

**STRENGTHENING
THE EXISTENCE & ROLE OF**



**INDONESIAN
WOMEN ULAMA**



**Post-KUPI Strategic Plan
of Indonesian Women Ulama
2018 - 2022**

STRENGTHENING THE EXISTENCE AND ROLE OF THE INDONESIAN WOMEN'S ULAMA

Post-KUPI Strategic Plan of the Indonesian Women's Ulama
2018-2022

Strengthening the Existence and Role of Indonesian Women's Ulama
(Post-KUPI Strategic Plan of the Indonesian Women's Ulama Movement, 2018-2022)

@ Fahmina 2018

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The Pledge of Kebon Jambu on Women's Ulama

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

With our wholehearted faith, we hereby declare that:

Women are people who through the use of reason and mind as well as body and soul have the human potential equal to that of men. These are the graces of Allah that have been bestowed upon human beings and may not be reduced by anyone in the name of anything.

Throughout the history of Islam since the time of Rasulullah, women's ulama have existed and performed real roles in shaping the civilization of Islam, yet their existence and roles have been marginalized by centuries of one-sided history. The existence of the women's ulama with their roles and responsibilities in essence answers the call of faith and history.

Female ulama along with male ulama are the heirs of the Prophet who carry *tawhid* missions, to liberate human beings from servitude other than the servitude of Allah, to perform good deeds (*amar ma'ruf*) and forbid the evil (*nahi munkar*), to consider all people as dignified humans, and to improve righteous moral conduct (*akhlak mulia*) for the sake of bringing grace and blessings to the universe.

Women's ulama are responsible for conducting the prophetic mission to eradicate injustice that befalls fellow human beings on any grounds including; religion, race, nationality, political orientation and gender. Women's ulama as the bearers of the above responsibilities, also have the right to interpret Islamic texts and to produce and disseminate religious views.

As part of the Indonesian nation, the women's ulama have the rights and responsibilities to realize the aspirations of the nation, its individuals, families and communities, in accordance with the Constitution of the Republic of Indonesia.

27th April, 2017/30th Rajab, 1438 H
Pondok Pesantren Kebon Jambu
Babakan Ciwaringin Cirebon Jawa Barat

**All Participants of
Congress of Indonesian Women Ulama (KUPI)**

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Introduction

Bismillahirrohmanirrohim.

This document summarizes the Strategic Planning activity that was held to oversee the implementation of the results of the Congress of Indonesian Women Ulama (KUPI, Cirebon, 25-27 April 2017). The Strategic Planning was held on 29-31 August 2017 and brought together 45 key participants of KUPI, all of whom are committed to implementing the results and recommendations of KUPI. The participants represent the diverse backgrounds of women ulama and their colleagues, belonging to Islamic organizations (such as Fatayat NU, Aisyiah Muhammadiyah, and MUI), non-governmental organizations involved in organizing KUPI (such as Fahmina, Alimat, Rahima, Aman-Indonesia and Rumah Kitab), institutions such as the National Commission on Violence against Women (Komnas Perempuan), universities and other higher educational institutions, *pesantren* (Islamic boarding schools), *majlis ta'lim*, and organizations that provide services for women victims of violence.

Prior to the Strategic Planning, a KUPI Book Launch was held on the morning of August 29th and attended by around 200 participants. Four books related to KUPI were launched consisting of: a book documenting the process and results of KUPI, a compilation of reflective writings related to the implementation of KUPI, a book on the discourse of women's ulama, and a book documenting the media coverage of KUPI. This book launch was held prior to the Strategic Planning event as a way to alert the participants about the momentum achieved by the KUPI movement in further entrenching moderate Islam in Indonesia, especially the

importance of the role of women ulama in affirming a more just, equal and balanced consideration of women's issues.

At the Book Launch, participants from various government agencies and social institutions voiced their excitement and enthusiasm for the results of the KUPI religious deliberations. These deliberations were held on three issues: the abolition of sexual violence, the prohibition of child marriage and stopping environmental degradation. KUPI has provided these institutions and individuals with the moral and spiritual support needed to resume carrying out policy and regulatory reform regarding these three issues. Social life today requires that ulama are able to bring together all elements of Indonesian society to be able to face the internal and external challenges that face the nation.

The Strategic Planning discussed the existence of KUPI and its follow-up agendas, conceptualized the identity of the women's ulama movement after the KUPI Congress, analyzed opportunities and challenges, performed a stakeholder analysis, and drafted a strategic work agenda. However, the work agenda that was developed remained broad in scope, not fully reflecting the unique vision and mission of the movement and not yet including suggestions for operational activities. Therefore, the facilitators organized further small discussions, coordinated through *Whatsapp* groups and finalized a date for a subsequent meeting in Cirebon on 10-11 November 2017.

In this later meeting the participants produced the post-KUPI Strategic Plan of the Indonesian Women's Ulama Movement (2018-2023). This Strategic Plan includes the formulation of a vision and mission as well as strategic programs and a list of various activities to be held to

implement the results of KUPI. This text was then officially adopted in a small meeting held at Pondok Pesantren Mahasina in Bekasi on November 20th, 2017.

This Strategic Plan consists of a number of parts:

1. **Identity.** This section discusses the identity of the movement that evolved from the Congress and the meaning of women's ulama as was developed in workshops prior to the Congress and later discussed and disseminated during the Cirebon Congress.
2. **Facilitators and Organizers.** This section explains who the people are that will facilitate, implement, manage, and represent the post-Congress women's ulama movement.
3. **Stakeholder Analysis.** This section discusses and analyzes the parties who are stakeholders and will have influence in this post-Congress movement.
4. **Opportunities and Challenges Analysis.** This section contains an analysis of the opportunities and the challenges facing the movement.
5. **Vision, Mission, and Strategic Program.** This section contains an explanation of the vision, mission, and Strategic Program of the Indonesian women's ulama movement.
6. **Five-year Outcomes and Achievements.** This section explores the expected achievements that will result within five years of the movement and the implementation

of the strategic program. These achievements were proposed after the Strategic Planning.

7. **Proposed five-year programs.** These proposals represent proposals submitted by individuals and still require further synchronization with the institutions behind KUPI.

Chapters 1-4 detail the results of the Strategic Planning meeting. The stakeholder and opportunities-and challenges analysis are based on the observations by participants. This book records the views that participants have put forth and classifies them according to the thematic areas of the book.

Chapters 5-7 contain the results of the small group discussion held in Cirebon after the Strategic Planning meeting. This Strategic Plan draft was then discussed at the Mahasina meeting on 20 November 2017 and, along with the previous three chapters, subsequently recognized as the official document of the Post-Congress Women's Ulama Movement.

The contents of this document were re-evaluated in two further meetings; the formulation of the roadmap of the Indonesian women ulama movement held at Hotel Millennium 17-19 December 2017, and the finalization of the concept meeting held in Kekini on December 30, 2017. Important notes from these two meetings are included in the document, especially notes relating to the improvement of the flow and the wording of the vision and mission statements and notes regarding activities scheduled to be held during 2018. More details about these two meetings are included in the appendix.

In addition, this document has an attached annex that explains the character of the program and issues of concern for the women's ulama movement. This annex is a summary of the main documents that resulted from KUPI Cirebon. The points covered in this summary are; the true justice perspective, the definition of women's ulama, the results of the religious deliberations, and the recommendations of KUPI. These documents are important references for discussions of the details of the post-Cirebon Congress programs and activities listed in the "Strategic Program Proposal List". The final document attached in the appendix contains the results from the second Roadmap Workshop held at the Millennium Hotel in December 2017.

The Strategic Plan of the Indonesian women's ulama movement is designed as reference material for individuals and institutions who wish to become involved in the movement. This document is primarily expected to guide the subsequent technical planning and implementation of the KUPI agenda for the next five years. Matters relating to strategic programs are still a draft and the technicalities remain flexible. The number of activities held may increase, or decrease, in accordance with the circumstances that arise, especially regarding the readiness of individual organizers and institutions in the field.

The implementers and facilitators of this program are the institutions and individuals who have bound themselves to the vision and mission of KUPI, especially the main organizers of the Cirebon Congress. The success of the strategic program depends on the individuals and institutions who expressed their solidarity with the movement during the Cirebon Congress as well those who are yet to join. Therefore, this document also serves as an introduction for those who want to know more about the Indonesian women's ulama movement and its activities.

These post-Congress activities will be coordinated through a secretariat called the Information and Coordination Center. The center does not define and decide policies, but coordinates the agendas of the movement and works to get people involved, united and connected with one another. The Center also serves the common needs of the KUPI network.

Hopefully this book is beneficial to all.

Walhamdulillah Rabbil 'Alamin.

Cirebon, 13 November 2017

Author

I. The Movement's Identity

At first this movement took the form of a congress, bringing together women's ulama and women's empowerment activists, to affirm the existence of women's ulama as well as to acknowledge and consolidate their work in strengthening the community. This congress was a meeting and learning space for various elements of civil society engaged in faith-based women's empowerment; it was also a forum that consolidated and widened networks for the future work and activities of the movement.

The first KUPI Congress took place in Cirebon (27-29 April 2017) and produced a number of outcomes that were agreed to by all participants of the congress. These results were the pledge of Indonesian women's ulama, the perspective of true justice in reading Islamic texts and interpreting reality, the methodology of religious decision making, and the Congress recommendations (Book of Process and Result of KUPI, 2017). The participants of KUPI have the responsibility to disseminate the findings of the Congress and work to ensure that the recommendations of KUPI are implemented by individuals, community organizations, and the related government agencies.

From looking at the process and the results of the first KUPI it is apparent that KUPI is a *rahmatan lil 'alamin* Islamic movement that has spiritual, intellectual, cultural and structural dimensions that aim to affirm the values of Islam, nationhood and humanity by utilizing frameworks of environmental sustainability and gender perspective.

By spiritual dimension, it means that this movement departs from the principle of moral divinity for humankind. The intellectual dimension refers to the importance of knowledge as the basis of the movement. The cultural dimension regards the importance of every step of the movement being rooted in culture. Finally, the structural dimension demonstrates that the KUPI movement mandates the participants to engage in real transformative work for social justice including working towards policy reform to confirm the values of KUPI.

KUPI should not end with the Congress. To translate the findings and recommendations of the Congress into concrete results, the movement requires individuals and institutions who believe in the vision and mission of KUPI to work together to ensure that the results are implemented on the ground. This movement has become an integral part of the substance of KUPI as a collaborative space to learn together and work together to strengthen just gender relations between men and women through the perspective of Islam.

After the Congress, the reality of KUPI transformed into a joint movement to affirm the existence and role of Indonesian women's ulama. Anyone who acknowledges women's ulama, accepts and believes in the concept of ultimate justice for women, uses the perspective of interdependence in gender relations, embraces the methodology of religious deliberation that was utilized during the Congress, and works to implement and practice the Congress results are a part of the post-Congress women's ulama movement. The nature of the movement must be network-based, non-hierarchical, decentralized, managed with collective leadership and equal standing of everyone involved, rooted in reality and knowledge as well as based on moral sensitivity.

The definition of the term women's ulama, along with all the paradigms, perspectives, methodologies, and social context the term contains was the focus of heated discussion in the Congress. In short, women's ulama (in Indonesian: ulama perempuan) are both men and women, who possess great religious and social knowledge, who believe in and work for justice in gender relations within the frame of Islamic scholarship. This term is different from the term "female ulama" (in Indonesian: perempuan ulama) which refers to a female who possesses great religious intellectual knowledge.

The four characteristics of a person or institution that can be considered a part of the women's ulama movement are as follows:

- (1) Believing and practicing Islam that affirms the importance of the nation, environmental sustainability, and world peace;
- (2) Recognizing the existence, role, and work of women's ulama as an inherent part of the nation, the faith and human civilization;
- (3) Believing in the concept of true justice for women and utilizing the perspective of *Mubadalah* (the *mubadalah* or reciprocity perspective is explained in the appendix) in understanding Islamic texts and social reality;
- (4) Referring to the Qur'an, Hadith, works of religious scholars, the Constitution of the Republic of Indonesia, and the real lived experience of women in formulating religious attitudes and views on social issues, especially issues related to gender relations.

II. Facilitators and Organizers

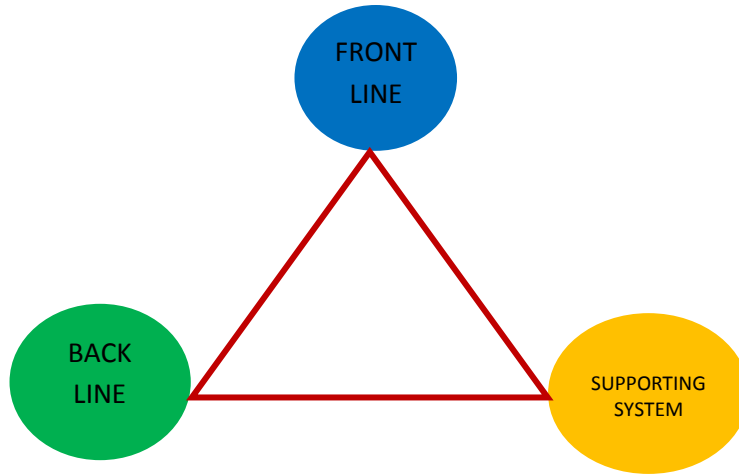
Thus, KUPI is now a movement, not a formal institution with a permanent structure. The former Congress in no part of its agenda decided on or elected a formal structure and no one individual or institution became the formal representation of the movement. Rather, every individual and institution who shares the same spirit, perspective, and way of thinking with KUPI, is welcome and even expected to work towards the social transformation agendas that were recommended by the Congress. The movement now encompasses the pledges, thoughts, views, perspectives, methodologies, and recommendations that were produced during the Congress.

All individuals and institutions that were supporters, participants, speakers, or attendees of the Congress, are expected to be a part of the post-Congress women's ulama movement. The movement is also open to all parties, individuals, and institutions, who did not attend or were not involved with the Congress as long as they believe in the four pillars of the movement. These parties can serve as facilitators, organizers, and spokespersons of this women's ulama movement with the aim to spread the values of moderate Islam and strengthen just gender relations.

To ensure that the movement remains in line with the spirit of its original vision and mission, the following Congresses must include organizations Alimat, Fahmina, and Rahima as the three original organizers. Aside from the historical considerations, the involvement of these three organizations will ensure that there is continuity in the values that are upheld by KUPI

from one congress to the next. In congresses to come, cooperation and collaboration between a broad range of individuals and organizations is both expected and strongly encouraged.

The following triangle framework shows the distribution of roles for individuals and organizations involved in the movement:



1. **Supporting System:** Produces knowledge as the basis of the movement and provides the management services, resources, technology, and media needed to facilitate the implementation of the movement.

2. **Back-line system:** The work carried out by individuals and institutions who are engaged in the field of education and work to generate new women's ulama, this involves both formal education and non-formal education.
3. **Front-line system:** The work carried out in the public domain including campaigns, lobbying institutions and organizations for policy reform, public policy advocacy, organizing and hosting seminars and conferences, talk shows, and social media presence.

Further re-assessment of the capacity of individuals and institutions in the movement's network is required so that the effectiveness of the role-division based on the three sub-systems is maximized. Any person or institution may operate across one, two or all of the subsystems, depending on their capacity to do so.

A person who works to educate women's ulama cadres is working on the back line, but when this person organizes or supports a public campaign, a religious lecture, or goes to the House of Representatives, Government, or Constitutional Court to support a particular policy, they are working on the front line. When this person also produces works of knowledge then they are also working on the supporting line system. Not everyone has the capacity to work across the three lines, nor is it necessary for them to do so. Each individual and institution should contribute and take up a role in one or more of the lines in accordance with their respective

strengths. The important thing is cooperation, synergy, and a connection between each of the roles and sub-systems. It is the supporting system's role to connect each of the three sub-systems.

These three sub-systems or lines will be managed by a secretariat called the Information and Coordination Center, as agreed during the second meeting at Millennium (16-18 December 2017) and during the meeting at Kekini hotel (30 December 2017).

III. Stakeholder Analysis

Stakeholders are parties who have an interest in KUPI and the results of the Congress. There are a vast range of parties who are stakeholders; however, some parties require specific attention because of their positioning and role in either organizing, supporting or inhibiting the movement. This stakeholder analysis is focused on the extent to which the relationships and influence of the identified stakeholders can be mapped in regards to the KUPI movement.

This analysis is based on subjective assessments from the participants of the Strategic Planning meetings and their assumptions as to how the identified stakeholders view the KUPI movement as either rivals or friends, supporters or inhibitors.

The subjective assessment by Strategic Planning participants assessed the way the respective stakeholders are presumed to view the movement. The closeness of the relationship is assessed by scoring each of the stakeholders on a scale of: "very close" (scored 1), "close" (scored 2), "neutral" (scored 3), "far" (scored 4) and "very far" (scored 5).

The influence analysis is based on the assessment as to whether the stakeholder provides inspiration for the movement which can be seen from their vision, mission, and work, or whether the stakeholder has power. This power can stem from the stakeholder being a source of funding, a policy influencer or generally being vital to the functioning and existence of the women's ulama movement. The "influence" assessment is scored on a scale of five: "very large" (scored 5), "large" (scored 4), "medium" (scored 3), "small" (scored 2) and "very small" (scored 1).

From the relationship and influence analysis the women's ulama movement can determine whether the relationship with and influence of each respective stakeholder needs to be improved, disregarded, worked on, or distanced.

A. Identification

Stakeholders who have been deemed important partners, due to their important position and role in spreading and strengthening the movement are as follows:

- 1) State institutions and government agencies, including law makers and officials who govern communities and are responsible for organizing activities in the community.
- 2) Religious institutions, which hold the legitimate power to determine policies on the basis of religious views, and the authority to influence community perceptions,
- 3) Community organizations, universities, and other educational institutions; which have the ability to legitimize and to shape public opinion;
- 4) Communities of victims and marginalized groups, especially women.

Several state institutions and Government agencies have been deemed to have important roles to play, including: the Ministry of Religious Affairs, Ministry of Social Affairs, Ministry of

Research and Technology, and Ministry of Education and Culture; law enforcement officials including police, prosecutors, judges and advocates and; local governments. The state institutions include the House of Representatives, Ministry for Womens Empowerment and Child Protection, the National Human Rights Commission (Komnas HAM), the National Commission on Violence against Women (Komnas Perempuan), the Indonesian Commission for Child Protection (KPAI), and the National Agency for Combating Terrorism (BNPT).

The religious Institutions deemed important are: Nahdlatul Ulama (NU) and its autonomous bodies such as the NU Body for Empowering Human Resources (LAKPESDAM NU) , NU Body for Family Prosperity, Muslimat (the women's wing of NU), Fatayat (the female youth wing of NU), and the students wings (IPNU/IPPNU); Muhammadiyah and its autonomous bodies including Aisyah (Muhammadiyah's women's wing), Nasyiatul Aisyiah (female youth wing), the Indonesian Ulama Council (MUI), Darud Da'wah wal Irsyad (DDI), Islamic Unity (Persis), and Al-Washliyah. Islamic boarding schools or *pesantren* and the community-based religious educational institutions or *majlis ta'lims*, have also been identified as key stakeholders with major roles to play.

Institutions like the Indonesian Women's Congress (KOWANI) must also be attended to, as should universities (in particular Islamic universities), international bodies such as the Malaysian NGO Sisters in Islam and the Musawa Global Movement, the mass media and of course donor organizations. Community groups that are important stakeholders are ulama, both male and female, communities of victims of violence and other groups that are marginalized in society, especially women and minority groups.

B. Relationship and Influence Map

1) State Institutions

There are some institutions and government agencies that have been considered through the analysis to have strong relationships with the current KUPI movement. By far the closest is the Ministry of Religion (Scored 1-2). The Ministry of Religious Affairs provided support for the preparation and implementation of the Congress as well as supporting some post-Congress activities. In his speech at the Congress' closing ceremony, the Minister of Religious Affairs said that the KUPI recommendations will be used as a reference to improve the Marriage Law.

Some of the other institutions and government agencies mentioned above did not provide support to the Congress and movement. Accordingly, these institutions have not been considered to have a close relationship with the movement (scored only 4-5). Some of these parties have even used KUPI as a stage to project and promote their own self-image. The relationship with these parties needs to be improved in order to ensure that the recommendations that were produced by the Congress are championed by a diverse array of individuals and institutions. It is also imperative for KUPI to maintain its close relationship with the Ministry of Religious Affairs.

In general, institutions such as the National Commission on Violence against Women the Ministry of Women's Empowerment and Child Protection, the Indonesian Child Protection

Commission, and the Ombudsman, because of the appreciation and support they have voiced for KUPI, are considered to have good relations with the movement.

Komnas Perempuan stands out (scored 1-2) as having demonstrated great support and appreciation of KUPI including during the preparation, implementation and post-Congress period. Therefore, the relationship between Komnas Perempuan and the KUPI movement is very close while other institutions, such as the House of Representatives and Local Governments have not demonstrated any such support or closeness (scored 4-5).

In terms of influence, in general, state institutions and government agencies did not score highly in terms of inspiring KUPI. This is natural as KUPI was born in response to certain situations (unequal human relations, the marginalization of women in general, and the marginalization of women ulama in particular). Among state institutions, Komnas Perempuan has the highest influence for KUPI (scored 5-4) with many ideas about humanitarianism and gender relations coming from this institution.

2) Religious Institutions and Organizations

Religious organizations in general including NU, Muhammadiyah, and MUI welcomed KUPI, but did not show adequate support for the Congress or movement. In general, their relationship with the women ulama movement ranges from mediocre to distant (scored 4-5). The organizations and autonomous bodies of NU and Muhammadiyah were considered to have somewhat closer relationships with KUPI, but this closeness is more due to support from

individuals within these organizations rather than support from the organizations themselves. Many activists from Fatayat, LKK-NU, Muslimat NU, and Aisyiah Muhammadiyah, have been actively involved in KUPI, from the preparation period right through to the post-Congress activities. In general relationship of KUPI with these institutions is not close enough (scored 3-4) as KUPI is very close to just a few individuals from these organizations.

The religious institutions with the strongest relationships with KUPI are *pesantren* (scored 1-2). This is especially true of the *pesantren* where the Congress was conducted, the Pesantren Kebon Jambu Babakan Ciwaringan, Cirebon.

Not all *pesantren* are considered to be close to the movement but many *pesantren* (especially from Java) sent representatives to be participants in the Education of Women's Ulama Workshop (Pendidikan Ulama Perempuan/PUP) hosted by Rahima and Fahmina. These women's ulama became the frontrunners and pioneers of the KUPI movement. *Pesantren* are one of the main recruitment grounds for the Indonesian women's ulama movement.

The relationship with the religious institutions mentioned above needs to be improved so that women's ulama and the results of KUPI can also influence the policies and culture of these institutions. The relationship with the respective *pesantren* needs to be maintained and preserved. Not only because the *pesantren* act as a source of recruitment for the movement but also because of their function and role as educational institutions working to deepen the knowledge of Islam.

The small community-based religious education organizations such as the *majlis ta'lim* need to be paid special attention because currently their connection to KUPI is not strong (scored 4-5). These organizations operate in the grassroots and have direct contact with communities and thus are strategically positioned to help disseminate the findings and recommendations of KUPI. The movement needs to further improve its relationship with this kind of organization because of their strategic positioning and close ties in the grassroots.

The religious institutions mentioned above, despite not providing inspiration for KUPI, have been ranked 3-4 in terms of influence because of their authority and ability to influence society. From this group, *pesantren* have been deemed to have the most influence (scored 5), because of their position as a place for the development and recruitment of women's ulama and supporters of the movement. *Pesantren* are inspiring because of their ability to promote the women's movement for gender justice within Islam. Institutions such as *majlis ta'lim* need to be paid special attention because of their direct contact with the community.

3) Community Institutions

Independent community-based institutions and educational institutions, such as Islamic universities as a whole have relatively close relationships (scored 2-3) with the movement. So far there has been no direct institutional cooperation between these institutions and KUPI; however, Islamic universities constitute another source for the recruitment and re-generation of women's ulama (especially gender studies centers). Therefore, the relationship with these institutions needs to be improved. Not only because they are a source of recruitment for the movement but also because of their position as centers that produce academic knowledge.

To date, the mass media has not provided adequate coverage of the women's ulama movement. The somewhat intensive period of media coverage of the movement was limited to when the Congress was taking place. Certain media outlets have provided KUPI with a voice but in general media attention has been weak and relations with media not close enough (score of 3-4). This lack of media coverage is due to the media's tendency to only cover entertaining stories whilst neglecting to build public awareness or educate the community. Because of the prominent role and position of the mass media in shaping public opinion, the movement needs to improve its relationship with the media.

The relationship between this movement and certain international institutions is quite close and has been scored 1-2 because of some international institutions support and appreciation of KUPI. For some international movements and institutions such as Musawa, KUPI has become a kind of beacon, an achievement that has not yet been possible in many other Muslim countries. The proximity of this movement to the international women's movement (from various Muslim countries) needs to be improved in the form networks and real cooperation, especially in terms of cooperation with other Southeast Asian countries.

Higher education institutions have been a source of inspiration for this movement and thus their influence towards the movement has been scored quite high (3-4). That is to be expected, but university environments which maintain a 'value-free' science perspective are a concern. This movement is based on empowering and being on the side of vulnerable groups, such as women and children. The university gender studies centers have quite close relationships with KUPI and their influence is also quite strong.

The influence of mass media on the movement has been analyzed as being adequate or moderate (scored 2-3). This is linked to the mass media being an effective medium to disseminate ideas and information about the existence and activities of KUPI. The influence of funding agencies on the movement is substantial (scored 3-4), mainly because these organizations have provided the organizers of KUPI with confidence and support. International movements at the global level (such as Musawah), are one of the biggest sources of inspiration for this movement.

4) Community groups including victims of violence and discrimination, especially women:

The relationship of this movement with the community is close (scored 1-2). Community groups have flocked from all corners of the archipelago (from Aceh to Papua, from Nusa Tenggara to North Sulawesi) to attend the KUPI Congress at the Kebon Jambu Pesantren. These groups put a lot of hope into the movement and consider KUPI as a space to meet and collaborate and as a milestone that can generate a movement. However, the relationship of the movement with other ulama and religious scholars who have different perspectives is not very close (scored 3-4).

Most important to note is the relationship between this movement and communities of women, groups of victims, and marginalized communities which scores relatively lowly (4-5). The low score is because the women's ulama movement is not yet known to the groups of victims. It means that in the future the movement needs to work hard to determine ways to

spread its concepts and recommendations in order for this knowledge to become disseminated and internalized in the targeted communities because the most influential stakeholders of this movement are actually the community groups and the people in the grassroots, especially women and victims groups (scored 5).

The greatest source of inspiration for this movement comes from the groups of women victims and marginalized groups (scored 5), who similar to the women's ulama, have historically been ignored and marginalized. The problem regarding the marginalization of women's ulama and the marginalization of women in general has been a major source of inspiration for this movement.

IV. Opportunity and Challenge Analysis

The analysis of opportunities and challenges is based on the problem mapping discussed during the Strategic Planning. During this meeting efforts were made to map out the issues and forces that are either supporting or inhibiting the women's ulama movement. Several speakers with diverse backgrounds but historical attachments to KUPI, provided the participants of the meeting with information and material during their presentations.

These speakers were: (1) Anas Saidi, a member of the Presidential Working Unit for the Implementation of the State Ideology of Pancasila, who spoke about the national ideology in the context of contemporary religious movements; (2) Saparina Sadli, a senior figure in the Indonesian women's movement, who talked about current women's issues, especially child marriage and sexual violence; (3) Maymunah, an environmental activist from the Sajogya Institute, who talked about the impact of environmental degradation on women's lives; (5) Noer Fauzi Rachman from the Council of the Presidential Staff, who spoke about industrialization in the contemporary Indonesian context; (6) Kamala Chandrakirana, a former member of the KUPI Steering Committee, who spoke about the influence of increasing globalization on the women's ulama movement; and (7) Ahmad Suady, a Wahid Foundation researcher who talked about the positioning of women's ulama at the regional ASEAN level.

These speakers provided the context and background of the pressing contemporary issues and the participants then discussed the issues considered to be either challenges or opportunities for the women's ulama movement:

1. The threat of globalization

Maymunah explained that one of the biggest challenges today is the invisibility of women whereby women's narratives are not heard, and their achievements not seen. The marginalization of women is dangerous because women are closely related to the wealth and wellbeing of the natural world including sources of water and forests. This marginalization has long been occurring, since the development focus of President Soeharto's New Order regime and continues to occur today.

Globalization has invited foreign global forces to enter and control Indonesia's natural resources. The industrial revolution has undermined our agricultural system especially in rice production centers such as Aceh, Sumatra, Java, Sulawesi, Bali and Nusa Tenggara. Deforestation for palm oil plantations has degraded the environment in places like Aceh, Sumatra, and Kalimantan while petroleum exploration and mining across the archipelago continues to damage ecosystems.

Mining and other industries have polluted sources of clean water. The rivers that are the important sources of water for women in the countryside have been polluted, resulting in the water carrying various diseases. Forestry and other industries have also siphoned and diverted clean water sources resulting in drought and water scarcity.

In agriculture, the rapid development of technology is causing women to lose their employment and sources of livelihood. Machines have replaced manual planting and

harvesting techniques and thus eroded the traditionally female domain of traditional harvesting which has led to women being further restricted to completing household chores.

Development and globalization has not only caused environmental damage but also caused people, especially women to lose their livelihoods, often forcing women to leave their village and migrate overseas as migrant workers to seek employment. The changing patterns of production, distribution, and consumption of commodities is occurring not only in cities but also villages, this directly affects all peoples and especially women's access to nutritious, suitable food.

Globalization has manipulated us all through the dream that it offers and globalized religious fundamentalism threatens our religious lives. However, Noer Fauzi, explained that Indonesia is a vast country and there remain many untouched areas of the nation that can be developed positively. For Noer Fauzi, the efforts of mapping, exploration, and empowerment is 'the call of the homeland' and all areas and resources of Indonesia must be explored with reference to how to build love for the archipelago and preserve the rich culture and heritage, using the strengths of the nation to make the movement stronger.

The women's ulama have great opportunities and there are many things that can be achieved by the movement, but the right strategy is needed. Fauzi sees that women's ulama need to map certain strategic areas, then make nests in those strategically identified areas. Within these nests they can foster and train new cadres and supporters of the movement that can then spread out further. Therefore, specific strategic areas must be targeted with *pesantran* adopting 'back to nature' curriculums in diverse regions such as mountain ranges, lakes and

coastal regions, in order to produce cadres who have specialized knowledge about their respective environments and conservation. Noer Fauzi suggested the need for regeneration in various areas, challenging the movement to see how many such nests they can establish in the next 10-20 years and what impact on the movement these nests can have.

Maymunah also mentioned that there are still plenty of untapped and unused natural spaces which have not been utilized to make positive changes because of the unequal distribution of domestic work which burdens women and makes them time poor. Women's ulama, in accordance with their history, character, and mission, need to go into those spaces but first begin the conversations in households and communities that housework is not naturally mandated to women but rather a task to be shared. This back to nature approach is a way to fight against the negative forces of globalization but it needs the right approach. One method to open up conversation spaces is to utilize visual media such as pictures or photographs of the real-life experiences of women in regard to the natural world, proper use of this type of media can quickly awaken consciousness in the community quickly.

2. The Challenge of Religious Radicalism

Anas Saidi described how religious fundamentalist movements have damaged relations in society and marginalized women in the public sphere. According to these fundamentalist movements, religion in Indonesia has been corrupted and has deviated far from its proper course and therefore must be returned to what they interpret as pure Islam. This movement produces rigid, insensitive and intolerant doctrines which lead people not to appreciate or

celebrate diversity. Religious radicals are increasingly aggressive in the way they infiltrate all spheres of society, not only at the community level but as policy-makers, politicians and representatives in established social-religious institutions. This infiltration is visible in the *fatwas* issued by prestigious and influential religious institutions, as well as sermons delivered at mosques belonging to state-owned companies. As a result, society is brought into a stressful situation.

Religious radicalism promotes a culture of violence and intolerance. The spread of radicalism causes conflicts in society that threaten the culture and values of the archipelago (*Nusantara*) which in essence celebrate diversity and respects women. Teachings of the fundamentalist movement also encourage acts of terrorism. The rise of religious radicalism has resulted in a battle of ideas or as Anas prefers 'a battle of minds'. According to Anas in this battle, the radical groups seem always to be one step ahead.

Saparina Sadli, notes that because of its strength this women's ulama movement can make positive changes. Saparina has observed that that more and more open-minded *Nyai* (female religious authority) and *Kyai* (male religious authority) have begun to appear but the movement still needs to strengthen itself, by broadening its base of support from *pesantren*. The KUPI movement has demonstrated that widening its support base is possible and that recommendations produced by KUPI, for example regarding child marriage, were enthusiastically received and adopted by the Ministry of Religious Affairs and by many *nyai* and *kyai*. KUPI must target *pesantren* and other community-based institutions to build its support base through its enlightening *da'wah*. With a broad support base, the movement can

push for and effect real social change and transformation in the community and can enter the political space to help bring needed structural transformation.

3. Post-KUPI Opportunities

KUPI itself, according to Kamala Chandra, is a meeting place and a platform on which to form progressive consensus. KUPI should not be preoccupied with the technicalities of its organization as this will risk the movement losing the momentum to be able to make flexible and organic achievements that flow freely and address problems in society where it sees them. We are entering the battle of minds and KUPI with its new history must build progressive consensus that can act to address both pressing domestic issues and international developments.

The existence of KUPI addresses the fundamental aspects of contemporary societal life; not only in terms of women's perspective, voice and role in society; but also about Islam, humanity and the nation. Kamala cited the women's ulama pledge and stressed that KUPI's mission to eliminate all forms of injustice is fundamental to humanity at the global level and directly related to international issues and agreements. Unfortunately, many people in different parts of the world see observing these international agreements and the pressure to do so as foreign intervention.

KUPI has affirmed its vision and mission to eliminate all forms of tyranny that befalls humanity, especially women. This means that, in addition to the need to enter international agreements in various forms (such as law, policy, consensus, UN resolutions, the Sustainable

Development Goals, international standards regarding women's issues, the prevention of extremism, etc.), KUPI also needs to be involved in taking concrete action in the global arena as part of its efforts to implement its own vision and mission internally in Indonesia.

According to Kamala, KUPI needs to be part of an international network, such as Musawa, which shares a common vision and mission regarding justice and humanity, and stands upon the four pillars on which the movement is based; religious sources, constitutions, the reality of women's lives and international agreements. KUPI as a movement should also be involved in movements in Asia to assist with the issues facing Muslim women in India, Thailand, Myanmar, Southern Philippines, and so on. The fact that Islamic life in Indonesia is more conducive to democracy and the fulfillment of the rights of citizens means the movement in Indonesia can be involved internationally by training, and exchanging knowledge and experience as well as strengthening the work of Muslim women in other countries.

According to Kamala, Indonesian Muslims, especially in the KUPI movement, must be involved in helping people who are victims of humanitarian tragedies in the region, such as the tragedies occurring in Myanmar, Southern Philippines and Southern Thailand. In turn, this involvement will strengthen the position of KUPI at both the national and international level.

According to Ahmad Suaedy, in the Philippines, the Muslim women movement has initiated the prestigious Council of Ulama which produces fatwa that are followed by the community. The chairperson of this council is Amina Rasul. KUPI and this council have similarities in terms of the marginalization and injustice which they both face. However, the two also have some differences.

In general, movements in countries such as the Philippines, and Thailand, tend to assist victims with practical programs, whilst movements in Indonesia tend to focus on discourse. A similarity between the movements of Muslim women in Indonesia and other countries is their unwillingness to enter politics. Suaedy advocated that the movement should cooperate and collaborate with other women's movements in various countries to support and strengthen each other. He also proposed that representatives of the KUPI movement should enter politics and the government.

In addition, Suaedy hopes that KUPI will move beyond the established social structure. He proposed that KUPI should become a part of the MUI, not only by incorporating KUPI individuals but also incorporating the thoughts, methods, and concepts of the movement in the MUI. Suaedy referred to this as "getting into the heart" of change, moving into political institutions, obtaining policy-maker positions and seeking involvement at the national level of government in order to influence state policy. If the actors of social movements such as KUPI start entering such structural spaces many things can be done to foster the social role and impact of the women's ulama movement.

V. Vision, Mission and Strategic Program

The formulation of the vision and mission of the women's ulama movement for Islamic gender justice, as agreed at the Strategic Planning meeting, has been adapted from the Kebon Jambu Women's Ulama Pledge

The main points of this pledge are explained in the sentences below:

1. The highest vision of this movement is the realization of a just and prosperous society that is free from all forms of social tyranny, especially gender-based tyranny.
2. One of the pre-requisites of the realization of this vision is the recognition of the human potential of women as equal to that of men and something that must not be undermined.
3. The other main prerequisites are the recognition of the existence and role of female ulama, along with male ulama, as following in the footsteps of the Prophet SAW in carrying out Islamic and humanitarian missions, as well as the national mission to realize the ideals of the nation.

For the next ten to fifteen years, a more operational vision is to realize a society which "recognizes the existence, role, and voice of the women's ulama and acts to amplify the voice

and role of the women's ulama to have a greater presence in social spaces, at the local, national, and global level." Without this recognition, the work of women's ulama in bringing social justice will be more difficult and the strengthening of the religious spirit in the community without the involvement of women's ulama will lead to injustice and tyranny in social development. The recognition, appreciation, and amplification of the voices and existence of women's ulama includes recognizing and adopting the movement's perspectives, the adopted-methodology, the outcomes of religious deliberations and the recommendations that were issued during the Cirebon Congress. This recognition is expected to spread.

A. Vision

The vision of this movement is "The realization of a just and prosperous society that is free from all forms of social tyranny, especially gender-based tyranny". This ultimate vision contains a sub-vision: "The public acknowledgement of women's ulama". The public acknowledgment in this vision refers to: individuals and organizations at all levels of society as well as government agencies, and corporations, at local, national and international levels, recognizing and appreciating women's ulama in terms of their existence, role, perspectives, methodology, religious views and recommendations regarding social, economic, environmental, cultural and political issues. The indicators of the realization of this vision include: the documentation of women ulama in the formal history of the nation; the acceptance and utilization of the KUPI methodology; and the acceptance of the KUPI religious deliberations by the women's ulama themselves, women's institutions, religious organizations, state institutions, educational institutions and the general public.

B. Mission

To realize the vision stated above there are three distinct but connected components of the mission of the movement:

1. Produce and publish the basic theological and knowledge basis for the work of women's ulama in carrying out social transformation.
2. To strengthen the existence and role of women's ulama in the spiritual, intellectual, cultural, and socio-political spheres.
3. To integrate the theology and knowledge of the women's ulama movement into social life, politics, and the public policy of the nation.

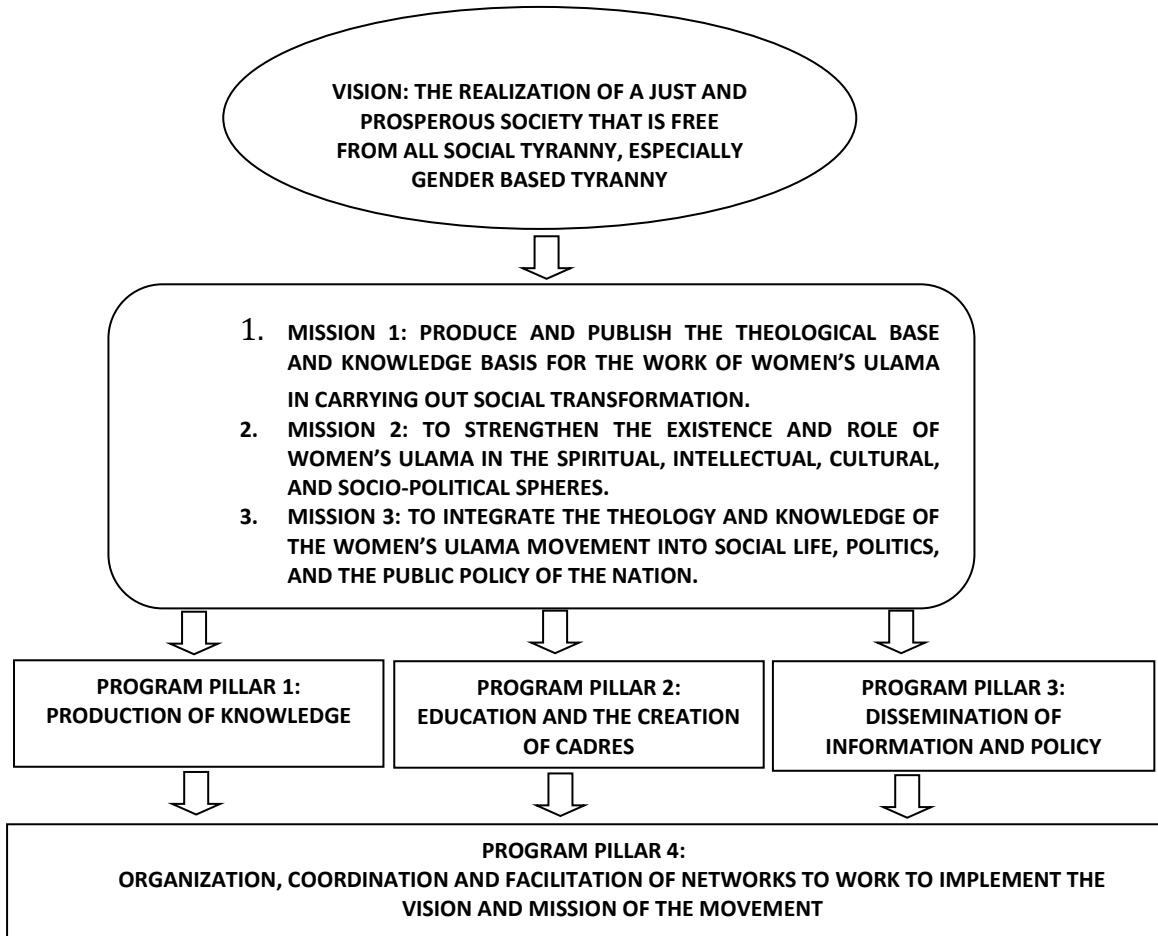
C. Strategic Program

The mission statement is to be implemented through the four pillars of the strategic program:

- 1) Production of the knowledge that becomes the spiritual and intellectual basis for the movement;
- 2) Nurturing and generating women's ulama from the community to become supporters and implementers of the movement;

- 3) Dissemination of the theology, knowledge, and ideas of women's ulama to the wider community; and advocating for policy changes for a better life through a fairer and more prosperous society.
- 4) Organization, coordination, and facilitation of networks to work to implement the vision and mission mentioned above.

These four strategic programs are to be undertaken to ensure the success of the mission of the women's ulama movement. The mission itself is also formulated as a translation of the vision of the movement while the vision of the movement will be reached when the mission is successfully carried out. The following is a diagram of the vision, mission and strategic program of the women's ulama movement in implementing the results of KUPI.



Vision, Mission, and Strategic Program Diagram

VI. Five-Year Outputs and Outcomes

For the next five years, 2018-2022, the common goal of these three strategic programs is to produce a "women's ulama knowledge base for social justice and universal wellbeing". This knowledge base should be disseminated through educational institutions and implemented through public policy.

Referring to the first three pillars of the program as set forth above, the following general outcomes are expected to materialize over five years:

1. In the area of knowledge production, it is expected that over the next five years, books will have been written and published for the foundation of the women's ulama movement. These works will have been translated into Indonesian, Arabic and English and include books about:
 - (1) The formulation of Islamic studies methodology that utilizes the perspective of women's ulama.
 - (2) The formulation of religious deliberation methodology that uses the perspective of women's ulama.

- (3) A compilation of Qur'anic verses and *hadiths* of the Prophet (peace be upon Him) regarding gender issues that are translated in accordance with the perspective of true justice and *mubadalah*;
 - (4) Interpretations and commentaries on the compilation of Quranic verses and *hadiths* mentioned above;
 - (5) A compilation of the opinions of classical ulama and contemporary fatwas supporting the women's ulama perspective;
 - (6) An encyclopedia of *fiqh* regarding women's issues that uses the true justice and *mubadalah* perspective;
 - (7) A reference compilation of progressive knowledge (*tafseer, hadith, fiqh, etc.*)
 - (8) A translation of 10 *juz* (sections) of the Qur'an that uses the perspectives of true justice and *mubadalah*;
2. Five-year program to create and train 650 women's ulama cadres at various levels including:
 - (a) 150 novice cadres that recognize, acknowledge and adopt the women's ulama perspective.
 - (b) 200 students who choose to write about and explore the women's ulama perspective.

- (c) 50 students who master the tradition of *pesantren* in strengthening and disseminating the perspective of women's ulama.
- (d) 100 women's ulama cadres who have beginner skills.
- (e) 150 women's ulama cadres who have a middle level of skill.
- (f) 50 cadres of women's ulama who have a high level of skill.
- (g) 150 international cadres who understand and explore the Indonesian women's ulama perspective.

To assist in realizing the above goal it is also expected that a Blueprint for the Education of Indonesian Women's Ulama document will have been created, consisting of:

- (1) Roadmap and beginner level curriculum for lay people who want to learn about and understand the women's ulama perspective;
 - (2) Roadmap and mid- level curriculum for the education of women's ulama, similar to the Rahima model with the establishment of a course that runs 3-5 days, 2-3 times a year.
 - (3) Roadmap and high-level curriculum for the education of women's ulama with coursework that runs for six months ;
 - (4) Roadmap and *Ma'had Aly* (high school within *pesantren* system) curriculum for women's ulama (especially for the Kebon Jambu *pesantren*);
 - (5) Roadmap and curriculum for the education global participants using the curriculum of one or a combination of the previous levels.
3. A policy advocacy and dissemination of knowledge program that is expected to achieve the following results in five years:

- (a) Three regions at regency or municipal level which become pilot projects and have successfully implemented three of the KUPI Congress recommendations pertaining to the issues of sexual violence, child marriage and environmental degradation by engaging all stakeholders including local government, *pesantren*, ulama, academics, and activists;
- (b) A national-level policy inspired by KUPI's religious opinions and recommendations.
- (c) For the purposes of disseminating information, it is expected that the following will have been published:
 - (1) Profiles of Indonesian women's ulama.
 - (2) Compilation of Indonesian academic works about gender issues and women's ulama
 - (3) 1000 short videos by or about women's ulama posted on various internet-based platforms;
 - (4) 5000 short pieces of writing created by or about women's ulama;
 - (5) An encyclopedia of Islam and gender issues from the perspective of women's ulama.

In addition to the achievements of the three program areas detailed above, it is also expected that within five years a coordinating and administrative management system of the women's ulama movement will have been established, including a physical building to act as an information center for the movement's works and outputs.

VII. List of Proposed Program Activities

The list of programs and activities were proposed at the first Hotel Millennium meeting (29-31 August 2017), through the Whatsapp group, and at the Mahasina hotel meeting. These programs can be divided into three domains:

1. **Knowledge Production.** This refers to all knowledge, information, and data that can be used as a spiritual and intellectual foundation to achieve just gender relations between men and women through an Islamic perspective. Such works may include research reports, creative writing, compilations of essays and translations.
2. **Education and the Recruitment of Cadres.** Generating, inspiring, recruiting and organizing cadres is done through education, both formal and in-formal, in settings including *pesantren*, colleges, schools, short courses, *halaqah*, workshops, and *majlis ta'lim*.
3. **Policy Advocacy and the Dissemination of Information.** All forms of disseminating information and knowledge produced by and about the movement fall into this domain as does policy reform advocacy including engaging in lobbying, networking, public campaigns and hosting public seminars and lectures.

The following is a list of proposed activities for the three program domains that have been suggested by various parties. These proposals are not ready for implementation as they remain suggestions that have not been finalized, therefore this proposal can still be updated in accordance with the abilities of each of the related parties.

I. LIST OF KNOWLEDGE PRODUCTION ACTIVITIES

No.	Activities	Implementation (Year-)				
		1	2	3	4	5
1.	Identify and collect Indonesian academic works related to Islamic studies, gender, and women’s ulama in Indonesia	√	√	√	√	√
2.	Research the history and work of Indonesian women’s <i>ulama</i> , past and present.	√	√	√	√	√
3.	Translate the works of women’s <i>ulama</i> and their profiles from Indonesian into Arabic and English		√		√	
4.	Develop an encyclopedia on Islamic studies, gender, and women’s ulama in Indonesia.		√	√		
5.	Compile the Quranic verses relating to Islam and gender, and interpret	√	√	√	√	√

	these verses using the perspective of true justice for women.					
6.	Collect the <i>hadiths</i> related to Islam and gender, and interpret these verses using the perspective of true justice for women.	√	√	√	√	√
7.	Translate the Quranic verses regarding gender into Indonesian and produce a description of these verses that can be used as a practical reference for the work of women's ulama.	√	√	√	√	√
8.	Conduct a total translation of all verses of the Qur'an using the perspective of true justice for women.			√		
9.	Gather learning modules related to Islam and gender that have been used as educational material by social institutions.	√	√	√	√	√
10.	Prepare a composition of Islamic knowledge related to the perspectives of peace and anti-radicalism, especially those involving women.	√	√	√	√	√
11.	Construct an epistemological base of knowledge that is grounded in women's experience.	√	√	√	√	√
12.	Create an explanation of the methodology of religious deliberations for women's ulama, including a basic explanation for lay people as well as a detailed explanation for researchers.	√	√	√	√	√
13.	Produce short and popular pieces of writing on issues of gender and Islam for the consumption of social media users.	√	√	√	√	√

14.	Produce short audio and video clips related to gender relations in Islam for social media consumption.	√	√	√	√	√
15.	Create and strengthen knowledge regarding the perspectives of justice, mutuality and cooperation in the institution of marriage	√	√	√	√	√
16.	Create and add to knowledge initiatives regarding strengthening family relations using the perspectives of justice, mutuality and cooperation.	√	√	√	√	√
17.	Establish the Information and Coordination Center for the KUPI network which can act to consolidate and store all of the knowledge regarding the intellectual works and initiatives of women's ulama.	√	√	√	√	√
18.	Prepare a training module on the perspective of women's ulama in English for use at the regional and global levels.	√	√	√	√	√
19.	Map the data of women's ulama and scholars for network identification purposes	√	√	√	√	√

II. LIST OF LEADERSHIP AND ORGANIZATION PROGRAMS

No.	Activities	Implementation (Year-)			
		1	2	3	4
1.	Identify <i>pesantren</i> that are willing to be centers of learning about Islamic gender justice	√	√	√	√
2.	Establish and strengthen the <i>Ma'had Aly</i> for the training of women's ulama	√	√	√	√
3.	Organize regular Women's Ulama Education courses (as have been initiated by Rahima). These courses should be run at both <i>pesantren</i> and Islamic universities.		√		√
4.	Organize regular gender and Islam courses, that Fahmina has initiated, both for activists, and the wider community in general.		√	√	√
5.	Organize regular courses (initiated by Alimat) about the perspective of true justice in family relations, both for the general public, as well as for targeted audiences such as families exposed to radical ideologies.	√	√	√	

6.	Organize community discussions about women's ulama issues in universities, and gender studies centers	√	√	√	√
7.	Create and strengthen community learning circles run by women's ulama, especially in remote areas.		√	√	√
8.	Train and recruit cadres from <i>pesantren</i> , <i>majlis ta'lim</i> , colleges, social and religious organizations, political parties, government agencies, and community leaders.	√	√	√	√
9.	Spread information about learning centers, such as <i>pesantren</i> and universities, which are creating and disseminating knowledge about gender justice through Islamic perspectives.	√	√	√	√
10.	Hold regular training sessions on women's rights in Islam for Muslims from Asian countries (especially ASEAN countries)	√	√	√	√
11.	Establish a Muslim Exchange Program (MEP) for students, activists, and women's ulama		√	√	

III. LIST OF INFORMATION DISSEMINATION AND POLICY ADVOCACY PROGRAMS

No.	Activities	Implementation (Year-)			
		1	2	3	4
1.	Prepare <i>da'wah</i> models for women's ulama to use regarding issues of Islam, humanity and the nation.		√		
2.	Develop the website of KUPI, to disseminate all knowledge and news related to the work of women's ulama. This website should be available in three languages Indonesian, Arabic, and English.	√			
3.	Use social media to educate the public about various themes related to women's ulama.	√	√	√	√
4.	Disseminate the knowledge of women's ulama through networks of <i>majlis ta'lim</i> , networks of preachers, and small groups of community organizations that support KUPI.	√	√	√	√
5.	Organize meetings about women's ulama knowledge in various regions, regarding the methodology, perspectives, and outcomes of religious meetings.	√	√	√	√

6.	Organize meetings specifically for the preparation of the second Congress		√	√	
7.	Organize the second Indonesian Women's Ulama Congress (KUPI)			√	
8.	Create and strengthen websites to disseminate popular and accessible information regarding the work and knowledge of women's ulama	√	√	√	√
9.	Create a section of the website and a social media platform dedicated to a religious question-and-answer segment that utilizes the women's ulama perspective.	√	√	√	√
10.	Create <i>youtube</i> channels to spread ideas that are in line with the women's ulama movement	√	√	√	√
11.	Engage in preaching or <i>da'wah</i> , using popular mass media channels including television stations, online media, or popular <i>youtube</i> channels.	√	√	√	√
12.	Participate actively with the network of institutions that pursue policies that are in line with the vision and mission of the women's ulama movement.	√	√	√	√

13.	Engage in social and political lobbying to promote the agenda of the work of women's ulama.	√	√	√	√
14.	Establish real cooperation with public figures and institutional cooperation with various agencies and organizations related to the implementation of the work agenda of women's ulama movement.	√	√	√	√
15.	Digitalize all of the knowledge and information pertaining to women's ulama (Kupipedia)		√	√	√
16.	Organize an "International Conference on Women's Ulama" to strengthen the second KUPI Congress.			√	
17.	Ensure the implementation of results, religious opinions and recommendations of KUPI by the related institutions.	√		√	
18.	Organize the "International Halaqah (meeting) on Islamic Methodologies for Issuing Fatwa on Women's issues"			√	

This list can be supplemented by the results of the second Millennium hotel meeting, which has been attached in the appendix.

APPENDIX

1. TRUE JUSTICE FOR WOMEN

One of the principles of Islam serving as main basis is the teaching of *tauhid* (to believe in one God). With this principle, the *KUPI* affirms that the result of religious attitudes and views should inspire faith that "God is merely the Almighty Allah" and rejects all forms of exploitation of humans and nature in no matter the name. Furthermore, this root of *tauhid* necessitates equality between human beings, especially men and women. Their relationships must also be based on the principle of mutuality leading to partnership and cooperation, not domination and hegemony from which violence and oppression develops.

The history of the prophets shows that this monotheistic teaching is directly related to humanizing human, for the submission to those other than Allah always humiliates humanity. The monotheism brought by *Prophet Ibrahim AS* gave birth to rebellion to the power of *King Namrud* whose response resulted in the humiliation of the humanity of his people. He even tried to burn alive the *Prophet Ibrahim AS*, though was not injured at all. The monotheism taught by *Prophet Musa AS* also gave rise to the rebellion to the full power over *Fir'aun*, who humiliated the humanity of his people. He committed mass killings in particularly targeting boys.

The monotheism that the *Prophet Luth AS* brought forth the rebellion against the humiliation of the Sodomites due to their worship for sex that resulted in sexual violence against people of the same sex. Similarly, monotheism brought by Prophet Muhammad SAW gave rise to resistance against the humiliation of human beings due to their worshiping styles, which encouraged to enforce human slavery through war and a debt-bondage system (*riba*). In this struggle, the prophets sided with the structurally weakened group (*mustadl'afiin*) and came face-to-face with *al-malaa'* (the dignitaries of the people), namely the wealthy, the political elites, public figures, customary leaders and even religious figures who were arrogant with their power and conducted blasphemy against humankind (*al-mustakbiriin*).

Faith based on the oneness of Allah Almighty encouraged the prophets and their followers to make improvements on an individual level (personal piety) and on a structural level (social piety). Faith not only improves one's relationship with God or with others individually but also promotes the restoration of political, economic, social, cultural, and all other structures. This is the faith that becomes the light of human civilization.

One of the blasphemous acts of humanity which received considerable attention during the time of Prophet Muhammad was the humiliation of women. Arab *Jahiliyah*/uncivilized society adhered to a very strong system of patriarchy (*al-abawi*). This system places men as the primary, central, and sometimes singular authority. While women are marginalized, treated as unimportant, to a large extent even considered non-existent. The Arab community of pre-Islamic era (*Jahili*) at that time indeed expressed doubt that women were human beings, who could worship, would be rewarded, would enter paradise, and were eternal souls which would be held as accountable as for men. This doubt is answered unequivocally in the *Qur'an* that women are human beings (*Surah al-Haataat, 49:13*), who can worship and earn reward (*Surat an-Nahl, 16:97*), can enter paradise (*QS. -Nisaa ' , 4: 124*), and has an eternal soul that is indeed held accountable by Allah (*QS al-An'aam, 6:94*).

In the patriarchal system (*al-abawi*), the humanity of women must be affirmed on the basis of faith. Firstly, women are not male servants, for both are only God's servants (*Surat adz-Dzaariyaat, 51:56*); and women are not under men to be governed or dictated, but are similarly for both maintainers (*khalifah*, literally means vicegerants of God) on earth (*Surat al-Ahzaab, 33:72*) and mutually guard/protect (*auliyaa'*) over others, so that they need to cooperate with one another (*Surah al-Tawbah, 9:71*). Secondly, women do not come from men as if they were second class, because both of them are created from the same material and process (*Surat al-Mu'minuun, 23: 12-14*) and finally, it is not sex but piety that is the measure of human glory in the sight of Allah (*Surah al-Hujuraat, 49:13*).

This declaration of women's humanity was accompanied by radical changes to the life of women. For example, the prohibition of making women as gifts, pawn or debt guarantees, dowries, and inheritance; the restriction of divorce that may reunite (*thalaaq raj'iy*) from infinity to only two times

(*Surat an-Nisaa* ', 4: 229) and polygamy from infinity to a maximum of four (*Surat an-Nisaa*, 4: 3) ; the introduction of new values, such as marriage as a strong promise (*miitsaaqan ghaliidhan*, QS an-Nisaa ', 4:21), husband and wife as spouse (*zawaaj*, QS. ar-Ruum, 30:21), mutual respectful attitude of partner (*Mu'aasyarah bil-ma'ruuf*, Sura an-Nisaa ', 4:19), and togetherness in solving the problem (*musyaawarah*, Sura al-Baqarah, 2: 233); as well as many others. Islam even asserts that treating men and women equally is part of faith in God (QS. At-Taubah, 9:71) and the good treatment of a husband to his wife as part of the piety of Allah, as the Prophet said:

"Worship you to God in treating your wife(s), because in fact you are proposing her (or them) with the trust of Allah and justifying their vagina with the words of Allah." (Narrated by Bukhari Muslim).

Seeing how repeatedly Islamic teachings humanize woman, *Umar bin Khattab* gave testimony about change of overall views on woman that he and the community experienced of the time: "In the name of Allah, we at the time of ignorance did not take into account that, women at all until words of Allah revealed their names and affirmed that they have parts we should not disturb." (Muslim).

The massive change in the woman's position and role during the history of Islam shows two strategies. First, direct changes of efforts towards the "*Final Goal*". Examples are the total abolition of the tradition to bury female infants alive (QS *an-Nahl*, 16: 58-59), the habit of passing on women as inheritance (QS *an-Nisaa*, 4:19), incest (QS *an-Nisaa* ', 4:23), and forced prostitution (*Surat an-Nuur*, 24:33). Secondly, to change efforts running as a gradual process through the "*Target Between*", meaning with regard to polygamy (*Surat an-Nisaa*, 4: 3), men could initially marry women in unlimited numbers at the same time (1: unlimited), then limited to 4 (1: 4), then 3 (1: 3), then 2 (1:2) then are ordered to monogamy (1:1).

Similarly, inheritance for women (*Surat an-Nisaa*, 4:11), women initially did not receive inheritance but were even inherited themselves (1:0), then they could receive half of men, for example as children (1:2) and also in the same relation of the deceased a child left behind as a grandchild when he died at the time which her inheritance is exactly the same as that of the father (1:1). Similarly, the value of women's testimony (QS. *Al-Baqarah*, 2: 282, *an-Nuur*, 24: 6-9), was initially not calculated at all

(1: 0), then accounted as half of men in debt issues (1: 1/2), then exactly the same weight in *li'aan* oath (1: 1).

The Government of Indonesia covers the essential equality of men and women in marriage, inheritance, and testimony as basis of the relevant regulations. In *Law No.1.1974* on Marriage, it is stipulated that in principle a man may only have one wife and a woman may only have one husband (*Article 3 paragraph 1*). Later in the Compilation of Islamic Law, the *Presidential Instruction No. 1 of 1991* stated that the heirs could agree to have settlement in the distribution of inheritance, after each party realized its share (*Article 183*). Then, in *Law No.7 of 1989* renewed by *Law No.3.2006 on Religious Courts*, does not mention the male sex as a prerequisite of candidate for Religious Judges (*Article 13*), so to date women in Indonesia may become Religious Judges, even the Chairperson of the Religious Courts.

Thus, Indonesia views monogamy as an ideal form of marriage, provides opportunities for equal distribution of inheritance between women and men, and applies equal value to judges, witnesses, women and men alike. This affirmation of essential equality, which in the *Qur'an* is introduced through the "*intermediate objective*," is only possible in a democratic country due to the opening of a dialogue space. While the system of the *Khilafah State* as promoted by some Muslim groups today (not the *Khilafah* during the time of *Khulafaur Rashidin*) has a great tendency to treat the "*Goal Between*" as "*Final Goal*" without dialogue so that the result could be on the contrary to the Prophetic Order to fully humanize women. Whereas, essential equality is a prerequisite for the realization of substantive justice for women.

The fundamental difference of "*The Substantive Justice Perspective for Women*" from another perspective is based on attitudes of the biological differences between the sexes, and the fact of inequality of power in the relations between women and men. In the patriarchal system (*al-abawi*), the peculiarities of female organs, functions, and reproductive periods - which make them menstruate, pregnant, give birth, *nifas*, and breastfeeding - serve as a convenient excuse for demeaning women resulting in historic unfair treatment and marginalization of women. The injustices suffered are solely

because of their femininity appearing in five forms, namely marginalization, subordination, negative labeling (stereotypes), multiple burdens, as well as violence in verbal, physical, psychological, sexual, economic, and other forms.

Islam, on the contrary, considers that the organs, functions, and reproductive periods of women are noble and thus need to be appreciated, that the injustice of women solely due to her femininity are acts of injustice. The substantive perspective of justice for women affirms that the typical condition of women needs to be given special attention in understanding both religious texts and realities of life. Without such to the peculiarities of the woman, the teachings of religion have great potential to be used only to legitimize acts that actually blame the women victims of the injustice they encountered, hence cause women to be re-victimized.

Islam provides an example of how to place men and women equally and fairly in an essential way. As Muslims, women and men alike share the Five Pillars of Islam, i.e. *shahadah/oath*, 5 times prayer, *zakat*, fasting during *Ramadan*, and *Hajj* for the able. Both are ordered to do good and are forbidden to do evil. However, Islam also pays special attention to the biologically distinctive conditions of women. For example women can abort their prayer obligations during menstruation without having to replace them, and abort the fasting obligations in the month of *Ramadan* by replacing it on another day. Women are also allowed not to fast during *Ramadan* during pregnancy or lactation.

Islam also pays special attention to the social reality of women. For example, the affirmation that God does not condemn, even forgive, a slave woman who has no power to resist prostitution when she wants to keep her holiness (QS. *an-Nuur*, 24:33); consideration of the weak position of women as wives in the case of *dhihaar*, so that men as husbands are required to pay for *kafarat* or fines (QS. *al-Mujaadilah*, 58: 3); the certainty of womens' rights to inheritance within the tradition of male monopoly of inheritance (QS. *an-Nisaa*, 4:11); the certainty of recognition of the value of a woman's testimony that was previously amputated by men (QS. *al-Baqarah*, 2: 282 and *an-Nuur*, 24: 6-9).

The substantive justice perspective for women have five basic principles. Firstly there is the approach regard the process of revelation of Qu'ran, of which was gradual and in phases (*tadriij*) as

hidaayah (guidance) about the importance of dialogue between religious texts with the reality of life. Wisdom is needed in responding to the diversity of life and its reality by considering people's readiness in social change. The application of Islamic teachings that are "Intermediate Objectives" must be addressed as a temporary matter whilst preparing enabling conditions for achievement of the "Final Goals".

Secondly is to consider the real experiences of women as individuals, Muslims, citizens of Indonesia and of the world in understanding the religious *nash* and the reality of life. In fact, for over 1400 years since the death of the *Prophet Muhammad*, there has been a significant social change, including changes in the role and position of women in all aspects of values in nationhood and humanity.

Thirdly, to place Islamic values inseparable from the values of nationhood and humanity. Islamic teachings are not allowed to justify the inhuman acts and disunity of the nation.

Fourth, pay attention to the need to simultaneously build individual and social (structural) piety.

Fifthly, to ensure that whatever method is used to understand the religious texts and the reality of life must also take into account the distinctive conditions of women, both biologically and socially different from those of men.

By using the perspective of substantive justice for women, every women ulama can carry the prophetic mandate to build and live the tradition of faith that is intertwined with individual piety and structural piety in order to realize the essential justice of Islam for women in various aspects of life, that is belief in *Allah Almighty (Tauhid)*, which also encourages good behavior for women as children, wives, and mothers, and encourages people to apply political, economic, social, cultural, management, and other structures that ensure a humane treatment on women. The application of this perspective can be seen from the way women ulama responds to religious texts and the reality of life in the issue of sexual violence, child marriage, and destruction of nature in the context of relationship imbalances as outlined in the result of Religious consultation (*Musyawah*) conducted during the Congress.

The perspective of substantive justice for women is used not only to be limited to the religious texts and the reality of life associated with women in particular, but also to life in general, in which women are inseparable. For example, in understanding the problems of family, society, state, and nature. The perspective of substantive justice for women becomes an integral part of the perspective of justice in general. Therefore in principle, this perspective continues to apply justice to men and women in general, without ignoring the just aspect of considering the women's specific biological and social conditions.

2. MUBADALAH PERSPECTIVE

The perspective of true justice for women is also in line with the *mubadalah* or reciprocity perspective which has been implemented in every process and adopted in all the results of KUPI. The explanation below was taken from *mubaadalah.com* and can help to explain this *mubadalah* perspective.

What is Mubadalah?

Mubadalah is an Arabic word that means mutuality or reciprocity, it can be applied to physical concepts such as trade and abstract concepts such as tolerance. The perspective is used to promote resistance against all forms of values and behaviors that are tyrannical, hegemonic, discriminatory and oppressive. The word and the perspective can also be applied to norms and worldviews concerning the relations between men and women. *Mubadalah* can lead to the values of mutuality, devotion, cooperation, equality and togetherness, for the sake of a better life and for justice, peace and prosperity. The *mubadalah* perspective can lead to both happiness in this world and in the afterlife.

What is *mafhum mubadalah*?

Etymologically, *mafhum mubadalah* means reciprocity perspective. The term can be described as the Islamic principle regarding the reciprocity between men and women in carrying out their gender roles in the public and domestic spheres based on gender equality, justice and

welfare. The perspective refers to the establishment of a relationship that mutually supports, cooperates and helps one another while avoiding oppression.

Etymologically, it is the perspective of reciprocity. It can be defined as "The Islamic principle of interconnection between men and women in carrying out their gender roles in the domestic and public sphere, based on equality between them, justice and the mutual benefit of both, so that one does not oppress the other, and or become a victim of injustice from another. It entails mutually supportive relationships, working together, and helping each other.

Is there a short explanation of the perspective?

A simple example of this *mubadalah* perspective when applied to domestic life is that that all pleasant actions or deeds that are positive if done by a wife for her husband, are equally as positive if done by the husband for his wife. Likewise all things that could be considered negative if carried out by a wife towards her husband such as swearing, being violent, or oppressive, are equally as negative and harmful if carried out by a husband towards his wife and thus must be avoided at all cost.

In the public sphere, the *mubāḍalah* perspective necessitates the equality of women and men as citizens before the law. Thus, both genders have the same rights and obligations to complement and strengthen each other while building a good social life for all people. Like men, women should also be given wide opportunities to be able to contribute to and reap the benefits of life in the public sphere. At the same time, men must be encouraged to contribute in the domestic space and enjoy intimacy with their families, especially their children. This

perspective does not ignore the inherent differences between men, women, and people with special needs.

Why is mubadalah important?

This life belongs to men and women, therefore the positives must exist for both genders. Islam descended for the good of both men and women and thus the texts of Islam must be read and interpreted in a way to ensure that both attain the good. Despite this, until now it remains that many aspects of life have been reserved for only men and not women and women have been burdened with unequal domestic duties which men are excused from. This is because Islamic texts are often read in a way that sees men as the object of the text and women as an object.

How can we apply mubadalah to the reality of life?

By way of example, generally we only hear about the concept of a *salihah* or 'good' wife for a husband but the concept of a *salih* husband for the wife is rarely talked about. Society also often harmfully labels women as seducers so that control over women and all kinds of prohibitions of their activities is legitimized. Further, men are appreciated as being the breadwinners and the figures that support their families but we forget to appreciate, that there are many women who financially support their families. It is for these types of considerations that it is important to utilize the *mubadalah* perspective.

What is the basis of mubadalah in the Qur'an?

There are many qur'anic verses that are the basis of *mubadalah*. The clearest one is Surrah at-Taubah verse 71:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

“and the believers, men and women, are friends one of another. They enjoin good and forbid evil and observe prayer and pay zakat and obey Allah and His messenger. It is these on whom Allah will have mercy. Surely Allah is Mighty, wise.” (QS. at-Taubah, 9: 71) This verse affirms the reciprocity between men and women and that they must help, support and be compassionate to one another. The various classical *tafsir* references, both from the textual and contextualist schools interpret the phrase *ba'duhum awliyā 'ba'din* to mean loving each other and mutually supporting each other. The phrase denotes the existence of reciprocity and equality between genders.

There are many more verses, like this (al-Baqarah, 2: 197; 232; 233, Ali Imran, 3: 195, and an-Nisa 4: 19) which specifically assert the reciprocity between men and women, both in social and domestic life. There are also verses that generally talk about the importance of reciprocity in life, such as verse al-Maidah (5: 2) and al-Anfal (8: 72).

What is the basis of mubadalah in the *hadiths*?

The most inspirational *hadiths* regarding *mubadalah* is narrated below:

عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ، وَفِي رِوَايَةِ مُسْلِمٍ زِيَادَةٌ: أَوْ قَالَ لِجَارِهِ مَا يُحِبُّ لِنَفْسِهِ، وَفِي رِوَايَةِ النَّسَائِيِّ زِيَادَةٌ: مَا يُحِبُّ لِنَفْسِهِ مِنَ الْخَيْرِ، وَأَمَّا رِوَايَةُ أَحْمَدَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِلنَّاسِ مَا يُحِبُّ لِنَفْسِهِ. (رواه البخاري، ومسلم، والترمذي، والنسائي، وابن ماجه، وأحمد).

Narrated from Anas ra, from the Prophet SAW: "None of you [truly] believes until he loves for his brother that which he loves for himself. In Muslim's narrative there is an additional: "or to his neighbor what he loves for himself". In al-Nasai's narrative there is an additional: "what is loved for him of good things". While in Ahmad's narration, his editors: "None of you truly believes until he loves for others what is loved for him". (Sahih Bukhari no 13, Sahih Muslim 179, Sunan at-Turmudhi no. 2705, Sunan an-Nasai no. 5034, Sunan Ibn Majah no. 69, and Musnad Ahmad no. 14083).

Can mubadalah be a text reading method?

Yes, *mafhum mubadalah* can be developed as a rule of interpretation to be used when reading and interpreting Islamic texts, especially those related to issues of gender relations. Therefore texts that through their language target men can also apply to women and texts directed at women can also include men. This can apply as long as the message of the text is general and covers both genders. In the meantime, the difference of texts directed at men and women has given birth to various Islamic interpretations regarding gender that are absolute, sexist, lame,

and perpetuating violence against women. This dichotomy of language also gives birth to a dominative culture, from one sex to another that is hegemonic, and ultimately destructive.

How does the technique of this *mubadalah* method work?

Arabic is very strong in its use of gendered language. If faced with a text, either the Qur'an or *hadiths*, do not fixate on the gender of the subject rather focus on the message the text wants to convey. Link this message to the principles of reciprocity that are scattered in various verses of the Quran and other *hadiths*, then apply the message mutually to both genders. The concept of reciprocity means that texts directed at men or women can be applied equally to both.

Can you provide an example of the use of the *mubadalah* method?

In the verse ar-Rum (30: 21), in Arabic, the verse is for the man as the one to speak so that the object is the wife. "Allah created for you (the Arabic "kum" means you men) wives so that you get peace from them (wives)". This is a literal translation but the main message of the text is about marriages creating mutual peace between husband and wife (see QS 2: 187). In the *mubadakah* method, take the main message and then switch the subject and the object. It turns out, "Allah also created for you (O women) husbands in order that ye may obtain peace from them." As the Indonesian language is not gendered, the text can be directly translated in a way that is reciprocal.

Is there any other example?

For example the verse of al-Baqarah (2: 223) that “Your wives are a place of sowing of seed for you (sex), so come to your place of cultivation however you wish...” This is of course a literal interpretation where men are the subject of the dialogue while women are the objects. Interpreting this verse using the mubadalah it becomes about mutual sexual pleasure. This is in line with various hadiths and Quranic passages that explain sexual activity and pleasure is a common right of both the husband and wife and therefore the verse should be interpreted reciprocally with the mubadalah perspective, otherwise inequality will occur with women unable to obtain sexual pleasure from marital relations.

Is the mubadalah method applicable to all texts?

The mubadalah method is applicable to all texts and realities, not just religious texts. As long as we believe in the principle and value of reciprocity and mutuality then the method can be applied. But of course, as the fiqh rule "likull qa'idatin mustatsnayat", requires, exceptions are also necessary. These exceptions are especially true for biological considerations, such as pregnancy and lactation.

Is there a conclusion regarding the mubadalah perspective?

Yes, mafhūm mubādalāh can be developed as a teaching and legal perspective regarding male and female relations in Islam. It can become what is known as a "Fiqh Law Rule" and the rule of *fiqh mubādalāh* can be formulated in accordance with the following sentence:

مَا يَصْلُحُ لِأَحَدِ الْجِنْسَيْنِ يُجَلَبُ لِكِلَيْهِمَا وَمَا يَضُرُّ بِأَحَدِهِمَا يُدْرَأُ مِنْ كِلَيْهِمَا

"What is good for one sex must be applied to both and what is harmful to one of them must be kept away from both."

3. THE CONCEPT OF WOMEN ULAMA

In terms of language "Women Ulama" is a compound word, constructed from the words ulama and women. The word "ulama" is mentioned throughout the Qur'an and a number of Hadith texts. Linguistically, the word "ulama" is the plural of the word "alim" meaning a knowledgeable or learned person. The term is inclusive and is not limited to specific disciplines or particular genders. Socially, the term ulama often refers to religious leaders who have an advanced understanding of Islamic roots and conduct themselves nobly providing guidance to people in their daily lives.

The Qur'an mentions the word "alim" (singular form of ulama) 13 times (in passages 9: 105, 13: 9, 32: 6, 33: 92, 34: 3, 35: 38, 39: 46, 59: 22, 62: 8, 18: 64, and 72: 26). All refer to the nature of Allah who is omniscient in all things, both seen and unseen. The word "ulama" itself is mentioned only once in *Surah Fatir* (35: 28). This verse speaks of the basic character of "ulama" who must be of great integrity as they fear only Allah SWT. Another word that comes from the same linguistic roots is "*ulul 'ilmi*", meaning someone who possesses great knowledge which appears in the *Surah Ali 'Imran* (3:18), regarding the main duty of ulama which is to uphold justice. The Qur'an also mentions several other words that have the same connotation as *ulul 'ilmi*. They are "*ulul Abshar*" (*QS al-Hashr*, 59: 2), "*ulil al-Albab*" (*QS Ali Imran*, 3: 191), "*Ahl al-Dzikir*" (*Surat al-Nahl*, 16: 43), among others.

In the Hadith, the word "ulama" textually refers to the 'heirs' of the *Prophet Muhammad* (*Sunan Abu Dawud*, no. *Hadith*: 3643). Their main task is to guide people on the right path, "ulama" are the opposite to "*juhhal*", meaning those who are foolish and misguided (*Sahih Bukhari*, no. *Hadith* 100). In both the *Qur'an* and the *Hadiths*, the word "ulama" places more

emphasis on the behavior of an individual rather than the type of knowledge they should master.

Departing from the sources of the text above, our position is that "*ulama*" are people who possess deep knowledge, are fearful of Allah SWT (possess integrity), have noble personalities, and who practice, preach and enforce justice and bring blessings for the entire world. (*rahmatan lil 'alamin*).

The definition provided above has been inspired by the statement of *Habib Abdullah al-Haddad (d.1132 H / 1720 CE)* in *Al-Nashaih Al-Diniyah*, that the knowledge of ulama should lead them to act with noble behavior and carry out good, beneficial deeds (*a'mal shalihah*). The meaning of deep knowledge, referring to the discussion of *ijtihad* by *asy-Syatibi (798 H / 1388 AD)* in *al-Muwafaqat* is the knowledge of religious texts, principles and ideals underpinning religious law (*maqashid asy-yar'iyah*) as well as understanding current social realities (*waqa' al-hayat*).

The word "woman" (which is "perempuan" in Indonesian language) has two meanings, one biological, the other ideological. The biological definition, as defined by the *Great Dictionary of the Indonesian Language*, refers to a person who has a vagina, and can experience menstruation, pregnancy, and childbirth. Meanwhile, in ideological terms, the word "woman" encompasses the perspective, awareness and the movement that is based upon the experiences of women aiming to realize equal gender relations with men, both within the family and society as a whole.

The two meanings above are used to differentiate between the terms female ulama and women ulama. The first term, female ulama, refers to women who have the characteristics of ulama, encompassing both women who possess gender perspective and those who do not.

Meanwhile, the term women ulama refers to all ulama, female or male, who possess and incorporate gender perspective in their actions. As a result, women ulama, refers to those who in their work, intellectually and practically integrate gender perspective with the sources and roots of Islam to respond to the realities of life to create and maintain a just and civil humanity.

The term "Women ulama" implies a continuous process of affirming and ensuring that the work of the ulama with the knowledge they possess, be used to bring about a just and civilized humanity. The meaning of the concept necessitates the involvement of women as subjects as well as beneficiaries in all activities carried out by women ulama. Through the long term process of identification, acknowledgment and appreciation of women ulama from the early days of Islam up until the present day it is a necessity to affirm the existence and legitimacy of women ulama.

Women ulama are people, both women and men, who have deep knowledge, fear of God (integrity), noble personalities, a developed sense of justice and act to bring blessings upon the entire world. Fear of Allah SWT and piety not only apply to men but for women too, not only in public affairs rather, equally in family affairs. Having moral consciousness, enforcing justice, and spreading blessings equally pertain to women as they do to men. So as to create harmonious and equal gender relations between men and women, free of violence and in order to realize the ideals of the Almighty in a just and civilized humanity.

Through this cultural process, a conference, this Congress of Indonesian Women Ulama which is the first of its kind will be held at the *Pondok Pesantren Kebon Jambu Babakan Ciwaringin Cirebon* on the 25-27 April. This congress is being held to acknowledge, legitimize and affirm the work of women ulama in Indonesia, especially those with an awareness and commitment to achieving equal, harmonious gender relations between men and women. This

congress is to involve women leaders of Islamic boarding schools (*Pesantren*), supervisors of the *majelis taklim*, female teachers of Islam (*ustadzah*), female preachers (*muballighah*) those who spread Islam (*da'iyah*), activists, academics, experts and observers who are concerned about the issues of Islam and gender equality. The congress will bring these people together from all regions of Indonesia, to study together, make new acquaintances, and exchange experience and knowledge regarding the phenomenon of women ulama.

The concept of the KUPI has been developed as a forum and meeting of female ulama and women ulama to gather and develop solutions to the problems facing Islam, the nation and humanity.

4. CONCLUDED POINTS OF THE RELIGIOUS CONSULTATION OF THE KUPI

The KUPI has issued religious views on three issues; sexual violence, child marriage, and natural destruction. It has its own methodology in issuing these views based upon Islamic sources, points of ulama, national constitution, and daily lives of women. Here are the views:

A. Religious Views Regarding Sexual Violence

- 1) Sexual violence -that occurs either within a marriage or outside of it- is contrary to the teachings of Islam, Indonesian Constitution and Laws.
- 2) The rape is not the same as *zina*, seen from the aspects of: definition, punishment, and required proof to prosecute.

a. The differences between rape and *zina* by definition:

Rape and *zina* are two acts that are both forbidden by Islam and can both cause long term negative impacts for the female involved. However, there are fundamental differences that separate the two acts. The main element of *zina* is that it occurs outside of marriage, thus there can be no *zina* between a husband and wife. The main element in rape is force, meaning that there is a party that forces the sexual intercourse (the rapist) and a party who is forced into sexual intercourse (the victim of rape). This definition means that rape can occur within a marriage. In *zina*, the element of consent and awareness is present, the act is engaged in voluntarily. In rape there is an element of force (that is not necessarily physical) and an element of

non-consent (that is not always verbalized). There is also an inherent exploitation of power relations present in rape.

This results in the position of males as the perpetrators of rape being inherently different from that of females as the victims of rape. Males in the act of rape carry out two violations at once; *zina* and forcing another party to engage in *zina*. Victims of rape, because they have been forced into the act, cannot be equated with parties who engage in *zina* voluntarily, what's more be compared with a person who forces another into *zina*. The victims of rape have not carried out any violation but have become the victims of a violation.

- b. The difference between rape and *zina* from the aspect of punishment.
 - 1. In *zina*, both parties are given the same legal sanctions in accordance with the law that applies within the Republic of Indonesia. However, in cases of rape, punishment is only handed down to the perpetrator and there is no punishment or sanction for the victim. The punishment for the perpetrators of rape must be heavier than the punishment for *zina* but less severe than the punishment for robbery that is followed by rape or murder (Hiraabah). The punishment for the crime must be an accumulation of punishments for the force used and the *zina* committed. The punishment must also be in line with the values of justice, and the laws that prevail in the Republic of Indonesia. Victims of rape may not be handed down any punishment but rather must be given access to recovery (physical and physiological) and compensation for the crimes that have befallen them.
 - 2. If agreed to by the female party involved, the perpetrators of *zina* may be married. A victim of rape however, cannot be married to the perpetrator of that rape. A

marriage would serve to cause repeated trauma for the victim as well as causing other negative impacts for the victim.

3. A woman or girl that has been raped still remains holy and sin free. The only party that has committed a sin is the rapist. In sight of this, it is forbidden for rape victims to be punished, stigmatized, shunned or have their human dignity degraded in any way.

- c. The difference between rape and *zina* from the aspect of evidence required.

The evidence required in the case of rape is different from that of the evidence required for *zina*. Proof of *zina* can occur through an admission from the perpetrator of their guilt, or through four witnesses who directly observed the act of the penis entering the vagina in the sexual intercourse. The main evidence needed in cases of rape, - as demonstrated by the Prophet SAW and Sahabat Umar bin Khattab in handling cases of rape during their time- is the witness statement of the victim. This main evidence can be strengthened by other evidence such as evidence of injury, pleas for help and other supporting evidence. It is not the burden of the victim to gather this supporting evidence but rather the responsibility of law enforcement officials or the responsibility of the perpetrator in the case of a reversed burden of proof.

- 3) Islam views that the state has a responsibility to guarantee the fulfillment of all of its citizen's rights, including the rights of victims of sexual violence. If the state and or law enforcement officers neglect this duty or create difficulties regarding the fulfillment of citizens' rights, the state has failed to uphold principles of justice and has committed despotic acts that contravene the Constitution of the Republic of Indonesia. In the case

that the state or other parties whom have a responsibility to protect, in fact become perpetrators of violence - including perpetrators of sexual violence- , Islam views that the sins and the punishment for these perpetrators become more severe (*taghliidhu al-'uquubah*). This is because these parties have carried out multi layered violations, the violation of sexual violence itself and then the neglect to fulfill their responsibilities to protect victims and the rights of citizens. This applies both for state authorities and other parties who have been given a mandate to protect.

B. Religious Views Regarding Child Marriage

1. The law preventing child marriage in the context of the realization of the benefits of a *sakiinah* (tranquility), *mawaddah* (love) *wa rahmah* (compassion) family is mandatory because child marriage raises more *madlarat/mafsadah* (damage and harmful) rather than bringing benefits.
2. The parties most responsible for preventing child marriage are parents, families, communities, the Government, and the State.
3. As a form of protection, the thing that can be done to children who are victims of child marriage is to ensure their rights as other children especially the rights to education, health care, parents' upbringing, and protection from all forms of violence, exploitation, and discrimination.

C. Religious Views Regarding Nature Destruction

1. Inflicting damage to nature, resulting in social oblivion and inequality in any name including in the name of development, is forbidden in absolute terms as stipulated in the Qur'an. Allah created nature to be preserved with the balance of its ecosystem maintained.
2. Religion must play a role to protect the sustainability of the natural environment. In the basic doctrine of Islam, other than protecting the religion, soul, good sense, descendants, dignity and wealth, there is the decree to protect nature and the environment. Protection of nature can be implemented largely by:
 - a. Strictly banning the destruction of nature and impose serious concern in maintaining and preserving nature. Therefore, humans, men as well as women, as the receiver of Allah's mandate on earth are obliged to care for and maintain nature and balance of ecosystems on earth, because of the function of the Caliphate is namely to worship Allah, the Almighty and to foster or preserve life on earth. Both are oriented towards the realization to benefit mankind, in this world and in the afterlife.
 - b. Develop knowledge and build awareness regarding the importance of environmental law in Islam, and living a healthy, clean, and maintaining the balance of ecosystems, should be a habituation of religious life, both within the scope of individuals, communities, societies as well as the nation. Among the most important daily habits are throwing trash in its rightful place, managing waste, caring for trees and plants and all flora loving animals and other living things, always maintaining

cleanliness, energy efficiency, using adequate (not excessive) amounts of water, not indiscriminately cutting trees nor burning forests, and not using pesticides or other toxic materials.

3. The religious views of the responsibility of the state in overcoming the destruction of nature that impoverishes the people, especially women is:
 - a. The State with all its apparatus shall be obliged to protect nature from any damage, and shall impose strict sanctions in the form of punishment to the fullest of the law against perpetrators of vandalism, whether individuals, communities, state apparatuses or corporations.
 - b. The state is responsible for preventing the destruction of nature and its recovery by providing necessary policies, strictly enforcing existing regulations, and engaging in concrete activities with communities to conserve. In such efforts, the state must involve women who experience the most negative impact and the excessive burden caused by the destruction of nature.

5. GENERAL RECOMMENDATIONS OF THE KUPI

To reinforce Islamic, nationalistic and humanitarian values, the *Indonesian Congress of Women Scholars*, which was held on 25-27 April 2017 at the *Kebon Jambu Islamic Boarding School, al-Islamy*, recommended that the parties do the following:

A. For the Women Ulama:

- 1) Acknowledge and disseminate the Islamic understanding of nationalism and humanity, which inspires Islam as moderate and progressive rejecting any understanding that will fragment the life order of the nation and state.
- 2) Integrate religious beliefs and practices with a basic justice perspective on male and female relations taking into account the life experiences of women and other vulnerable groups.
- 3) Allowing access that can affirm the existence, role, and progress of women scholars, and turn places of worship into centers of empowerment, education and development of knowledge for women, in addition to a place of daily rituals.
- 4) Respond to social problems, particularly regarding the issues of women, children and vulnerable groups by providing religious opinions and considerations from the perspective of victims, affirming the principles of justice, truth and recovery.
- 5) Encourage the emergence of mentoring and handling of victims on an Islamic Boarding School basis or religious communities in synergy with relevant institutions

and foundations to create an integrated criminal justice system and access to justice for victims.

B. For Civic Organizations:

- 1) Integrate the values of Islam, nationality, and humanity in all cadre efforts.
- 2) Ensure organizational leaders and cadres disseminate messages of unity, fraternity, peace, equality and anti-discrimination.
- 3) In particular, the organizations *Alimat, Rahima and Fahmina* together with their partners need to nurture, expand and strengthen women scholars in order to remain relevant for the affirmation of Islamic, national and humanitarian values.

C. For the Community:

- 1) Devoutly implement Islamic, national, and humanitarian values within the family and community; and be wary of all religious and social organizations that intend to destroy the order of life of the nation and state.
- 2) Take concrete steps to prevent unfair treatment, including all forms of violence and discrimination in the surrounding environment.
- 3) Participate in efforts to support victims of violence and discrimination as well as recovery efforts.

D. For Law Enforcement:

- 1) Take firm action against individuals, organizations, and corporations that engage in violence, intimidation and discrimination on the basis of race, gender, religion and class.
- 2) Guarantee access to justice, protection and recovery for victims of gender based violence, including victims of sexual violence, female migrant workers, victims of agrarian conflicts or other victims.
- 3) Ensure all police units at the central, regional and village levels maintain a UPPA (Women and Child Protection Unit) with adequate human and budgetary resources.

E. For the Legislative Body:

- 1) Introduce regulations at the central and regional levels as well as villages related to the protection of victims of gender based violence that includes victims of sexual violence of migrant workers and protection policies for other vulnerable groups.
- 2) Encourage the introduction of a gender-based budget for the fulfillment of victims' rights, which includes the protection, treatment and recovery of victims at both the central and regional levels as well as in village communities.
- 3) Monitor the implementation of policies, both at the national and regional levels as well as in the villages that includes budget and policy implementation.
- 4) Conduct supervision and coordination with the government to ensure that community organizations uphold the values of nationality and humanity.

F. For the Government:

- 1) Integrate all regulations and policies with human rights covering women's rights, children's rights, disability rights, socio-cultural economic rights and civil and political rights, as well as other constitutional rights.
- 2) Ensure that regulations issued can provide protection for the fulfillment of victims' rights, including the right to the truth, justice and recovery.
- 3) Provide a budget for the protection, treatment and recovery of victims of gender-based violence that includes victims of sexual violence, migrant workers, victims in areas of agrarian conflict and other vulnerable groups.
- 4) Ensure the protection of the balance in the ecosystem and natural resources to ensure access to the community.
- 5) Ensure the presence of efforts to eliminate violence and discrimination against any vulnerable groups in educational institutions, whether formal, non-formal or informal.
- 6) Conduct supervision and coordination with the government to ensure that community organizations uphold the value of nationality and humanity.
- 7) In particular, prepare a recommendation addressed to the *Ministry of Religious Affairs*, requesting to build a *Ma'had Ali* (an Islamic religious college that conducts academic education in the field of mastery of the Islamic religion based on the *yellow book* organized by Islamic boarding schools) to produce cadres of Islamic women scholars with national and humanitarian insights.

6. THEMATIC RECOMMENDATIONS OF THE KUPI

Based on the comprehension of nine parallel discussion themes from various aspects, both knowledge, textual and context interpretation, field data, the vulnerability of women as victims, as well as preventive steps, victim prevention and remedies, the Indonesian Congress of Women Scholars herewith recommend to all parties, especially to scholars and religious institutions, in accordance with the discussion theme the following:

A. Theme: Education of Women Ulama in Indonesia

- 1) Encourage all elements of society, social institutions, and government to participate in socializing and acknowledging the existence of female scholars/clerics, as well as appreciating their role and progress in society.
- 2) Request institutes administering Islamic education, institutions of scholars, and government to open the widest possible access and opportunity so that women can achieve the level of knowledge to function as Islamic scholars at various levels.
- 3) Specially request the Ministry of Religious Affairs of the Republic of Indonesia to open *Ma'had Aly*, (an Islamic religious college that conducts academic education in the field of mastery of the Islamic religion based on the *yellow book* organized by Islamic boarding schools) specifically to produce female clerics, through the education of a strong and credible Islamic Boarding Schools.

B. Theme: The Islamic Boarding School's Response to Women Ulama (the case of the Babakan Ciwaringin's Islamic Boarding School in Cirebon)

It is recommended to all parties who have concern over Islamic Boarding Schools and the issue of fairness of relations between men and women, either individual, social institution, or government, to conduct the following:

- 1) Map boarding schools that are open and ready to develop the fairness perspective of male and female relations.
- 2) Identify, explain and publish profiles of female religious scholars based on an Islamic Boarding school basis.
- 3) Prepare the genealogy of the Islamic Boarding School academics (and curriculum) that is responsive towards the perspective of women and men's fairness.

C. Theme: Ending Sexual Violence

- 1) Remind all elements of society to be aware of all forms of sexual violence that usually affects vulnerable groups; such as low social classes, women, and children.
- 2) Strengthening the role of Islamic scholars, both male and female, in order to be able to prevent sexual violence including by integrating reproduction health materials and protection of women and children from sexual violence in a religious education curriculum, Friday sermon material, marriage sermon material, and other religions rituals.
- 3) Encourage law enforcement institutions to seriously provide access to justice for victims of sexual violence, especially women and children.
- 4) Demand the parliament and government to issue regulations that can protect the community, especially victims, comprehensively.

D. Theme: Protecting Children from Early Marriage

- 1) Remind and affirm all elements of society that child marriage is not beneficial to children. On the contrary, it gives rise to physical, psychological, and social impairment.
- 2) Demand that the government evaluate all policies that encourage child marriage, such as tourism, village impoverishment, poor implementation of compulsory education, and others.
- 3) Encourage parents (especially fathers, grandfathers, and uncles of girls) to not use the concept of *wali mujbir*. A *wali mujbir* means a guardian (a father, brother, uncle, grandfather, and so forth) who is entitled to marry off someone who is a girl without needing the girl's consent as a basis for coercion of girls to marry. This is because the concept is in point of fact and in essence to bring benefits to children, not to thrust them into mental and social impairment.

E. Theme: Protection of Migrant Workers

Prohibit all religious social institutions, especially female clerics and Islamic Boarding Schools to protect migrant workers by conducting the following:

- 1) Conduct in-depth studies to understand the structural problems experienced by women migrant workers.
- 2) Produce religious views that provide protection for the right to work, migration rights, economic rights, social rights and the right of security from all forms of violence against migrant workers.

- 3) Prevent human trafficking and participate in psychological and social recovery for women victims of trafficking.
- 4) Make every effort so that Islamic Boarding Schools, or religious social institutions, can develop alternative models of parenting for children of migrant workers.
- 5) Encourage the government to be responsible in providing protection for migrant workers, whether still in Indonesia, abroad, or when returning home.
- 6) Encourage the government to be responsible for acknowledging and convalescing orphaned children of women rape victims abroad.

F. Theme: Empowering Women to Develop Rural Areas that are Impartial

Recommend to all religious social institutions, especially female clerics, to participate actively and in synergy with various parties in empowering communities to develop rural area that are impartial as follows:

- 1) Affirming and socializing to all elements of society, that the work of clerics is not only with regard to ritual worship and religious sermons, but covers all efforts to fulfill women's basic needs, such as access to resources and relieve them from all forms of violence, discrimination and impoverishment.
- 2) Communicating religious views that reinforce impartial rural development, so as to provide psychological and spiritual motivation to individuals and groups that undertake women's empowerment work.
- 3) To include the work of strengthening the role of women in rural development as proselytizing the situation (*da'wah bil haal*) for scholars/clerics, and the work of organizing women as proselytizing in reality (*da'wah bil-lisaan*).

- 4) Enliven the places of worship to not only function as a place to perform rituals, but also as a center of empowerment, education, and knowledge, as well as a domain to share experiences in empowering and strengthening.

G. Theme: The Role of Women in Confronting Religious Radicalism

Prevention:

- 1) Women scholars are expected to increase the production of knowledge science and disseminate key discourses related to radicalism and its relation to the oppression of women's rights in Islam, such as the meaning of the word jihad, hijab, polygamy, leader of the household, women and defending the state, and so on.
- 2) Schools or Islamic Boarding School institutions are obliged to integrate nationalistic education to support character building of students that is more inclusive and has high integrity towards Indonesia.
- 3) Islamic mass organizations such as NU need to revisit the existence of ASWAJA (an acronym for *Ahlus Sunnah Wa al-Jama'ah*). In general terms ASWAJA refers to one group or class committed to follow the Sunnah (the habits or ways) of the Prophet Muhammad PBUH. This should be contextualized to practical political reality that easily drags NU followers to "instant thinking" so that efforts to revitalize ASWAJA are capable of becoming an anti-radicalized stronghold within families as well as communities.
- 4) Schools and Islamic Boarding Schools need to encourage critical thinking environments for students to open up Islamic and being-Indonesian insights that agree with the context of a pluralistic society in Indonesia.

- 5) Religious elders must be involved in restoring the religious disseminating intermediaries such as large district mosques, smaller village mosques, and non-formal Islamic education institutions to conduct friendly, tolerant, and supportive values of gender equality.
- 6) Women clerics/scholars should urge the government to monitor Islamic Boarding Schools that are suspected of spreading radicalism; and if they cannot be warned by the government, they must be closed.

Protection:

- 1) Encourage relevant institutions (MUI, the Police, the President, the Ministry of Religious Affairs, etc.) to respond more comprehensively to issues of radicalism, including enforcing the law against violators of minority rights.
- 2) The Indonesian Police shall enforce the rule of law concerning hate speeches that are disseminated in places of worship, religious lectures, and religious disseminating intermediaries, because their potential to divide the nation.
- 3) Related ministers, (the Minister of Social Affairs, the Minister of Women and Children Empowerment, and the Minister of Human Development and Culture) must provide long-term support to women and children victims of radicalism by means of a disengagement approach towards radical groups.
- 4) The government and religious elders should call on the general public not to persecute, stigmatize and discriminate the families of former terrorists, but instead prevent the spread of radicalism from those families.

Empowerment:

- 1) The BNPT (the *National Board for Terrorist Prevention*) must work together with moderate Islamic Boarding Schools to run an Islamic Boarding School based on a - radicalization preventive program, in which ex-terrorists and their families are facilitated in the process of rediscovering Islam, which is a religion of *Rahmatan Lil 'Aalamiin* meaning Islam is a religion that brings grace and prosperity to all in the entire universe, including animals, plants and *jinnns*, as well as and most importantly humankind and a strong spiritual sense of Indonesian nationalism.
- 2) BNPT must work together with moderate Islamic Boarding Schools to create special programs to disengage children of ex-terrorist families to learn and memorize the Qur'an along with its interpretations, and provide a solid foundation of nationalism, so that the children of former terrorists do not return to radical groups.
- 3) BNPT, should work with moderate Islamic Boarding Schools to develop entrepreneurship programs therein that involves families of former terrorists, so that intensive monitoring of their development can be carried out while providing public education on the danger of radicalism.

H. Theme: The Role and Strategy of Women Ulama in Responding to Humanitarian Conflicts and Crises

- 1) Encourage scholars, both men and women, to reconstruct the concept of jihad as the work of civilization and humanity, while jihad with the meaning of warfare is only in the context of self-preservation.
- 2) Strengthen all efforts in early detection of conflicts founded on religion, beliefs, and teachings.

- 3) Women scholars should be engaged in awareness-raising efforts for tolerance and peace, including by creating a religious education curriculum that promotes peace.
- 4) Strengthen and socialize the knowledge and experience the progressiveness of Nusantara Islam to strengthen the fraternal strands of the country and the homeland among citizens of different religion, race, and class.
- 5) In conflict situations, the protection of vulnerable groups, such as women who experience sexual violence and children forced into early marriage should take precedence.

I. Theme: The Role of Scholars in Resolving Social Inequality and Environmental Degradation

- 1) Prepare a proposal to add the concept of brotherhood of living beings to emphasize the importance of harmony and balance among Allah's life forms, including water, air, soil, flora, fauna, and all of its contents, besides the trilogy that we already recognize, namely the brotherhood of fellow Muslims, the brotherhood of nation and homeland, and the brotherhood of fellow human beings. The concept of the brotherhood of living beings is to affirm the change in paradigm and our attitude towards nature. We must view the position of nature and mankind as equal and parallel. Nature and mankind are like brothers who need each other. Nature is like our body. When nature is destroyed and exploited, we also become ill and suffer. Nature is not to be destroyed and exploited, but to be preserved and its balance maintained in order to remain a source of livelihood and life to the universe.
- 2) Encouraging scholars to formulate and socialize environment fiqh as part of fiqh taught in Islamic Boarding Schools, Islamic Schools, public schools, and college.

- 3) Encourage the scholars to socialize the *haram fatwa* for the perpetrators of the destruction of nature and profiting from the damages done to the natural environment.
- 4) Encourage educational institutions to integrate "*fiqh* (Islamic interpretation) on environment" into the curriculum of religious (Islam) education, and to observe habits of healthy, clean, and responsible living in everyday life.
- 5) Encourage religious communities, especially the Islamic Boarding Schools, to pioneer and build a religious-based conservation and restoration movement.
- 6) The state (parliament and government) should evaluate and revise all laws, regulations and policies that tolerate environmental and natural destruction.
- 7) The government must act decisively without discrimination to discipline destroyers of the natural environment with severe penalties, especially towards corporations.

7. The Meeting Results on the Movement's Roadmap (Second Millennium Meeting, 16-18 December 2017).

Post KUPI in Cirebon, has resulted in a strategic planning document, in addition there are also roadmap activities that have the achievement of activities, the work of indiviu, either from one place or other places. For systematic and measurable movements, below are the summary or important points of the roadmap results.

Proposed activities of individual participants, based on brainstorming results:

1. Having a small leaflet, briefing on KUPI (background, process and anything that becomes the focus discussion). And the goal, to facilitate the person who will contribute, join, ask or criticize can know where the conversation goes.
2. Information booklet about KUPI
3. Making a report once every 6 months explains "what KUPI has done". Such as (annual report) made by a special team.
4. Integration of education curriculum on campus or school that contains KUPI recommendations.
5. Include KUPI recommendation as the achievement of ministry / institutional indicator in the region so as to decrease the number of child marriage or sexual violence.

Additional proposals from the draft book result of strategic planning, namely:

1. Production of knowledge, both in perspective, thematic and research
2. Calibration and organizing, educational cadreisation;
3. Dissemination / advocacy; and information center mechanisms;

4. Secretariat that coordinates all KUPI's work);
5. Information center (resource center), as kitchen activities. Both from processing, documenting to the realization of activities.

A. Main Target of KUPI

1. Public recognition
2. Women issues reference:
 - Al-Qur'an translation
 - Mufassir and Tafsir in essential justice perspective
 - Hadith on(Gender) equality
 - Just Fiqh
3. Women ulama cadre
 - That ready to produce
 - Islamic law that just to women and men

B. Characteristics KUPI movement, in short:

1. Non centralistic
2. Non Hierarchical
3. Equal
4. Collective leadership
5. Elastic and flexible
6. The strength is on movement cell
7. On the basis of sensitivity and conscience (context)
8. Spirited in knowledge production

9. Rooted to reality

10. Strategic intelligence

*what is meant by reality above are

1. Problem is a strategic choice

2. Calm strategy (soft) or competitive (conditionally)

3. Protest accommodation

4. Lives realities (for example: women migrant workers' sexual rights and other crucial issues related to women)

In details are:

1. Having elastic and flexible characteristics;

2. Strengthening substance by network cells;

3. No need caretaker since it is not an institution but movement;

4. Playing movement functions;

5. Enacting important persons in local, national and international level;

6. Sensitivity and purity to read the context of scholarship ("keulamaan") not from the sky, but from the root;

7. Concise in knowledge production;

8. The importance of rootedness not something that in a big dictum but not having root;

9. Strategical intelligence;

10. Collective collegial leadership;

11. There is no instruction, no center and no area, all being the center of knowledge so it is not oriented to a particular individual.

C. General description/ KUPI outline

The following is the Format for Writing an overview of KUPI activities in general (written in meta-plan by each group).

- a. Activity form
- b. Time (month/year)
- c. Indicators (S-M-A-R-T) Specifics, Measurable, Achievable, Reasonable and Timebond)
- d. Coordinator/ PIC

D. Group discussion results. Part A discussing general description of KUPI in the next five years

Group name	4 KUPI outlines	Form of suggested activities (output)
Group1	Knowledge production	<ol style="list-style-type: none">1. The availability of the list of movement basis of women ulama, involve : (origin, organization, pesantren, community, service institution and others) in 33 province2. The availability of history narration about nusantara women ulama since old time from 33 provinces3. The availability of history narration about nusantara female ulama in present time from 33 provinces4. The availability of database on academics works produced by Indonesian women ulama5. The availability of research results on the role of women

		<p>ulama in preventing child marriage</p> <ol style="list-style-type: none"> 6. The availability of verses and hadiths references using ultimate justice perspective 7. The documentation of moduls from every institution on Islam and gender equality learning 8. The formulated women scholarship (keulamaan) methodology with ultimate justice perspective 9. The availability of short and popular writings production related to gender relations and Islam
Group II	Regeneration and organization	<p><u>Formal</u></p> <ol style="list-style-type: none"> 1. government 2. universities and educational institutions 3. Pondok Pesantren 4. Political parties <p><u>Non Formal</u></p> <ol style="list-style-type: none"> 1. Majelis Ta'lim 2. KIPK Social : (community organization, NGO, PKK etc) <p><u>Informal</u></p> <ol style="list-style-type: none"> 1. Family 2. Social community ,etc. <p>5 years Outcomes</p> <ol style="list-style-type: none"> 1. The realization of potential female scholarship cadres in all stakeholders

		<ol style="list-style-type: none"> 2. Implementation and dissemination of pondok pesantren (boarding schools), educational institutions, which have a perspective of essential justice for women 3. Establishment of KUPI network in all stakeholders from local, national and international level 4. Awakening of communication of female scholarship friend with perspective of essential justice for women 5. Establishment of policy advocacy movements at all levels.
Group III	Dissemination and advocacy	<p>Dissemination</p> <ol style="list-style-type: none"> 1. Socialization of Da'wah of Women Ulama's model on Islamic, nationality and humanity issues 2. Establish preachers network forum 3. The second Halaqoh of Women ulama 4. Organize International Conference 5. Establishing essential justice methodology 6. Socialization of KUPI fatwa <p>Advocacy</p> <ol style="list-style-type: none"> 1. KUPI information Website 2. Dakwah by women ulama in social media 3. Social political Lobbying 4. Cooperation with formal and non formal figures 5. Regulation that shows lobby results
Group IV	Resource Center/	Roles:

	coordination center	<ol style="list-style-type: none"> 1. Coordination center <ol style="list-style-type: none"> a. The availability of organizational management mechanism b. There is regular network meeting c. Network activities Review d. Activity planning 2. Network facilities and services <ol style="list-style-type: none"> a. Support to network activities b. There is management mechanism with external stakeholders (KSI Pustaka Dunia, National and international libraries) <p>Ouputs:</p> <ol style="list-style-type: none"> 1. MOU SOP 2. Annual meeting, ad hoc, five yearly congress
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Indonesian women ulama Achievement (2018-2022)
Revision result by the drafting team based on group presentation Part A

Knowledge Production	Cadreization and organizing	Dissemination and Policy advocacy	Coordination center
1. Establishment and availability of database and in-depth information about Indonesian	1. The birth of a cadre of women clerics with perspective of ultimate Justice who are able to respond to the change of	1. The formulation of KUPI's priority advocacy agenda in the next 5 years at the local, national	1. Formulation of strategic network planning for the period 2018-2022 2. Establishment of

<p>woman ulama, which includes history, profile, manner and his works</p> <ol style="list-style-type: none"> 2. Availability of database about works produced by Indonesian women Ulama 3. The formulation of a women's scholarship methodology with the perspective of ultimate Justice 4. The availability of modules on Islam and essential justice as the main materials in the women ulama scholarly education series 5. The formulation of fatwas using the ultimate justice method that 	<p>living space and its impact especially on issue of child marriage and sexual violence</p> <ol style="list-style-type: none"> 2. Increasing number of boarding schools, <i>majlis ta'lim</i>, and other educational institutions that use an ultimate justice perspective 3. Establishment of women scholarship forums and network of KUPI at local, national, and international level with perspective of ultimate Justice 4. The establishment of a community of female scholarship companions with the perspective of Ultimate Justice 	<p>and international levels</p> <ol style="list-style-type: none"> 2. The dissemination of a preaching model of women ulama with a perspective of ultimate justice that is able to respond to changes in living space and its impacts, especially on issues of child marriage and sexual violence 3. The use of religious consultation results of KUPI I as the main reference for policy advocacy in responding to the changing of living space and its impact especially on issue of child marriage and sexual violence 	<p>network management system and mechanism, monitoring and evaluation of network</p> <ol style="list-style-type: none"> 3. Establishment of network systems and mechanisms in the management of external relations 4. Establishment of systems and mechanisms for the provision of support for the network
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carried by KUPI			
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E. Result of Group Discussion - Part (B), discussing the Special description of individual activities and groups / agencies KUPI in the next 5 years.

- ❖ Group I (*Attached*)
- ❖ Group II (*Attached*)
- ❖ Group III (*Attached*)
- ❖ Group IV (*not available yet*)

NB: attached file in excel format.

F. Proposed additional activities (Important)

- Takhrij of women issues hadiths/ misogynic
- Explicit discussion of the main focus of KUPI (child marriage, sexual violence and female circumcision)
 - the movement held halaqoh SAMARA related to the elimination of female circumcision in Indonesia (dissemination and advocacy)
 - Halaqoh held in regional about P2GP in 3 regional each (western Indonesia 2 times, central Indonesia 2 times and east 1 time) after doing regional halaqoh then we lift National halaqah. So we are more solid.
 - Strengthening the capacity of women ulama and mubalighoh about Female Circumcision. This is also done in 3 regions each 5 times. This activity is the responsibility of Alimat (Yuli and Imas).

- . The women's association we need to approach is the Indonesian Parliamentary Women's Coalition (*Koalisi Perempuan Parlemen Indonesia*) (because of those who make the Act).
- Safari of KUPI activities (syi'ar knowledge products KUPI either to boarding schools or to other public institutions)
- Please KUPI can help the development of Woman issues, in the context of Ma'had Ali Putri Malang (Ibn Athoilah).
- KUPI open Public Network (Government Institution, Educational Institution, Pesantren or Public School) either local, National or International scale.
- Have a small leaflet, briefly telling about KUPI (background, process and anything that becomes the discussion). The goal is to facilitate the person who will contribute, join, question or criticize to know the direction of the conversation.
- Information booklet about KUPI
- Reporting once every 6 months explain "what KUPI has done". Such as (Annual report), created by special team.
- Integration of education curriculum on campus or school that contains KUPI recommendations
- Include KUPI recommendation as achievement of ministry / institutional indicator in region in order to decrease child marriage or sexual violence number
- BAPENAS expect KUPI not only become part of a group of mass organizations or people, but KUPI can be shared by all women ulama. Notes from BAPENAS that need to be considered are: how KUPI can arrange mass organizations that have

not been exposed to women issue, for example PUI (Persatuan Umat Islam, Unity of Muslims) small organizations but rulers

والحمد لله رب العالمين

STRENGTHENING THE EXISTENCE & ROLE OF

INDONESIAN WOMEN ULAMA



Canada 



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The Congress of Indonesian Women Ulama (KUPI), conducted in April 2017, has brought together women ulama and women's empowerment activists, to affirm the existence of women scholars, and to appreciate and consolidate their work in strengthening the community. It has become a meeting and learning space for various elements engaged in faith-based women empowerment movement. The congress has also become a forum for network consolidation for the foregoing strategies and agendas.

Now, it is has been defined as the movement of the rahmatan-lil-'alamin Islam, with spiritual, intellectual, cultural and structural dimension, to affirm the values of Islam, nationality and humanity, and environmental sustainability with gender perspective as the core emphasis. Due to its nature as a movement, it must be network-based, non-hierarchical, non-centralized, managed with collective leadership, equivalently behave towards one another among individuals in the network, rooted in reality in a field wrapped with pithy knowledge, on sensitivity, conscience, and morals.

This book contains of the identity of the movement, stake holders analysis, challenges and opportunity analysis, vision and mission of the movement, facilitators and organizers of the movement, strategic plans, outputs and outcomes, and activities that will be conducted for five years ahead. This book overall serves as an introducing book for those who want to know more about the movement of Indonesian women ulama and its activities after the Congress.