

Indonesian Feminist Knowledge: Reflection, Action, and Praxis

Editorial

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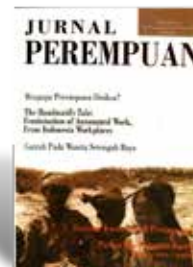
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COSTUMER HOTLINE

Himah Sholihah: 0818 0712 4295 (SMS/WA)

ADDRESS

Alamanda Tower, 25th Floor
Jalan T.B. Simatupang kavling 23-24, Jakarta Selatan
Telepon: (+62) 21 2965 7992
E-mail: yjp@jurnalperempuan.com
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Indonesian Feminist Knowledge: Reflection, Action, and Praxis

Feminist knowledge is the foundation of feminist research that revolves around questions such as: How are women knowledgeable? What is the formulation of feminist knowledge? Is feminist knowledge neutral or grounded in the politics of praxis? These questions have been explored by various feminist philosophers such as Joan Hartman (1991), Helen Longino (1990), and Sandra Harding (1993). Feminist knowledge in the academic world is also referred to as feminist epistemology, which is the study of feminist knowledge that observes how women know and analyse their lives (Duran 1991). Harding further explored the dominance of knowledge that was based on Western, white, and elite class experiences (Harding 1991). She also emphasised on the importance of knowing the social location of the knower because knowledge shapes what is known and not known. Feminism believes that women's experiences and lives are the sites of knowledge that are used as tools to fight for equality.

Feminism is based on the belief that theory and action must go hand in hand. Freire (1972) stated that praxis is reflection and action upon the world in order to transform it. Feminism is also committed to social praxis, however, unlike Freire, feminism uses a gender lens to examine power relations, different types of oppression, and take actions to end them. In short, feminist knowledge always disturbs the establishment and practices of discrimination and exclusion based on gender identity, sexuality, and other categories. Feminist knowledge always criticises the normative, because norms that are considered true and universal are often built on the experiences of certain groups, namely the dominant group by excluding diversity or those who are categorised as the others.

Feminist knowledge was born as a resistance to the illusion that knowledge is neutral and value-free, when in reality, knowledge is often narrated by excluding and silencing women. Not only criticising science, feminism also challenges educational institutions that are considered identical to houses of knowledge. Instead of promoting social transformation towards equality

and respect for diversity, educational institutions often perpetuate inequality by tolerating discriminatory practices of gender, sexuality, racial and other identity diversity (Ahmed 2017). Feminist scholars detect these problems, and take on the role of agents of change. Practising feminist knowledge means that one must take a position of resistance from the normative, so it is not uncommon for anyone labelled feminist to experience stigma, exclusion, fragility - and perhaps a phase of destruction due to the clash of power and dominant groups. However, the strength of feminist knowledge is in its capacity to strategise, negotiate, and resile. Feminist scholars believe that feminism's resilience is based on solidarity as a house of defence (hooks 1986; Allen 1999; Barkty 2002; Ahmed 2017).

Aiming to promote feminist knowledge in reflection, action, and praxis, *Jurnal Perempuan* was born as the first feminist academic journal in Indonesia. Exactly 26 years ago, *Jurnal Perempuan* was first published and until now, *Jurnal Perempuan* has produced more than 500 feminist academic writings, the majority of which were written and narrated by women from various scientific, professional, and regional backgrounds. Promoting feminist knowledge in the work of *Jurnal Perempuan* means ensuring that diversity is always championed and included in the conversation. As a manifestation of this commitment, *Jurnal Perempuan* has raised various themes such as sexual violence, women in law, politics, economy, social, tradition and culture, education, media, religion, environment, gender diversity and LGBTQ sexuality, migrant women, and various other issues with an interdisciplinary approach based on feminism. This long work is not easy and has experienced many ups and downs, but in feminist resilience and solidarity, this work is possible. The 112th edition of *Jurnal Perempuan*, "Indonesian Feminist Knowledge: Reflection, Action, and Praxis", is a reflection on feminist knowledge in Indonesia in general, and specifically reflects on *Jurnal Perempuan*'s involvement in promoting feminist agendas of academic struggle and activism (**Abby Gina Boang Manalu**).

Abstracts

Gadis Arivia
Montgomery College

A Philosophical and Feminist Analysis of Decoloniality in Indonesia: A Critical Study of Toeti Heraty, Kartini, and Siti Roehana

Jurnal Perempuan, Vol. 27 No. 2, August 2022, page 93-102, 2 tables, 45 references

This research invites us to rethink the methods used in the feminist philosophy approach. Feminist studies in Indonesia need to use new perspectives to expose epistemic injustice. The decolonial feminism approach can provide new insights and questions about how feminist knowledge is formed in Indonesia. The author centers the writing on epistemic violence due to the hegemony of the feminist discourse carried out by power elites and colonial establishments. This study examines the case studies of Indonesian feminists Toeti Heraty, Kartini, and Siti Roehana to demonstrate how colonial knowledge and apparatus work. This paper's approach to decolonial feminism does not attempt to return to essentialism by glorifying nationalist discourses but instead uses a decoloniality framework to establish epistemic justice.

Keywords: decolonial feminism, epistemic violence, feminist philosophy

Retno Daru Dewi G.S. Putri¹, Abby Gina Boang Manalu², & Nur Iman Subono³

Jurnal Perempuan¹, Universitas Bina Nusantara²,
Universitas Indonesia³

The Feminist Academic Activist: Women's Knowledge for Resistance, Hope and Social Change. Jurnal Perempuan's Contribution to Building Feminist Discourse in Indonesia

Jurnal Perempuan, Vol. 27 No. 2, August 2022, page 103-116, 11 tables, 61 references

From 1996 to 2021, Jurnal Perempuan has been disseminating feminist knowledge for 25 years. A total of 610 scientific papers have been published in 110 editions under 11 different main topics. In addition to feminist literature, which is published three times a year, Jurnal Perempuan's research results also underlie a number of movements and advocacy in fighting for feminism and gender issues. The transformation of feminist theories into real practice is manifested in public discussions, collective actions, video documentaries, to the participation of Sahabat Jurnal Perempuan. This qualitative research aims to reflect on the publication of Jurnal Perempuan over the last 25 years and how Jurnal Perempuan turns academic research into activism against oppression and violence. Using the ethnography or autoethnography method, this paper will describe how Jurnal Perempuan implements feminist praxis in building a feminist discourse through feminist literature, education, advocacy, and solidarity.

Keywords: feminist discourse, feminist knowledge, feminist praxis, feminist research

Nada Salsabila¹ & Giovanni Alvita Diera²

Departemen Filsafat, Fakultas Ilmu Pengetahuan Budaya, Universitas Indonesia¹ dan Departemen Sejarah, Fakultas Ilmu Pengetahuan Budaya, Universitas Indonesia²

Social Media Advocacy of Yayasan Jurnal Perempuan: The Dissemination of Feminist Discourse in the Digital Era

Jurnal Perempuan, Vol. 27 No. 2, August 2022, page 117-128, 2 tables, 26 references

This paper describes the social media works of the Yayasan Jurnal Perempuan (YJP) as a form of feminist advocacy in the digital space. The digital feminist advocacy aims to balance the digital space filled with anti-feminist, misogynist, and sexist discourses. Since 2013, YJP has taken steps to digitize its products. The digitization extends to YJP's social media platforms, such as YouTube, Instagram, Facebook, and Twitter. This strategy is expected to expand the reach of the spread of feminist discourse carried out by YJP and to seize digital spaces from patriarchy values. This paper uses qualitative research methods by conducting literature studies and interviews with several YJP audiences on social media. This research aims to analyse YJP's adjustment to the digital space, internal and external obstacles, the most widespread form of dissemination, to the analysis of the impact of YJP's social media advocacy on the spread of feminist discourse in the digital space.

Keywords: social media, digital space, networked feminism, feminist discourse, digital advocacy, Yayasan Jurnal Perempuan

Ikhaputri Widiyanti

Departemen Filsafat, Fakultas Ilmu Pengetahuan Budaya,
Universitas Indonesia

Feminist Philosophy Revolt: An Application of Feminist Pedagogy in Philosophy Classes

Jurnal Perempuan, Vol. 27 No. 2, August 2022, page 129-138, 4 pictures, 12 references

This paper discusses the application of feminist pedagogy in philosophy classrooms. Misogynistic nuances in the development of philosophical thought limit the opportunity for women to be known as philosophers. Let alone known for this thoughts, popular philosophy even has a tendency to marginalize women. Patterns in the general curriculum and pedagogy block opportunities for women to share their experiences. Whereas philosophy should provide space for this diversity. The inclusive nature of feminist philosophy must be presented. I raise this issue through a search for bell hooks' feminist pedagogical theory. The method used in this paper is the narration of the experience of philosophical reflection based on the practices that have been carried out in the classrooms. This paper shows the importance of carrying out revolt in bringing changes through feminist pedagogy.

Keywords: bell hooks; feminist philosophy; philosophy class; feminist pedagogy; revolt

Ruth Indiah Rahayu

Kandidat Doktor Program Studi Filsafat, STF Driyarkara

Praxis of Feminist Movement in Indonesia: Dynamics of Political Action and Knowledge Production

Jurnal Perempuan, Vol. 27 No. 2, August 2022, page 139-149, 38 references

Women face barricades at all levels of activity, but not all of them understand that they face problems as women. Feminism contribution throughout the history has been to formulate the "women's question" as political knowledge and action. This feminist knowledge includes the experiences of "women's question" at the personal level, family organizations, community organizations, cultural organizations, production organizations and state organizations. Political action and feminist knowledge are praxis that is also happening all over the world and also in Indonesia. Praxis in Indonesia can be traced since Kartini

raised “women’s question” as a personal experience to the growth of the women’s movement which has experience in emancipating “women’s issues”. The problem is that there is often inter-issue stress and support between political action and production so that “women’s question” seem to be reduced to prominent issues. This paper is self-reflective, that is, dialogically reading the collective history of the feminist movement from the personal side of the activists themselves

Keywords: “woman question”, women’s political action, feminist knowledge production

Musdah Mulia

Universitas Islam Negeri Syarif Hidayatullah

**Islamic Feminism in Indonesia:
Reflection, Action, and Praxis**

Jurnal Perempuan, Vol. 27 No. 2, August 2022, page 151-161, 29 references

This paper reflects the author’s experience working as both an academic and activist in the Islamic feminism movement. Unlike other feminist movements, Islamic feminism bases its ideas on the humanist, inclusive and egalitarian teachings of Islam. Islamic feminism seeks to empower women spiritually and morally, eliminate injustice, and promote gender equality in all spheres of life. Being an Islamic feminist is synonymous with jihad against a hierarchical gender system that erodes the humanitarian potential of women, and further reformulates Islam as a source of authority that liberates women. Islamic feminists contributed to the production of the idea of egalitarianism and gender activism by putting women centered on their own freedoms. They managed

to rediscover the hidden knowledge of the egalitarian principles of Islam buried in patriarchal culture, which is the main feature of Islamic feminist epistemology. The author further recommends the importance of Islamic feminism being integrated into Islamic studies in universities in Indonesia.

Keywords: Islamic feminism, Islamic studies, patriarchy, khalifah fil ardh, tawhid, feminist epistemology, CLD KHI, CEDAW, reform of family law

Abby Gina Boang Manalu¹ & Iqraa Runi Aprilia²
Universitas Indonesia¹ & Jurnal Perempuan²

**Feminist Organizational Funding Contributions and
Dilemmas for Feminist Knowledge and Practice**

Jurnal Perempuan, Vol. 27 No. 2, August 2022, page 163-173, 1 table, 22 references

Donor agencies or development partners have significantly contributed to support the funding of Civil Society Organizations (CSOs) in Indonesia. Feminist fundings are expected to support women grassroots empowerment, gender justice, and the spread of feminist knowledge in Indonesia. This research aims to identify the issues that donor agencies and donor intermediaries deal with and how these issues affect the financing of feminist CSOs. This is a qualitative research, data collecting is done through a Forum Group Discussion (FGD) that includes donor agencies (grant making) and intermediaries. This study shows that funding obstacles are from government constraints on particular feminist concerns. This study is also a reflection for feminist CSOs not to completely depend on donor organizations.

Keywords: Indonesian feminist knowledge, donor agencies, government restrictions, women empowerment, gender justice

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.

The journal encourages practical, theoretically sound, and (when relevant) empirically rigorous manuscripts that address real-world implications of the gender gap in Indonesian contexts. Topics related to feminism can include (but are not limited to): sexuality, queer, trafficking, ecology, public policy, sustainability and environment, human and labor rights/ issues, governance, accountability and transparency, globalization, as well as ethics, and specific issues related to gender study, such as diversity, poverty, and education.

JP welcomes contributions from researchers, academia, activists, and practitioners involved in gender advocacy in any of the areas mentioned above. Manuscripts should be written so that they are comprehensible to an intelligent reader, avoiding jargon, formulas and extensive methodological treatises wherever possible. They should use examples and illustrations to highlight the ideas, concepts and practical implications of the ideas being presented. Feminist theory is important and necessary; but theory — with the empirical research and conceptual work that supports theory — needs to be balanced by integration into practices to stand the tests of time and usefulness. We want the journal to be read as much by stakeholders as by academics seeking sound research and scholarship in women's study.

JP appears annually and the contents of each issue include: editorials, peer-reviewed papers by leading writers; reviews, short stories, and poetry. A key feature of the journal is appreciation of the value of literature, fiction, and the visual narrative (works of art, such as paintings and drawings) in the study of women's issues

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To discuss ideas for contributions, please contact the Chief Editor: Anita Dhewy via anitadhewy@jurnalperempuan.com. Research papers should be between 5000-10000 words. Please make sure to include in your submission pack an **abstract outlining the title, purpose, methodology and main findings**. It is worth considering that, as your paper will be located and read online, the quality of your abstract will determine whether readers go on to access your full paper. We recommend you place particular focus on the impact of your research on further research, practice or society. What does your paper contribute? In addition, please provide up to **six descriptive keywords**.

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