. The ability of Simpul Rahima in decision making is influenced by factors such as: position, access to networks, and condition of the community.

In the context empowerment's framework, Simpul Rahima as part of women ulemas have the strength to convey religious preaching with gender justice perspective, and also the strength to organize communities. Those strength were transformed into the preachings that responding to the situation of women and empowering women's collectivity during the Covid-19 pandemic. Simpul Rahima's efforts to construct majelis taklim not only as a forum for Islamic teaching that are peaceful, compassionate, and just towards women. It has also been used as a learning forum for empowerment of women through collective efforts during the Covid-19 pandemic. Simpul Rahima have provided their communities with assistance, nurture, and care. These strengths have become the characteristics that differentiate the women ulemas from the men as ulema.

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End Note

- 1 Madrasa for Women's Ulema Education (PUP) has become Rahima's special character. Since 2005, there are five generations have been born. This commitment was reiterated in 2010 marked by an institutional change from a foundation to an association by promoting the theme of "Women Ulema for Humans Well-being".
- 2 The Indonesian Women's Ulema Congress (KUPI) is a forum for women ulemas to share experiences, knowledge, about their contribution and roles in advocating for the values of Islam, nationalism, and humanity. KUPI was initiated by some people who have concern about issues of Islam and gender justice, who joining Rahima, Alimat, and Fahmina. KUPI was first held on April 25-27 2017 / 28-30 Rajab 1438H at Pondok Pesantren Kebon Jambu Al Islami Babakan Ciwaringin Cirebon, West Java (https://www.instagram.com/p/B8YbsXigK_u/).
- 3 We Lead is a collaboration of seven civil society organizations that work together to improve the fulfillment of the rights of women and vulnerable groups, encourage women's participation and leadership, and promote tolerance. We Lead is part of the Global Women's Voice and Leadership initiative launched by Global Affairs Canada. In Indonesia, there are seven collaborating organizations, namely HIVOS Southeast Asia, Just Associates Southeast Asia, Fahmina, FAMI Indonesia, Mahardhika Women, Rahima, and Rumah Kita Bersama (<https://www.instagram.com/p/CDjMapuBni7/>).

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Jurnal Perempuan (JP) is a quarterly interdisciplinary publication in the English language that aims to circulate **original ideas in gender studies**. JP invites critical reflection on the theory and practice of feminism in the social, political, and economic context of Indonesian society. We are committed to exploring gender in its multiple forms and interrelationships.

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