



Comprehensive Gender, Sexuality and Reproductive Health & Rights Education:

A Progressive Islamic Approach to the Issues
(Best Practices of Center for Women's Studies at
Islamic State
University Yogyakarta Indonesia)
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BACKGROUND



- 238 Million (51.7 % male, 49.83% female)
- Largest Muslim Population in the world (203 Million/88%)
- Pancasila (the Indonesia's Philosophical Foundation) belief in the one and only God and State guarantees all persons the freedom of worship, each according to his/her religion or belief (Article 29, Indonesian Constitution)
- No Law about LGBT

Center For Women' Studies (PSW)

- PSW (*Pusat Studi Wanita*) the Centre for Women's Studies at UIN Sunan Kalijaga was founded on 5 December 1995
- Goals:
 - To provide major support for mainstreaming progressive and moderate Islamic teachings
 - To stimulate and develop academic discourse and scholarship on women's issues within progressive Islamic framework
 - To work on the promotion of harmonious gender relations in Indonesia

Vision and Motto PSW

Vision

- Enhance mutual efforts to develop and promote gender equality and women's empowerment based on progressive Islamic thought

Motto

- “Men and women like the teeth of a comb, standing tall side by side in equality”

Networking

- Since 1995, the Centre has been collaborating with international donors including:
 - Danida-Denmark (2001-2018),
 - CIDA-Canada (1996-2007),
 - The Ford Foundation (1999-2009),
 - The Asia Foundation (2004-2011)
 - and Lapis-AusAid Australia (2004-2009)

PROGRAMS

1

- Enlightening (having capacity Building: Discussion, training, workshop etc.)

2

- Facilitating (providing Tools: Resource Books, Guidance Book etc.)

3

- Advocating (consultancy and practicing Pre-marital courses)

4

Doing Research (Research Publication: **30 books and 25 journals**)

PSW's Focus

- Examination of the PSW's UIN programs and publications clearly shows that the Centre not only emphasises strengthening gender mainstreaming **inside UIN** but also among the Islamic community **outside of the university**, such as Islamic schools, Islamic judges and Muslim leaders.

Philosophical Framework

- Family institution is not the source of Patriarchal culture rather as a goal **to create gender equality and equity-Rights from Home-Empowers Family institution not destroy it**
- Men are Women's partners to create gender equality and equity. No concept men is enemy. The problem is not from biological man rather from the mind set of human being

Strategies

- Engage and strengthen the religious belief using **progressive approach** (not leaving it)
- Inviting Top Leaders as Keynote speakers and the Center prepares resources
- Implement Hermeneutic and contextual Approach
- Building a solid team work who have high commitment
- Giving a good appreciation for Center Members

Impact on the community (Theory of Change)

- One of the impacts of the training of Islamic judges is that they **implement a gender equality perspective when making decisions in court.**
- For example, one participant from the High Islamic Court NTB reported that:
 - *after having attended training at the PSW UIN, in one case he granted more inheritance to women than to men, because the former spent most their time taking care of their parents. This was despite the fact that in fiqh maintains that women should get a half portion of that allocated to men*

Impact on internal policy on Gender (Theory of Change)

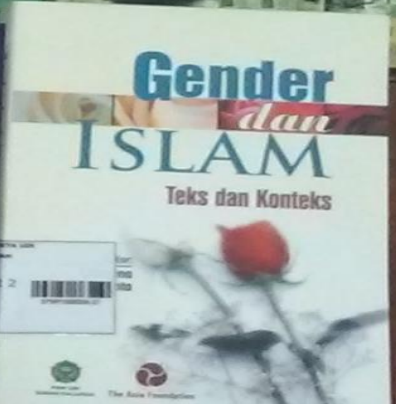
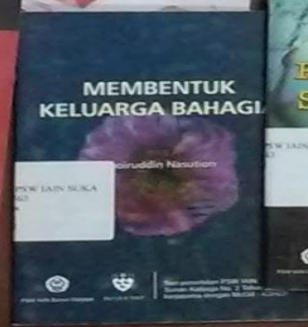
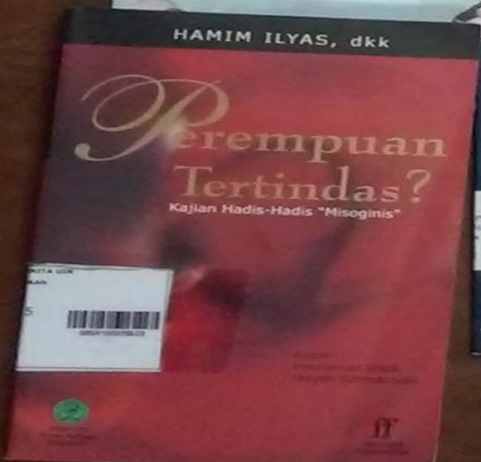
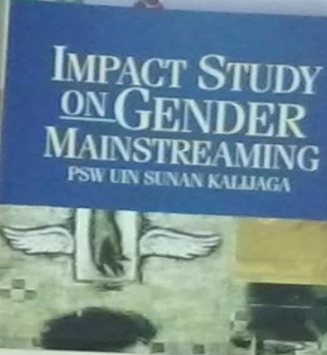
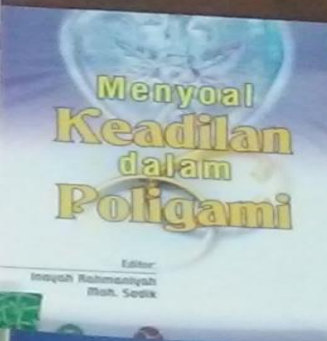
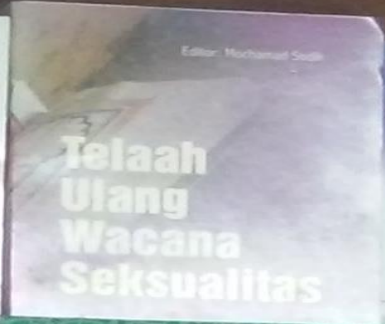
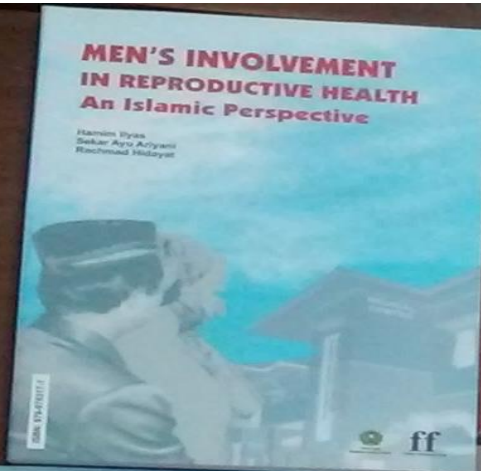
- University selection policies featured affirmative action for women. Thus selections have been relatively equal as far as gender is concerned.
- As of 2009, UIN Sunan Kalijaga faculties had three female deans. At the structural level, 20% of leaders in echelon III and approximately 47% in echelon IV were women , one of the vice rectors is a woman
- This growing gender equality awareness among UIN leaders cannot be separated from the programs of PSW UIN Sunan Kalijaga, from the gender mainstreaming at UIN and gender awareness programs for UIN staff both at the academic and structural levels

Some Publications on Sexuality

- Female circumcision in the Hadith
- Female circumcision in Islamic Law schools jurisprudence
- Female circumcision from Mahmud Syaltut's perspective
- Menstruation in Fakhruddin al-Razy's Tafsir
- Female private rights in *iddah*
- Is sirri (unregistered married age) allowed?
- Marital rape in the Qur'an
- Marital rape from juridical and victim's perspectives

Continued

- Men's Involvement in Reproductive Health (two languages: Bahasa and English)
- Islam and the Construction of Sexuality
- Women Oppressive? Study of Misogynic Hadiths (*Perempuan Tertindas? Kajian atas Studi Hadis-hadis Misoginis*)
- Rethink Sexuality Discourse (*Telaah Ulang Wacana Seksualitas*)
- The Integration of Human Rights Issues in Syariah Faculty Curricula (*Integrasi HAM dalam Kurikulum Fakultas Syari'ah*)
- Homoseksual (homosexuality)
- Aborsi (abortion)
- Pornografi (pornography)



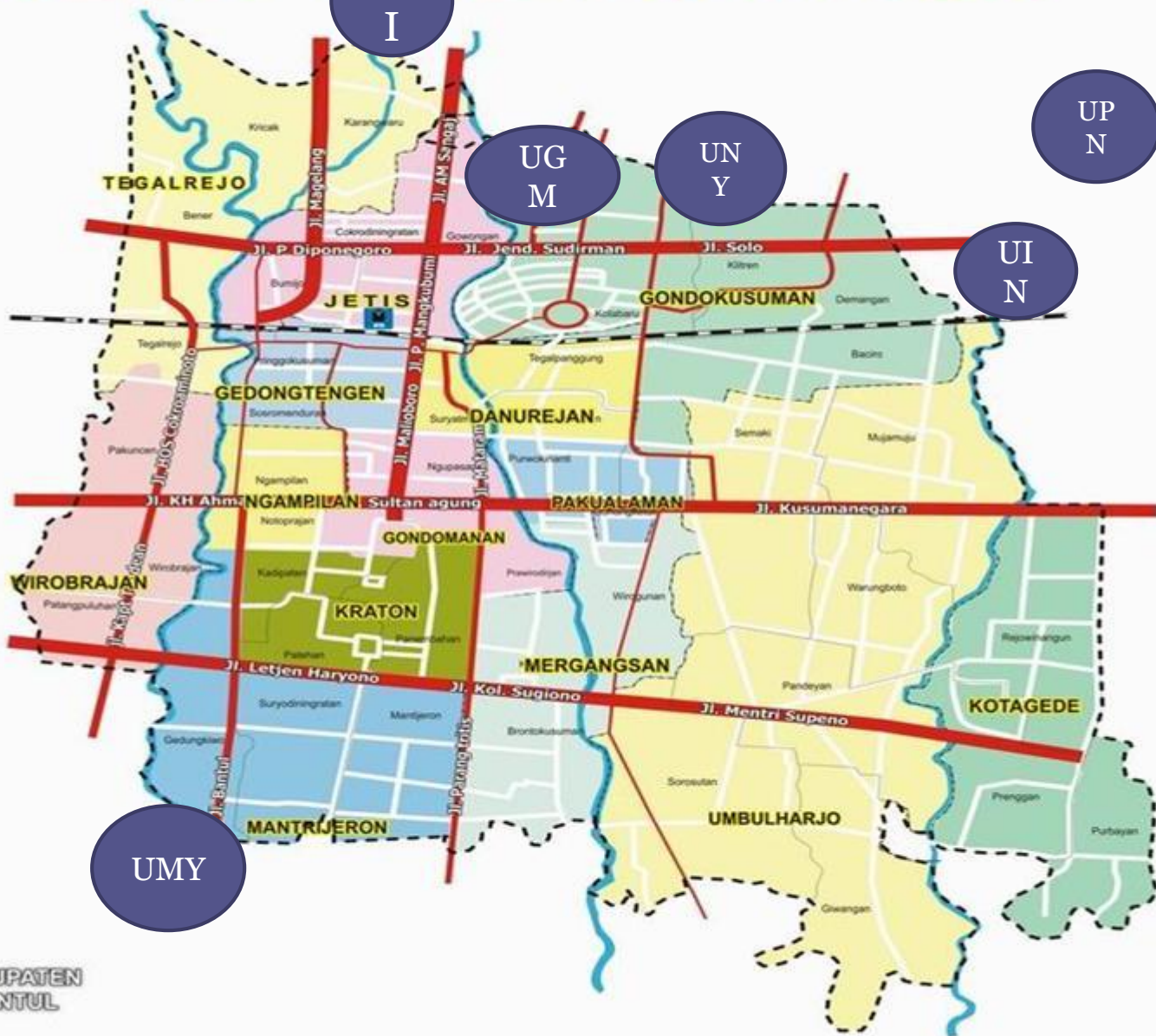
PROGRESIVE
GENDER ACTIVISTS
AT INDONESIAN
UNIVERSITIES

A decorative graphic consisting of a solid teal horizontal bar at the top, followed by a white horizontal bar, and then three thin, parallel teal horizontal lines on the right side of the white bar.

The characteristics of respondents

- Gender activists associated with universities;
 - Members of the PSWs in Yogyakarta (everybody in the PSW by definition is a gender activists, including former staff, staff, and associate members/volunteers/supporter of PSWs/PSG)
 - Researchers and Scholars who have interest on women or gender issues
- Muslim
- 70/42% males and 95/58% females

KOTA YOGYAKARTA



KABUPATEN SLEMAN

KABUPATEN BANTUL



Core Staff of PSW UIN Yogyakarta

The conceptualization of contentious gender issues

slam

Approach toward Gender Issues in Islam



- *conservative/textualist*
 - Usually the mainstream thought or interpretation to the religious texts of Islamists orientation is literal
- *Moderate*
 - it spans position between other two
- *Progressive/contextualist*
 - It employs contextual approach and has a liberal progressive orientation

Equal complementary
*(setara tapi
berbeda/saling
melengkapi)*

- men and women are equal but they are different. The difference does not mean that one is higher than another. This idea tends to maintain traditional gender roles.

Moderate/different theory

Equal partnership
(setara)

- men and women are having equal rights in terms of accessing the resources, participating and having opportunity in public and private activities, having equal power to make decision, and getting equal benefit from decisions that have been made.
- To decide who is in charge in certain activity or certain position not depends on sex (male or female) but it considers someone's capability, ability and opportunity.

Progressive/Sameness Theory

Findings: 9 GENDER ISSUES

- **MOSTLY PROGRESSIVE**
 - 1. Equal gender roles
 - 2. Equal sexual Rights
 - 3. Equal to make decision in the Family
- **HIGH PROGRESSIVE BUT SUBTANTIAL NON-PROGRESSIVE**
 - 4. Equal rights on inheritance
 - 5. Equal Value to be Witness
 - 6. Women's creation
- **HALF MODERATE & HALF PROGRESSIVE**
 - 7. Polygamy
 - 8. Women's Status
- **MAJORITY MODERATE**
 - 9. Women imam

MOSTLY PROGRESSIVE

more than 95%

| Gender Issue in Islam | Progressive approach |
|---|--|
| Equal gender Roles | Both men and women should be encouraged to have place in the public and domestic spheres |
| Equal Sexual Rights | The husband and wife have equal rights to sexual pleasure and expression |
| Equal to make decision maker in family. | Every family member, father, mother, and children have the right to make decision based on their competencies. |

Interview on Nafkah (Breadwinner)

- In the Qur'an it [*nafkah*] is the husband's responsibility because in *Al Baqoroh* ... Islam recognises the women's reproductive tasks ... **it is very fundamental values that *nafkah* is for supporting reproductive tasks**. If a wife earns money, it is for herself normatively ... in the society the problem is not about *nafkah* but the logical consequences behind that. People often say that *nafkah* is the husband's duty then as a consequence he must be obeyed and has authority ... this is logic of capitalism. The Qur'an states about *nafkah* is as a reminder that the reproductive tasks for a woman are very hard, so she does not need to earn *nafkah* ... actually Qur'an does not state that it is an obligation (*wajib*) or not, it is to emphasise that earning *nafkah* for the husband is equal to reproductive tasks for the wife. **It does not mean that because earning *nafkah* then he is automatically becomes a head of family**, for me it is not (Sita, *interview*, 3 June 2010).

Breadwinner (Nafkah)

- Among progressive feminist there is debate on *nafkah*. Some of them argue that *nafkah* is men's responsibility. It is parallel with the reproductive tasks for women
- Others reported that *nafkah* is the responsibility for both men and women but the responsible will be flexible if the wife is doing reproductive tasks that cannot be replaced by the husband.

Both Couples are breadwinner

- Some arguments why *nafkah* is responsible for the couples are because: **first** it alleviates the economic family burden, **second**, it gives advantages for both the husband and the wife.
- For the husband, in the competitive era like today, sometimes it will be difficult to find a good job, so if the wife also has responsible to fulfil the family needs, then the husband's burden will release his stress.
- For the wife, it erases the notion that the economical women's contribution in the family is not only as additional or complementary income but also as considered as main breadwinner. Therefore it will create the balance relationship and equal share power in the family.

Interview on Nafkah for couples

- I think women's *kodrat* is not a barrier for a woman to get involved in contributing the family income as far as there is cooperation from her husband to be involved in reproductive and domestic tasks. For example, when the wife gives breast feeding at night the husband helps her to prepare the food for her (Permata, *interview*, 22 June 2010).
- For me ideally both couples have the same responsibility for earning *nafkah* ... because for me women's *kodrat* such as pregnancy is negotiable and socially construct, although in the society many people believe that it is men's responsibility and therefore, men has more chance and authority in financial family finances. For me this is not the ideal condition ... (Rama, *interview*, 11 June 2010).

HIGH PROGRESSIVE BUT SUBTANTIAL NON-PROGRESSIVE Equal Rights in Inheritance

| Type of Approaches | Respondents understandings on equal rights on inheritance in Islam | Gender | | University Affiliation | | Total Score |
|---------------------------|---|---|---------------|--|---------------|-------------|
| | | Male (N=70) | Female (N=95) | Islamic (N=105) | Public (N=60) | |
| Literalist | Men should have a double portion whereas women should have a single portion in inheritance. | 10% | 16.84% | 13.33% | 15% | 13.9% |
| Moderate | Because men should be given a double portion in inheritance and women only a single portion, other types of charity should be found for women | 31.43% | 27.37% | 31.43% | 25% | 29.1% |
| Progressive | Either woman should inherit an equal portion to a man or whoever needs the more regardless their gender. | 58.57% | 55.79% | 55.24% | 60% | 57% |
| Total | | 100% | 100% | 100% | 100% | 100% |
| Independent Sample T Test | | t = .856 Sig. (2-tailed) =.393 Confidence level 95% | | t = -.260 Sig. (2-tailed) =.795 Confidence level 95% | | |

Sources: Own compilation

HIGH PROGRESSIVE BUT SUBTANTIAL NON-PROGRESSIVE Equal value on witness

| Type of Approaches | Respondents understandings on equal value to be witness in Islam | Gender | | University Affiliation | | Total Score |
|---------------------------|---|---|---------------|---|---------------|-------------|
| | | Male (N=70) | Female (N=95) | Islamic (N=105) | Public (N=60) | |
| Literalist | It is a proper that one male witness is equal to two females in Islamic law. | 8.57% | 10.53% | 11.43% | 6.67% | 9.7% |
| Moderate | Just one female witness is acceptable if she is capable or an expert on the issues. | 31.43% | 16.84% | 28.57% | 13.33% | 23% |
| Progressive | Men and women equally capable of being witnesses. | 60% | 72.63% | 60% | 80% | 67.3% |
| Total | | 100% | 100% | 100% | 100% | 100% |
| Independent Sample T Test | | t = -1.025 Sig. (2-tailed) =.307 Confidence level 95% | | t = -2.455 Sig. (2-tailed) =.015 Confidence level 95% | | |

Sources: Own compilation

HALF MODERATE & HALF PROGRESSIVE Polygamy

| Type of Approaches | Respondents understandings on polygamy in Islam | Gender | | University Affiliation | | Total Score |
|---------------------------|--|---|---------------|---|---------------|-------------|
| | | Male (N=70) | Female (N=95) | Islamic (N=105) | Public (N=60) | |
| Literalist | To have more than one wife is natural because men are naturally polygamous and women are naturally monogamous. | 5.71% | 1.05% | 3.81% | 1.67% | 3% |
| Moderate | Polygamy is acceptable only where the condition of the universal concept of justice prevail such as protecting the orphans and widows. | 54.29% | 37.89% | 46.67% | 41.67% | 45% |
| Progressive | Polygamy is unacceptable <u>right now</u> because it is out of date with the present time and causes lots of problems especially for women and children. | 40.00% | 61.05% | 49.52% | 56.67% | 52% |
| Total | | 100% | 100% | 100% | 100% | 100% |
| Independent Sample T Test | | t = -2.931 Sig. (2-tailed) =.004 Confidence level 95% | | t = -1.046 Sig. (2-tailed) =.297 Confidence level 95% | | |

Sources: Own compilation

majority MODERATE Women imam

| Type of Approaches | Respondents understandings on women <i>Imam</i> in Islam | Gender | | University Affiliation | | Total Score |
|---------------------------|--|--|---------------|--|---------------|-------------|
| | | Male (N=70) | Female (N=95) | Islamic (N=105) | Public (N=60) | |
| No Answer | | 1.43% | 2.11% | 1.90% | 1.67% | 1.8% |
| Literalist | Women cannot be leaders of men | 0.0% | 2.11% | 1.90% | 0.0% | 1.2% |
| Moderate | Women can be leaders of men as long as they have the capability, but not in <i>sholat/prayer</i> | 70% | 69.47% | 67.62% | 73.33% | 69.7% |
| Progressive | Women can be leaders of adult men if they have the capability, including in <i>sholat/prayer</i> | 28.57% | 26.32% | 28.57% | 25% | 27.3% |
| Total | | 100% | 100% | 100% | 100% | 100% |
| Independent Sample T Test | | t = .660 Sig. (2-tailed) = .510 Confidence level 95% | | t = .135 Sig. (2-tailed) = .893 Confidence level 95% | | |

Sources: Own compilation

Interview on women imam (Progressive)

- For me [a male respondent], it is usual to be *makmum* [follower in *sholat*] when my mother or my wife start praying at first...someday [for the first time] I have just come from Yogyakarta and I saw my mother was performing *sholat* and after taking *wudlu* [purification] then I just followed her praying. My mother didn't say anything at that time meaning that she agreed what I had done...she said to me that the important thing is *jamaah* [togetherness], not who the *imam* is (Darma, *interview*, 9 May 2010).

Interview on women Imam (Progressive)

- For me in prayer is equal partnership [whoever has a better capability, she or he is in charge] and it is presents the basic values of Islam, including in *sholat*. If we examine texts [Al Qur'an and Hadith], it shows that there is no single valid text that prohibits a woman to be *imam* of adult men. Hadith that allows a woman to be an *imam* is more valid than the one that prohibits (Gizela, *interview*, 25 May 2010).

Progressive but do not practice

- Some respondents who chose the progressive approach in terms of women leadership do not practise their beliefs in daily life for strategic reasons. For certain condition is fine, such as sending women preacher in remote area, converted husband (*mualaf*).
- They do not generally publicise their ideas on women *imam* because it will be contra productive with other struggles on women and gender issues.

Discourse on Women imam

- Prior to the late 1980s the notion of women *imam* in *sholat* was never discussed.
- By the early 2000s it has become the subject of controversial discourses and academic research projects (Suryadilaga 2003; Subhan 2008).
- In 2010 the *Majelis Tarjih Pimpinan Pusat Muhammadiyah* (Legal Affairs Committee and Development of Islamic Thought National Board of Muhammadiyah) held a national discussion on this issue in Malang, East Java (Qibtiyah and Susilaningsih 2010).

Discussion:

Why people tend to progressive on gender roles, sexual rights and make decision

- 1. they are not taken to the religious court
 - 2. All respondents are employees at university
 - 3. Indonesia is bilateral kinship
-
- In terms of the contribution to conception, traditionally Javanese people see men and women equally. men and women eat and drink the six tastes then become life and body. Three come from the male and the other three come from the female (Creese, 2004, *Kakawin World the Teaching of Wrahaspati*).

Why they less progressive inheritance, witness, women's creation

- 1. issues relate religious court (inheritance, witness)
- 2. Witness more based on common sense than the hadith, public more progressive than Islamic uni.
- 4. strong story telling relate to Adam and Hawa/Eve in the society

Polygamy and women status

- polygamy has been a long debate and highly politicised. For women is more sensitive because it will involve emotion in her daily life
- Women's status: equal complimentary vs equal partnership reflect the “Sameness-difference debate”
- **The sameness** theory argue that women should be seen through a prism which emphasized their similarities with men, Liberal and Marxist-socialist feminists .
- **Difference** theory recognize that women fundamentally different from men radical and stand point feminists/cultural feminist under the differences.

(Bulbeck, 1998, p. 10),

Any Question...???

Any Comment!

