

Woman and Covid-19 Pandemic

Editorial

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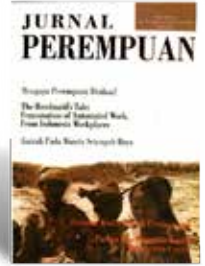
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Editorial: Women and the Covid-19 Pandemic

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)

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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.

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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

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

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Abstract

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. Datas 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 disaster's 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

Introduction

The World Health Organization (WHO) has declared Public Health Emergency of International Concern since January 30, 2020 and on March 11, 2020, has declared that Covid-19 as a global pandemic (WHO 2020). Covid-19 pandemic henceforth is referred to as pandemic. The UN Report "*Share Responsibility, Global Solidarity: Responding to the socio-economic impacts of COVID-19*" published on March 2020 mentioned that the most vulnerable groups affected by this pandemic are women, children, persons with disability, elderly, and informal workers.

Meanwhile the UN's data presented at the General Assembly during the commemoration of the 25th year of Beijing Platform for Action on October 1, 2020, showed that 2020 is the most critical year for gender equality advancement (United Nations 2020a). The data also mentioned 750 millions of girls and women who live today have had married before their 18th birthday, 400 millions of women living in extreme poverty, 234 millions of women have become victims of violence done by their intimate partners every year, and 200 millions of girls and women have gone through female genital mutilation. The data show the existing serious threats again women's lives, especially in Indonesia with 134,657,000 population of women.

In the 2019 SDGs Gender Index Report (Equal Measures 2019), is a report that assess gender equality's condition in 129 countries, covering 95% of women and girls across the world, assessing 14 out of 17 SDGs' goals, it is evident the 129 countries researched, none of them showed the best performance in the world. The average global score is 65.7 out of 100, which is considered as "bad" according to the index assessment system. Overall, the report shows that 2.8 billions of women and girls, who live in countries with "very bad" gender equality score (59 and below) or "bad" (60-69). Only 8% of the total population of women and girls in the world live in countries with "good" score (80-89).

The data on child marriage and violence against women in the time of pandemic deserve special attention. The UNFPA Report (UNFPA, 2020) predicts that due to the pandemic, in the next two years there will be increasing prevalence of child marriage of around 13 millions of children in the world. The increased prevalence of child marriage would happen more rampant in countries with high rate of child marriage. Indonesia could also become a country that might contribute to the steep increase because based on UNICEF Indonesia's data (2019), Indonesia comes at the 8th rank of child marriage rate in the world, which means that 1 out of 9 girls in Indonesia get married before reaching 18 years old.

Meanwhile, violence against women happened during the pandemic due to the loss of income that trigger quarrel and violence perpetrated by husband to the wife. As mentioned by Yerni Selly Bolu, a facilitator of Sekolah Perempuan (Women's School) in Kupang, provided field data of a case where a husband had beaten his disabled wife - who work as petty vegetable seller, the wife could not provide enough food for the husband and their three children.

The government of Indonesia has initiated several programs to manage gender issue during the pandemic, among others are Gerakan BERJARAK, a service protocol for the victims of violence; Healthy Mental Psychological Service (SEJIWA) (KPPA 2020a) and providing provision of specific aids for women and vulnerable groups (KPPA 2020b). Unfortunately, those measures are only considered as priorities by institutions that are directly tasked to handle women's issues. This has become a challenge of its own, the gender perspective remains minimal within the Task Force that has been replaced by the Task Force of Covid-19 - based on Presidential Decree No. 82 year of 2020 on The Task Force of Covid-19. This institution still has not been able to show its commitment to gender issue as a priority issue that should have been mainstreamed in each of its agendas.

In terms of disaster situation, Indonesia has already issued the Regulation of the Head of the National Disaster Management Agency (PERKA BNPB) No. 13 of 2014 about Gender Mainstreaming in Disaster Management. This PERKA ensures that disaster management should implement the principle of gender justice and equality in its policy planning, program, activities and budgeting. In the article 4 there are four indicators to ensure gender mainstreaming in disaster management, those are access, participation, control over resources, and decision-making process, and including policies and programs' benefit. It must be ensured that disaggregated data and special provision for women head of households, pregnant and lactating mothers, men head of households without wives, and other vulnerable groups, would be all available. Unfortunately, during this pandemic, BNPB has never mentioned the aforementioned regulation.

This article will highlight the reality of gender issues in disaster situation that are often disregarded by government and public. As a matter of fact, women's issues that emerge are often considered as miniscule and non-strategic issues. As the consequence, women have to experience far worse situation in term of economy, social, cultural and politics as the result of the gender construction. This situation requires more gender

responsive approach so that women's issues could be more highlighted, acknowledged and resolved. The experiences on disaster's mitigation in Indonesia, such as in Yogyakarta, Sumatra Barat, Aceh, Palu, and Lombok, have shown that community's initiatives, especially the ones initiated by women's groups, are often emerged. One of them is Gender Working Group, a network of various women's organizations that show strong concern on disaster and gender issues. However, due to the limited space, this article only highlights those initiatives developed by Institut KAPAL Perempuan¹ together with its five partner organizations² and Sekolah Perempuan Nusantara³ in Padang, North Lombok, Pangkajene islands, East Lombok, Gresik and Kupang.

Analytical Framework to Capture Gender issue

The Covid-19 Pandemic has become a serious health crisis and it affects all countries with no exception to Indonesia. Aside from health problem, the pandemic also has revealed various crucial impacts especially on women. The regulation of social distancing, home-learning, work from home, they all have different impact and weight depending on one's identity. The more marginalized a person, the heavier the burden will be heavier and the access to Social Security Net will be distant.

The government has paid serious attention to the health and economic aspect of the pandemic as they could be felt massively and easily proven. Nonetheless, the government should have also paid more attention to several women's issues that have been increasing during the pandemic, such as violence especially in the domestic sphere, increased workload, domestic violence, divorce, abandonment, and child marriage.

In order to identify gender issues in the context of the pandemic, the writer refers to the theoretical framework explained by Mansour Faqih in his book *Gender Analysis and Social Transformation* (1995) (original title: *Analisis Gender dan Transformasi Sosial*). According to Faqih there are five forms of injustice that are caused by prevailing gender concepts in the patriarchy society. These are *double burden*, *stereotyping*, *violence*, *marginalization*, and *subordination*.

Double burden emerged due to perception that caring and diligent are women's nature, and are considered unsuitable to become the head of a household. This view has made all of domestic chores fall into women's responsibility. For instance, in poor families, much heavy burden should be borne by women alone, especially when the women have to also earn a living, thus they have to carry double burden.

Gender based violence, generally against women, happen due to gender identity's differences. This violence includes physical abuse such as rape and beating, and also the subtle form of violence such as harassment. Many violence against women have happened because of gender stereotype.

Not every marginalization is caused by gender injustice. The marginalization discussed in gender analysis is the marginalization that is caused by gender difference. For example, many rural women are marginalized and impoverished because agriculture mainly give focus on men.

Subordination against one of the gender types, mostly against women, happen within family and community. As the consequence, many policies are made without taking women into consideration. This can be seen in the assumption that women belong only in the kitchen, only as *konco* (a term in Javanese language which means companion).

Stereotype against a certain gender identity has caused discrimination and various forms of injustice. In the society there are so many negative labelling against women that restrict, complicate, impoverish, and harmful to women. One of the examples is the belief that men are the breadwinners, while working women only serve as additional contributor, therefore they are paid less.

Gender Issue during the Covid-19 Pandemic

This article elaborates several examples of the pandemic's impacts against women, particularly to women from the lower class. This It will be elaborated in this section how the issues of double burden, violence, marginalization, subordination and stereotype against women occurred during the pandemic.

Double Burden

Long before the pandemic occurred, on their daily lives, women (especially from poor communities) have experienced double burden and long working hours. The data generated from participatory data collection using Harvard gender analysis framework to calculate daily activities of women and men within families, that had been conducted by KAPAL Perempuan since 2013 in rural areas of Sekolah Perempuan's pilot projects, found that everyday women must endure long working hours ranging from 12 to 14 hours. During the pandemic, women have had additional burden since they have to be the key responsible provider of food for their families. The availability of food for the families must

be borne by women. Soup kitchen activities or meals center for examples, are mostly full of women. This fact is confirmed by UN Women's data (2020) about Assessing the Impact of Covid-19 on Gender and Attainment of Sustainable Development Goals, which mentioned how the pandemic has caused the increasing load of house chores, care work, and unpaid care work, with the increased intensity's rate of women by 19% while men by 11%.

The story of SK (40-year-old)⁴, a housewife who lives in Ciliwung river bank could become a portrait of the double burden. The pandemic has caused jobs' loss to SK and her husband as fruit seller in the market. Once in a while SK received payment of about Rp5,000. - for helping her neighbors to dispose their trash or to do shopping to the market. SK got married when she was only 14 years old, that is why at the age of 40 she already has 7 children; 2 of them are already self-sufficient, while the other 5 still under her care. She has to ensure that her children with age of 14 years old, 6 years old, 5, 4 and 2.5 years old), would not be starved.

During the distribution of lunch box, SK had to walk to the location with two of her toddlers to queue in the crowd since 10 AM to 1 PM. From the distribution she would only get one portion of meal. After arriving home, she has to distribute the meal to the four of her children.

The story of SK portrays that women's double burden in normal days continue to happen during emergency situation such as the Covid-19 pandemic. In fact, during emergency situation the burden of providing food for the family become more difficult. Access to food in soup kitchen, in aid shelters, carry high risk of incomppliance to the health protocols during the pandemic. When queuing at the soup kitchen, SK has to deal with possible violation of the health protocol, such violations of distance and facemask's usage. Therefore, the double burden during the pandemic are not only the burden in term of workload but also the multiplied risks.

This situation is also reflected in Komnas Perempuan's study *"The study on the Dynamics of Changes in the Households during the Covid-19 in 34 Provinces in Indonesia"*, that was carried out from April – May 2020 (Komnas Perempuan 2020a). In the description about the change of house work and care work burden during the pandemic, majority of the respondents admitted their involvements in house work (women 89%; men 83,4%), while 96% of respondents felt the increased burden of household chores. Women have to work twice harder to do the house chores, with additional working time of more than 3 hours. One out of three respondents

reported that the increasing house chores have triggered stress to them.

Violence

Komnas Perempuan's press release on August 14, 2020, that published a research with the title "Serving Bravely: The Strive of Service Providers and Women Human Rights Defenders during the Covid-19-19 pandemic" recorded the number of occurring cases of violence against women (including girls) of 1,299 cases from March to May 2020 (Komnas Perempuan 2020b). Violence against women in private sphere remains to be the highest with 784 number of cases (66%). Psychological and physical abuse still dominate the private sphere, while sexual abuse still prevalent in public and state's sphere. Furthermore, there were 129 number of cases (11%) of online violence against women, which is dominated by threat nuanced with sexual violence.

Violence against girls also happened in the form of child marriage, because aside from violating child's rights, it could also cause physical, sexual and mental impacts, to the children who are forcedly married. During the Covid-19 pandemic, there has been an increase of child marriage's prevalence. According to the story from the facilitator team of *Lembaga Pengembangan Sumber Daya Mitra (LPSPDM)*, KAPAL Perempuan's partner in Nusa Tenggara Barat, children have complained for being bored with the remoted schooling, with no certainty of when the school will be opened again, and also because they no friends to play with Therefore, the option to get married were assumed as a way out to overcome their problem.

The desire to marry have not only emerged from the children, but also from the parents who wanted to rescue their daughters by marrying them should there be any men who are willing. According to the data from the Religious Court in Blitar, the case of child marriage has increased quite significantly since June 2020, with 62 applications of marriage dispensation filed by underage couples (detik.com 2020). Meanwhile, since January to August 2020, there were 408 application of marriage dispensation had been registered. This total number shows almost 100% increase compare to the number of child marriage's cases in 2019 with total of 245 application.

The Office of Education and Culture of Nusa Tenggara Barat Province has also recorded the high number of child marriage until today with 148 number of cases. In the research conducted over 131 schools in Nusa

Tenggara Barat, District of Central Lombok has the highest prevalence of child marriage (48 cases). These are followed by East Lombok (33), West Lombok (20), Bima (17), Sumbawa (11), Mataram (9), Kota Bima (2), Dompu (2), and West Sumbawa (1) (Kompas.com 2020).

The facilitator of Sekolah Perempuan in North Lombok reported of 9 child marriage's cases in several villages, those are: Sambik Elen, Mumbul Sari, Sukadana, Bayan, and Akar-akar, consecutively. Those cases involved marriage of very young girls who married men from different age. The description of ages from the 9 cases are: case 1 (NN, 12 years old, married to AG, 21 years old); case 2 (RM, 13 years old, married to ZA, 20 years old), case 3 (NV, 14 years old,, married to SP 20 years old); case 4 (LS, 14 years old, married to RU, 18 years old); case 5 (ML, 16 years old,, married to NR 30 years old); case 6 (LM, 17 years old, married to ZA, 20 years old); case 7 (KT,,, 17 years old married to JW 18 years old); case 8 (LMr, 17 years oldc married to YSr, 17 years old), and case 9 (Ev 13 years old, married to Mr, 17 years old).⁵

Marginalization (economic impoverishment) against women

Similar to Mansour Faqih's example of marginalization, that farmers are often referred to men, and part of labor-intensive program. Labor-intensive program as infrastructural development and are identified as men's works. Indonesia's labor-intensive programs are managed under the Ministry of Public Works and Housing, and Village Labor-Intensive Cash Program (*Padat Karya Tunai Desa - PKTD*). In its report as of April 2020, most the workers accessing this program were predominantly men, which accounts for 93.78% of men and 6.22% of women; or 55.448 men and 6.22 women (TNP2K 2020).

Men's access to PKTD has reached 100%. There is not any discriminatory policy against women were found in this program, but women could nearly access it. When explored, it would be found that the inequality of access of women happened due the available masculine type of jobs. The available jobs are the type of jobs that are constructed for men, development of infrastructure such as the construction of road, bridge, irrigation and power plant. In a society that formulize a strict division of labor based on sex, then women would not be able to access those types of works.

This reality portrays how the impact of gender construction has marginalized women from accessing PKTD program that is considered as an exclusively male program. Whereas, jobs' opportunities that would create

cash income are needed by both men and women, because women also lost their jobs during the Covid-19 pandemic. Therefore, gender analysis should be used when implementing the Social Safety Net (SSN) program that could address each of the individual problem, whether they are men, women, including those from the other marginalized groups. An affirmative action is required in each of the programs to ensure that women could catch up.

Subordination

Subordination against one of the gender identities usually happens to women. This happens both within the family and the community. As the result, many policies are formulated without taking consideration about women.

Quoting the article written by Gadis Arivia, *Feminisme dan Covid-19*, the tendency of mainstream gender analysis or development, social status, health, culture, and economics, have only attaching gender concept as women's issue, or known as "gender stamp". This type of analysis does not make any interlink problems such as discrimination, racism, exploitation, weak leadership, bad economic system, as well as the gender bias legal system.

One of the examples of "gender stamp" is the provision of daily basic needs assistance. The nine-basic-need-items (or known as *sembako* in Bahasa Indonesia) is the term used to mention one after another the staple food or households' daily consumptions, such as: rice, cooking oil, sugar, soap, etc. This assistance tends to be temporary and reactive, which were being made without any feminist framework. Government's response without gender disaggregated, will be resulted in mistargeted beneficiaries and also meaningless change. Therefore, in any crisis, Indonesia would always apply "Business as usual" scenario or program of distribution of daily needs, without making any linkage to the exploitative system that must be disclosed.

The previous two paragraphs above are some of the examples of gender-neutral policies that are caused by subordination against women. Therefore, women's representation in decision making process during the pandemic are still limited. Women are compartmentalized into the state's domestic roles. Gender perspective should have crossed all sectors, and should be mainstreamed in all of mitigation over the Covid-19 pandemic. At the Covid-19's Task Force level, the Ministry of Women's Empowerment and Child Protection should be invited to all of the ministries' agendas in the pandemic's mitigation.

Stereotype (negative labelling)

Negative labelling against certain sex has caused discrimination and other forms of injustice. In the society, there are a lot of negative labeling are being attached to women, which restrict, complicate, impoverish, and detriment to women. Negative labelling also happens during the pandemic, for example was the form of jokes about the distance learning was circulated on the social media. Children who have to learn from home are generally accompanied by their mothers. However, even in the emergency situation, negative labelling on women are continued to be reproduced. Women are to blame here, as shown in commonly known saying, "If you want to have bruises, the you have to learn with your mother", one of the jokes between siblings that portraying their mother's behavior as described by Puti, one of Kapal Perempuan's partners in Pambangkik Batang Tarandam - Padang, West Sumatera.

The issues raised above are similar to Professor Saporinah Sadli's review in her book *Berbeda Tetapi Setara (Different but Equal)*, that described stereotype as "the description of our head", which consists of numbers of characteristics and expectations that are applied to a certain group of people (Sadli 2010). This description is inaccurate because stereotype is a generalization of characteristics or traits about certain person without any objective fact, such as the stereotype that women are fussy while men are rational.

Stereotype in the time of the pandemic was also written by Radius Setyawan in his opinion published in *Kumparan* (2020) titled "Lelucon yang Tak Lucu tentang Perempuan Saat Pandemi" ("A Not Funny Joke about Women during the Pandemic), which analyzed existing stereotypes about women that are made by the society in general and also public officials. During the first months after the pandemic occurred, a statement that was considered funny was circulated, it said "Negative corona (test result), but positive wife". Mahfud MD, the Coordinating Minister of Law and Human Rights received meme message from Coordinating Minister of Maritime and Investment, Luhut Binsar Panjaitan. A meme that was written in English said "Corona is like your wife", which in Bahasa Indonesia could be interpreted that "Corona is similar to your wife, when you are going to marry her, you think that you can control her. But after she became your wife, you cannot control her".

At the end of his article, Radius Setyawan quoted a research from Western California that revealed the tendency of those who are exposed to sexist joke to

become tolerant to hostile and discriminatory attitude towards women. Radius also mentioned another research done by Julie A. Woodzicka and Thomas E. Ford (2010), which stated that sexist joke perpetuates discriminatory practice against women and encourage sexist behavior among men. In fact, when women become jokes' target, they often feel negative emotional reaction such as repulsion, anger and humiliation.

Gender Perspective on Women's Leadership and Mitigation's Initiative towards the Covid-19 Pandemic

This section would elaborate the experiences of Institut KAPAL Perempuan's in responding to gender issues during the pandemic from March to September 2020. The initiatives were implemented in remote villages located in outer islands, mountains, coastal, indigenous groups, and urban poor communities, where Sekolah Perempuan Nusantara, a critical learning and organizing platform for grass-root women, have been conducted.⁶

Sekolah Perempuan has members in each of the villages, where some women with leadership's capacity from all of these members, were selected to be cadres. Cadres are those members of Sekolah Perempuan who have held critical awareness, have held sensitivity and commitment for changes, have held courage to deal with risks in undertake real action for changes towards the better gender equality and justice.

The cadres⁷ from Sekolah Perempuan Nusantara become the driving forces of their communities. They have received capacity building for leadership in Sekolah Perempuan, therefore they could take the role as strategic group in the villages, because they could understand, sensitized, and committed to respond to gender issues during the pandemic.

During the pandemic, the most important aspect that perceived to be the most important to be resolved were health issue and food. Gender issue was not considered as part of the pandemic's problems and therefore were not included in the priorities of the pandemic's mitigation. This view has also been faced by KAPAL Perempuan in many layers of the society, social organizations, donors, volunteers, and policy makers. Therefore, extra measure is needed to push for gender issues to be acknowledged as important aspect in the handling of pandemic.

Several initiatives to integrate gender perspective into the pandemic's mitigation were being developed by Sekolah Perempuan Nusantara in Nusa Tenggara Barat – specifically in the District of North Lombok, East Lombok, Nusa Tenggara Timur – in Kupang, West Sumatera – in

Padang, South Sulawesi – in Pangkajene and islands, East Java – in Gresik, and in Jakarta - in the riverbank of Ciliwung river. KAPAL Perempuan works together with its local partners to develop initiatives that are responsive to the local contexts.

Started in March 2020, KAPAL Perempuan has been working with LPSDM to conduct education on the health protocols and assisting cases of child marriages in North Lombok and East Lombok. The initiative to advocate gender issues in the Task Force were done together with Pondok PERGERAKAN in Kupang, Nusa Tenggara Timur. The advocacy for gender data's development were conducted together with *Kelompok Perempuan dan Sumber-Sumber Kehidupan (KPS2K)*. Together with Pambangkit Batang Tarandam, KAPAL Perempuan have developed integrated food security that was integrated with issue around violence against women. Furthermore, with YKPM-Sulawesi Selatan, KAPAL Perempuan also have developed initiative of tutorial for school children in Pangkajene and islands.

Integrated Education Initiatives on the Application of Health Protocol with the Gender Issues

In East Lombok Timur and North Lombok - Nusa Tenggara Barat, KAPAL Perempuan together with LPSDM, coordinated by Ririn Hayudiani, have organized educational activities and provided aid that is called "Sopoq Angen" Package that means "One heart" in Sasak language. The package contains of goods with message to maintain health and to be more responsive to issues of gender and vulnerable groups. The aids were distributed specifically for poor women, women victims of violence, women victims of child marriage, person with disability, and elderly. The goods were included in the package with written messages as follow:

- Soap, with message to wash their hands with soap and maintain personal hygiene.
- Eggs, to eat nutritious food, and families who grow poultries' livestock such as chicken and ducks to allocate some of the eggs for their own family's consumption.
- Shallots, this particular conveys message to cook their own meal to meet their families' nutrition intake and teach that cooking could be done by both men and women, since both of them stay at homes.
- Vitamin C, to remind them to eat more fruits, particularly the affordable ones.

- Honey, is provided as supplement to boost immune system, especially for pregnant women, breastfeeding mothers, children, and elderlies. This is also a form of education the need to give special attention for the specific needs of women, children, and elderly people.
- Seeds and polybag, imply a message to stay home, do not go out, to avoid crowd. Men and women work together at home to cultivate their house yards for gardening and promoting self-reliant for food.
- Notebook and pen, to convey a message that women are the source of knowledge, and their knowledge should be utilized to help others. The notebook would be used to record problems that have been faced by women, in order to prevent violence against women, child marriage, and also to motivate women to write down their aspiration so that their voices would be heard in the mitigation of Covid-19.

According to Ririn Hayudiani, the deputy director of LPSDM, education through the Sopoq Angen's aid package has inspired the society and the local government about the alertness that health is not the only impact of the pandemic. Socio and cultural impacts, especially gender issues, should be promoted in order to get the attention of government. This is evident on the issue of child marriage and violence against women, and gender data were being used as the mitigation agendas of the pandemic in District of North Lombok and East Lombok.

Women's Advocacy Initiative in the Task Force, Monitoring of Social Safety Net and Integrated Social Welfare Data

Advocacy on the Task Force

The establishment of the Task Force at the village had limited involvement of women. In the villages that received no intervention, the set-up of task forces shows evident of no involvement of women. This experience was found in villages in the small islands that are facilitated by Yayasan Kajian Pemberdayaan Masyarakat (YKPM) in South Sulawesi. The existing women's involvement seems to be only for formality purpose and it usually involves the PKK (a family welfare association). Therefore, the Task Force was chosen as a strategic advocacy arena at village level, so that women could enter the structure and could

advocate for women and vulnerable groups' issues to be priority agendas. This strategy has been found effective in villages where Sekolah Perempuan are located, such as in District of Kupang, East Lombok, and North Lombok.

Sekolah Perempuan in District of Kupang has succeeded in pushing the village to allocate 10% of the Covid-19's mitigation funds for fulfilling the specific needs of women and the vulnerable groups. Some of the gender issues that could be urged upon are data collecting on pregnant women to receive antenatal care, early examination of cancer, and health check-up for the elderly such as sugar blood level, cholesterol level, uric acid level, eyes' examination, and body weight checks. While in East Lombok and North Lombok, Sekolah Perempuan could integrate specific women's issue to the village administration and district administration to handle child marriage and violence against women as part of the pandemic mitigation process.⁸

Data Collecting

Data play as the main issue whether the Social Safety Net (SSN) and other programs of the pandemic mitigation would reach its expected target. Therefore, data's advocacy becomes very important in ensuring that women and the marginalized groups would be included in the social safety net's recipients based on the available data from *Data Terpadu Kesejahteraan Sosial - DTKS* (the Integrated Social Welfare Data). Despite their limited space for interaction, Sekolah Perempuan Nusantara in Gresik has made some adjustments. They immediately conducted, in March 2020, data collecting by using google forms; and within two months they have collected data from 767 head of households, who were previously not included in the DTKS.

The data is then forwarded to the district administration as additional proposed data and successful to be included. In May, then these families have received social assistance in the forms of basic daily needs package; direct cash transfer from the national government, district administration, and village funds. Aside from receiving social assistance from the government, Sekolah Perempuan also received special attention and assistance from the Coordinating Agency for Social Welfare Activities (*Badan Koordinasi Kegiatan Kesejahteraan Sosial - BK3S*) in Jawa Timur, that were delivered to them by the chairwoman of the agency, Dr. Pinky Saptandari.

According to Iva Hasanah, Director of *Organisasi Kelompok Perempuan Sumber-Sumber Kehidupan (KPS2K)*

in Surabaya, the ability to collect data online could be seen as an unimaginable progress and swift adaptation of the housewives, who live in villages that rarely engage with the current technology. Aside from DTKS, the custom of communication online could also support women's economic activities, preventing violence against women, and preventing child marriage.

According to Tulu'ul Fajriani, the person in charge of capacity building at Sekolah Perempuan in Lombok, the cadres do their advocacy for updating DTKS through verification and validation processes. They conducted the participatory data collection⁹ at the village level through direct face to face meeting but still observing the standard health protocol. This participatory data collection was conducted using local indicator's study and gender perspective to ensure that every poor woman, women head of households, victims of violence, and vulnerable, would be included in the Social Safety Net program. The data collected from participatory data collection then were advocated at the village level. Integrated into the SSN program. Although initially they got strong rejection, at the end the initiative was welcomed and continued up to the district level.

Dealing with Child Marriage's cases

Saraiyah, Denda Singaden Sri Budi Utami¹⁰ from Sekolah Perempuan in Lombok Utara have anticipated the occurrence of child marriage by seeking information from various media. For instance, Saraiyah found child marriage's case in WhatsApp conversation of school children by filtering any message containing the word "*samawa*" (a term used for a happily and loving marriage according to Islamic teaching). Saraiyah had suspected the spreading of the word *samawa* as a preceding sign of a marriage. Based on the information, Saraiyah has tried to prevent child marriage by tracing several possible locations, and later a plan to conduct child marriage was found. Saraiyah and her friends were able to prevent 5 out of 9 child marriage's cases. The girls were taken back from the men who abducted them and then were sent back to their houses. These children felt embarrassed and ashamed, and the cadres also managed to persuade them to return to school.

The next case involved a 19-years old divorced man who would marry 12-year-7-month-old girl who just graduated from elementary school. This is the third case that happened within a week in the villages around the slope of Rinjani Mountain, North Lombok. Through hard work and consensus building that lasted until late at night, on Thursday, May 28, 2020, the plan to hold a

child marriage could be cancelled. This is a very high-risk measure considering that this was done amidst the strong traditional custom, the emergency situation of Covid-19 pandemic, and Eid-Al-Fitr holiday

The case was then used for awareness-raising about the current allowed minimum age of marriage by 19 years old, either for man or woman. Nevertheless, the head of sub-village and local community still strongly requested the bride and groom to marry because when the couple are not wedded it would then violate the traditional custom of *merarik*, that is the ritual to abduct a woman to a man's house as a requirement for holding a marriage. Once the bride is abducted but not being married, then it will be considered as violation of the traditional custom. They should be married after the traditional *lebaran* holiday, period, that is 3 days after Eid-Al-Fitr 1 Syawal, because the prevailing rule in Burung Birak village, no one could get married before the traditional *lebaran* day.

In such limited time, these cadres coordinated with the local office of Women Empowerment and Child Protection in the district of North Lombok, to explain about the existing forced marriage between girls from Barung Birak hamlet, Sambik Elen village, with men from Telaga Legundi hamlet, Senaru village; both are from the hamlet of of Bayan. Sekolah Perempuan initiated a meeting among the head of Barung Birak hamlet, Legundi, customary leader, religious leader, and child protection counsellor, for disseminating information about the Law No. 16 year 2019 on the amendment of the Law No. 1 year 1974 on Marriage, which has increased the minimum age for women to get married from 16 to 19 years old.

Finally, the head of the hamlets and the local leaders agreed to return the girls to their family and the marriages were cancelled. At the same time, the village's officials also decided to formulate *awig-awig* or local customary rule to ban child marriage, especially the hamlet level, since it could strategically strengthen Village Regulation (Peraturan Desa). However, on the next evening Sri obtained another new information about an occurring child marriage of a 15 years old child, that took place four days ago. This incident has further stimulated us to find a more contextual strategy to break the chains of child marriage.

The 9 (nine) cases of child marriages that occurred during the Covid-19 pandemic became the background of the initiatives of KAPAL Perempuan, LPSDM and Sekolah Perempuan to organize legal awareness activity. This initiative was supported by the Ministry of Women's Empowerment and Child's Protection (KPPA), that later

jointly organized specific Legal Training for handling child marriage's case. This training was organized online for four days, from the end of August to early September 2020, coordinated by KAPAL Perempuan team¹¹, involving women advocates and activists, who have been advocating for the amendment of the Law on Marriage, they were Dian Kartikasari and Endang Susilowati.

The Initiative of Developing Plant Nursery Business and Prevention of Domestic Violence in the City of Padang

In the early days, the pandemic was felt as a period of anxiety because of the rapid and mazy flow of information. In the middle of the anxious situation, the members of Sekolah Perempuan in Batugadang, Baringin and Tarantang, or in acronym is called as *Barita*, have started to identify problems experienced by women in their community. In March 2020, one case of domestic violence was found, then consecutively happened in April and May, 7 cases of domestic violence were found. Due to the Wide Scale of Social Distancing policy (PSBB), 7 polygamy cases were also found by the first wives. Aside of the cases of domestic violence, cases of trafficking of women – a teenage girl who was sold by her friend to an adult man, also occurred. The perpetrator of trafficking made an argument that since the pandemic happened, he had never received any daily allowance from his parents.

These cases happened in Sekolah Perempuan area - managed by KAPAL Perempuan, in Tarantang, Baringin, and Batugadang, in the City of Padang. Based on the field data obtained by Yulianti, the Director of Pembangkit Batang Tarandam, in Padang; they discovered 7 cases of domestic violence against women in Kelurahan Tarantang, Kelurahan Baringin and Kelurahan Batugadang. The seven cases were: 26-year-old and recently married for 6 months; 45-year-old; 28-year-old; 44-year-old; 33-year-old; 35-year-old, and 26-year-old married for almost 1 year.

When the first case was discovered, the case management was only done by phone call, since nobody has the courage to leave their homes around those time. An inspiration came from one of the administrators and the leader of Sekolah Perempuan in Tarantang, she is Carmaleni (Ceca), who was courageous to involve in the Task Force. Ceca's courage has inspired her friends to be courageous to directly assist the victims of domestic violence. The assistances for the victims were done by reporting and bring together the head of the neighborhood unit (RT) and *Lurah* (chief officer of the village) to meet with the perpetrator (husband) and the

victim. This case was then resolved with an agreement that the husband will not repeat his action and he would be under the monitoring of the village officials and the community.

Meanwhile in Batugadang, the village officers were set to handle such cases directly. This awareness grows because Sekolah Perempuan has been intensively disseminate information about prevention of domestic violence during the neighborhood and villages' meetings. Two of Sekolah Perempuan members have become the head and the secretary of the neighborhood unit. Meanwhile some other members have provided their houses for transit house for managing cases of domestic violence.

In Batugadang, Sekolah Perempuan has developed nursery home for vegetables, sweet potato, ground nuts, and medicinal plants, as one of women's productive businesses and for handling domestic violence. The nursery hut has become a meeting point and place for information sharing on women's issues. Five percent (5%) of the businesses profit would be allocated for emergency fund, such as for case assistance. For the time being, the economic activity that is well integrated with gender issue has developed in Kelurahan Baringin and Tarantang.

Initiative of Tutorial for School Children in Sabutung Island, District of Pangkep

Online long-distance learning has created huge impacts to the remoted area with limited access to internet, and families with no access to cellular phones. The children have faced difficulties because their parents do not own cellular phones and are not familiar with the technology. The parents are worried that their children might fail to continue to the next class grade due to problems in joining the online long-distance learning. The online distance-learning also create problems to Those who already owned cell-phones, because they have to allocate money to purchases phone credits when their incomes were decreased.¹².

Starting from the idea to give tutorial support for school children, the teenagers of Sekolah Perempuan in Sabutung Island - Pangkep District (Pangkajene and island) has taken the initiative to integrate the tutorial with gender issues. The tutorial that was initially set up as a response to learning difficulties, then was utilized as a medium to prevent domestic violence, since many husbands pressured their wives to assist their children studying. As the consequence, many husbands were furious because of their wives, who did not graduate

from elementary school or some of them did not even go to school, could not help their children studying. Aside from helping with the long-distance learning and advocating domestic violence, the tutorial was also filled with campaign on the prevention of child marriage. At the moment, the outreach of the tutorial and the gender issues' awareness are being expanded through *Radio Komunitas Perempuan Pulau* (The Island Women's Community Radio).

Conclusion

Lessons learned taken from these initiatives among others are: the importance of gender perspective-based of disaster mitigation measures to ensure that women (especially the marginalized ones) would not be left out in each of the processes, starting from the emergency situation, recovery, and also reconstruction. Women's involvement and the use of gender analytical framework should be started from the planning stage until the evaluation. The management of the pandemic at the national level as a form of non-natural disaster's mitigation is still far from gender justice approach, all in the institutionalization, the governance, and the operationalization.

Meanwhile, at the community level, disaster mitigation's practices that are based on women's needs and gender justice perspective, have been implemented in many areas, and have been developed by various women organizations and other independent organizations.

Based on the feminist politic stance that women's experience is knowledge, some of the documentation of the field's experiences above show the practice of critical awareness's development and women's leadership, that could respond to women's needs during the pandemic. The initiative could only happen when there is a well-organized women organization and their cadres who own adequate leadership's quality.

The experiences that are documented in this article also show that best practices using gender justice approach as the pandemic's mitigation could reach the marginalized groups who have been kept away from access. These women's initiatives could also identify and anticipate the escalated gender-based violence cases during disaster period, could mobilize community to monitor the implementation of social protection scheme, and could mobilize the community's solidarity to help each other during the Covid-19 pandemic.

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End Note

- 1 *Institut KAPAL Perempuan (Lingkaran Pendidikan Alternatif)* is a women organization established in March 8, 2000 as a response to the political and economic changes that happened during reform period. KAPAL Perempuan serves as a forum for their activists to develop their critical thinking especially among women as the majority who are mostly left behind in various aspect of life.
- 2 KAPAL Perempuan's partner organization are as follow: LPSDM-NTB, Pondok PERGERAKAN NTT, KPS2K Jawa Timur, YKPM Sulawesi Selatan and PBT Padang. This 7 years of intensive collaboration to develop *GENDER WATCH*, a collective monitoring activity by employing gender and inclusive perspective. The objective is to ensure social protection is met and provided by the government, is accessible, good quality and enjoyed by the poor community, remoted community, the elderly, indigenous community, religious minority, especially women's groups.
- 3 Sekolah Perempuan Nusantara is an association of Sekolah Perempuan in 85 villages developed through *Maju Perempuan Indonesia* (MAMPU) program, a joint-initiative between Government of Indonesia and Australia for gender equality and women empowerment for the period of 2012-2020. Sekolah Perempuan becomes a learning forum to develop grass root women's leadership capacity through critical awareness building, sensitization, and commitment for change in the community that would be more equal, with gender justice and inclusive.
- 4 Khusnul Khotimah (KAPAL Perempuan)'s field note in assisting the monitoring of management of the Covid-19 in Sekolah Perempuan Nusantara, in Jakarta
- 5 The data of cases that are managed by Sekolah Perempuan in Bayan and Sukadana villages that were informed by field facilitators, Sri Budi Utami and Saraiyah, the chairperson of Sekolah Perempuan in North.
- 6 The profile of Sekolah Perempuan could also be seen here <https://kapalperempuan.org/profil-sekolah-perempuan/#:~:text=Sekolah%20Perempuan%20adalah%20wadah%20pembelajaran,gender%2C%20usia%20dan%20kemampuan%20fisik.> (accessed on October 17, 2020)
- 7 Cadre is a term used to refer to the members of Sekolah Perempuan Nusantara who have strengthened their leadership's capacity, increased critical awareness, possess the capacity to organize women and to advocate women's issues in their villages.
- 8 Delmyser Maka Ndolu's note as the person in charge on the development of Sekolah Perempuan Nusantara in Kupang, Nusa Tenggara Timur.
- 9 This participatory data collection has been studied and practiced in the data advocacy on the earthquake's victims in North Lombok in order to receive the government's assistance programs. These cadres were trained by the LPSDM and KAPAL Perempuan teams, accompanied by field facilitators namely Sri Budi, Rohana, Rosita, Hadijah and Elly Setyani.
- 10 Saraiyah and Denda Singaden are the heads of the Sekolah Perempuan in North Lombok and Sri Budi Utami is member of the community in the local village who became the field facilitator. In Sambik Elen Village, Sri was responsible for organizing and providing critical education for women in her village through Sekolah Perempuan.
- 11 KAPAL Perempuan's legal education team members were: Justin Anthony Gelatik, Ulfa Kasim, Eci Ernawaty, Budhis Utami, Misiyah, and the LPSDM team members were: Ririn Hayudiani and Tulu'ul Fajriani.
- 12 The field notes pf the team that developed Perempuan Nusantara from YKPM-South Sulawesi, were Rosniati and Nurhayati. In addition, this narrative was also conveyed by Fitri, a teenager who lives in Sabutung Island and has become a leader of Sekolah Perempuan Muda.

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AUTHOR GUIDELINES

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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