

WOMEN'S ULAMA MOVEMENT IN BUILDING MODERATION OF ISLAM INDONESIA

Ibi Satibi*, Mahmudah*, Endang Supriadi**

UIN Sunan Kalijaga Yogyakarta, UIN Walisongo Semarang***

ibi.satibi@uin-suka.ac.id, mahmudah@uin-suka.ac.id, endang.supriadi@walisongo.ac.id

Abstrak

Pergerakan ulama perempuan di Indonesia dalam lintasan sejarahnya menunjukkan dinamika dan karakteristik yang dipengaruhi oleh kondisi sosial dan politik. Tulisan ini mendeskripsikan implementasi dan kontribusi Kongres Ulama Perempuan Indonesia (KUPI) yang diselenggarakan pada tanggal 25-27 April 2017 di Pondok Pesantren Kebon Jambu Babakan Ciwaringin Cirebon terhadap moderasi Islam dalam perspektif keadilan gender di Indonesia. Paper ini menjelaskan, pertama, KUPI memiliki agenda untuk memperkuat landasan keilmuan Islam dan ummat Islam dalam mengembangkan pemberdayaannya untuk mewujudkan kehidupan berkeluarga, bermasyarakat, berbangsa, dan bernegara yang sejahtera dan damai. Kedua, postulat pemikiran moderasi Islam dari perspektif gender di Indonesia. Ketiga, kontribusi teoritis-konseptual berupa lahirnya dan penguatan sudut pandang da'i yang digunakan untuk membaca makna teks-teks Islam. Selain itu, bantuan praktis penting lainnya adalah KUPI dapat mengantarkan pendirian lembaga pendidikan Islam, Ma'had Aly Kebon Jambu sebagai pusat studi yang memperhatikan Islam dan perempuan..

Kata Kunci: *KUPI, Gender, Mubadalah, dan Ma'had Aly, Perguruan Tinggi*

Abstract

The movement of female Ulama in Indonesia in its historical trajectory shows the dynamics and characteristics influenced by social and political conditions. The study describes the implementation and contribution of the Indonesian Women's Ulama Congress (KUPI) held on 25-27 April 2017 at Kebon Jambu Islamic Boarding School in Babakan Ciwaringin Cirebon against Islamic moderation in the perspective of gender justice in Indonesia. The paper talks the capability of KUPI with the plan to strengthen the scientific basis of Islam and the Muslim women's community in developing its empowerment to realize family life, community, nation, and prosperous and peaceful state. Second, postulates of Islamic moderation thinking from a gender perspective in Indonesia. Third, the theoretical-conceptual contribution in the form of the birth and strengthening of the standpoint of preachers used to read the meaning of Islamic texts. Besides, another essential practical assistance is that KUPI can deliver the advent of Islamic educational institutions, Ma'had Aly Kebon Jambu as a center of study that pays attention to Islam and women.

Keyword: *KUPI, Gender, Mubadalah, and Ma'had Aly, College*

Introduction

Ulama defines as an individual who plays a role in many things and is very strategic in Islam. Ulama saw as occupying religious positions and authority after the Prophet Muhammad. Ulama's opinion is considered authoritative and binding in terms of worship and aspects of daily life. They see how noble scholars' position is so noble that not everyone wants to become an ulama. In the construction of Indonesian society, when they heard the word of the ulama, they had in mind, were a saint, a religious expert, and a man. When viewed from history in the time of the Prophet, women have been active as clerics.

Historiography study of female Ulama in Indonesia has yet to receive adequate appreciation. In contrast, male scholars can access studies on the subject in some of Indonesia's ulama's historical literature. Some Indonesian writers, such as Deliar Noer, Taufik Abdullah, Hamka, Azyumardi Azra, Mahmud Yunus, and others, more often portrayed the contribution of male scholars in the Islamization of the archipelago. According to Azyumardi Azra, the issuedoes not mean there are no female Ulamas on the stage of Islamic history in Indonesia. Their record is considered dark, so they need to learn more in-depth and more information about them.¹

However, some information provides clues about the first Nusantara Muslim women and other Muslim women who have a role in an archipelago. According to Azra, the first Muslim woman mentioned in Indonesian Islamic historiography was Siti Fatimah. He lived in the 5th century H. or the 11th A.D. His name relates to the theory of the arrival of Islam in the archipelago from the Bengal region, as evidenced by the reference to the tombstone theory. As quoted by Azra, Fatimi concluded that the tombstone of Siti Fatimah, which was found in Learn East Java and the year 475 H./1082 A.D., was strongly suspected of having been imported from Bengal. Deeper information about Siti Fatimah herself needs a complete biography-related record.²

¹ Azyumardi Azra, "Biografi Sosial-Intelektual Ulama Perempuan: Pemberdayaan Historiografi," dalam *Ulama Perempuan Indonesia*, ed. oleh Jajat Burhanuddin (Jakarta: Penerbit PT Gramedia Pustaka Utama bekerja sama dengan PPIM IAIN Jakarta, 2002), 55.

² Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII: Akar Pem-*

Deliar Noer, who wrote about the modernist Muslim movement in Indonesia in 1900-1942, rarely mentioned the role and progress of women ulama. The work, called the master peace, says female ulama by connecting it with Indonesian Muslim organizations, namely Aisyiyah Muhammadiyah and Muslimat NU. The book only mentions two female ulama figures, Nyai Ahmad Dahlan and Rahman El-Yunusiyah.³ The development of social movements emerged the term subaltern popularized by Gayatri Spivak,⁴ Namely social activities carried out by groups that tended to be marginal in the influence of dominant society. For the organisation movement is against the dominant group, which produces a new ideology different from the mainstream.

The issue of female ulama, which is not more massive in the history of Indonesian Islam, is closely related to gender equality which has not been accepted among Muslims. Women have not been involved in producing and reproducing religious, intellectual discourse. However, Indonesia has had quite several female scholars in the past century, and not a few of them have completed formal education. However, their role in the social and religious arena has yet to receive serious attention from the community. Thus, the contribution of women scholars with substantive implications is buried by patriarchal culture's strong currents.⁵

The study of the Indonesian Women's Ulema Congress (KUPI) and moderat Islam in Indonesia has received the attention of many scholars. With diverse scientific perspectives, scholars such as Umma Farida & Abdurrohman Kasdi,⁶

baruan Islam Indonesia (Jakarta: Kencana, 2004), 4.

³ Deliar Noer, *The Modernist Muslim Movement in Indonesia 1900-1942* (Kuala Lumpur: Oxford University Press, 1973), 10.

⁴ Gayatri Chakravorty Spivak, *Can the Subaltern Speak?: Reflections on the History of an Idea*, ed. oleh Rosalind C. Morris (New York: Columbia University Press, 2010), 66-111.

⁵ Gina Sonia, "Opportunities and Challenges of Muslim Women in Facing the Era of Globalization," dalam *Islamic Perspective Day Seminar on the Existence of Women and Their Socialization in the Globalization Era* (Unisba Women's Study Forum, Bandung: Universitas Islam Bandung, 1996).

⁶ Umma Farida dan Abdurrohman Kasdi, "The 2017 KUPI Congress and Indonesian Female 'Ulama,'" *Journal Of*

Kusmana,⁷ Eva F. Nisa, and Faried F. Saenong⁸ appreciated the event in 2017 in Cirebon Indonesia. Umma Farida & Abdurrohman Kasdi revealed that the KUPI has shown the existence and role of women clerics in Indonesia in three ways, namely: First, women ulema have actively fought against injustice. Second, women ulema have a position as a driving force in promoting social transformation in Indonesia by addressing issues of humanity and nationality. Third, women ulema develop a moderate understanding of Islam and build equal relations between men and women.⁹

Kusmana, who wrote the article "The Qur'an, Woman and Nationalism in Indonesia: Ulama Perempuan's Moral Movement" said that KUPI has the textualist-progressive ethos of the women ulema movement.¹⁰ They succeeded in using legal sources, especially the Qur'an in the moral movement activities seen in the mass media. Reflecting on the KUPI, Kusmana attempted to emphasize two findings, namely: First, the use of sources of Islamic law (Qur'an) and other sources of Islamic authority by women ulema has raised the status and role of women, children's welfare and sustainable environmental issues. Second, the movement of women ulema attracted media attention to strengthen the opinion of the KUPI movement as an alternative message in nationalism and moderate Islam.

The article "Muslim Women in Contemporary Indonesia: Online Conflicting Narratives behind the Women Ulama Congress," written by Eva F. Nisa confirms the high appreciation for KUPI in three respects.¹¹ First, the movement of women

ulema through the KUPI has strengthened the voices of civil Islam in Indonesia. Second, the productive KUPI agenda has attracted global attention, because it voices a progressive agenda that emphasizes that women have the capacity to become scholars. Third, on the issues of Islam, civil society and gender equality, the Indonesian women's ulema movement takes part in the ideological and political contestation space in promoting moderate and progressive Islamic discourse amidst the other Muslim women who are in the conservatism space.

In line with Eva F. Nisa, Faried F. Saenong appreciated the holding of KUPI in 2017 as an effort to promote moderate Islam supported by Nahdlatul Ulama. They are affiliated with the three main organizing organizations of KUPI, namely Rahima, Fahmina and 'Alimat. They have worked hand-in-hand for women's ulema authority and demonstrated the latest progress of the women's movement. Its ulema clerical movement is based on a post-traditional Islamic base. The Islamic tradition he developed was used as a fundamental epistemology and transformed into a new tradition that was firmly rooted in the old tradition with a progressive ethos. Through objectification and rationalization, they deconstruct traditions as to encounter new traditions that are in accordance with the present. These KUPI mobilizers have inspired and mobilized the women's movement on the basis of modern gender equality. They come from the Nahdlatul Ulama religious tradition which has undergone progressive development on the basis of traditionalism. They have revitalized the horizons of Islamic traditionalism by promoting open discussion of Qur'anic exegesis and hadiths. Strong academic genealogy in Islamic boarding school education and the classic Islamic book studied have planted, fostered and harvested the development of Muslim women. Although they are Muslim women with an established scholarly base and encounter with dynamic issues of modernity, they are a grassroots movement advocating moderation.¹²

The studies conducted by Umma Farida & Abdurrohman Kasdi, Kusmana, Eva F. Nisa, and

Indonesian Islam 12, no. 2 (1 Desember 2018): 135–58, doi:10.15642/JIIS.2018.12.2.135-158.

⁷ Kusmana Kusmana, "The Qur'an, Woman and Nationalism In Indonesia: Ulama Perempuan's Moral Movement," *Al-Jami'ah: Journal of Islamic Studies* 57, no. 1 (29 Juni 2019): 83–116, doi:10.14421/ajis.2019.571.83-116.

⁸ Faried F Saenong, "Nahdlatul Ulama (NU): A Grassroots Movement Advocating Moderate Islam," dalam *Handbook of Islamic Sects and Movements* (Brill, 2021), 129–50, doi:10.1163/9789004435544.

⁹ Umma Farida dan Abdurrohman Kasdi, "The 2017 KUPI Congress."

¹⁰ Kusmana Kusmana, "The Qur'an, Woman and Nationalism In Indonesia."

¹¹ Eva F. Nisa, "Muslim Women in Contemporary Indo-

nesia: Online Conflicting Narratives behind the Women Ulama Congress," *Asian Studies Review* 43, no. 3 (3 Juli 2019), doi:10.1080/10357823.2019.1632796.

¹² Faried F Saenong, "Nahdlatul Ulama (NU)."

Faried F. Saenong basically have similarities with the differences discussion. The similarity lies in the high appreciation of the KUPI event in Cirebon, Indonesia. The study provides a different perspective from previous studies in three ways. First, the article seeks to present transformative efforts by strengthening educational institutions for the regeneration of women scholars. As Nyai Hj. Masriyah Amva's efforts to establish Ma'had Ali at Kebon Jambu pesantren, Cirebon, Indonesia as an Islamic higher education institution located in the pesantren environment that has a concentration of studies on gender and women's discourse in Islam. Second, the article seeks to emphasize that the idea of mubadalah (mutuality) is not only an epistemology within the conceptual framework of the KUPI movement, but becomes an applied value for the survival of society, nation and state. Third, strengthening of mubadalah values through workshops for Islamic civil activists, academics, and women ulama mobilizers. Workshop agenda was the beginning of habituation that promoted equality, tolerant and moderate moral relations.

One thing that did not escape the issue of the women's movement is the religious aspects that underlie of women's emancipation movement. It is quite reasonable, given the long history of the Indonesian people, which is characterized by many great women who have the opportunity to study religion even born from a religious society but are critical of the traditions that exaggerate women, including religious traditions. It is seen from history that women's scholarship has been initiated since the beginning of Indonesia's independence.¹³ With their gender perspective, they will know women's experiences as part of an effort to understand the teachings of Islam and believe that the understanding of Islam that harms women is an understanding that must reinterpret. The presence of women clerics is significant because discrimination against women continues, and there is a great tendency to understand Islam by ignoring the spirit of justice for women. The prominence of women is essential because women generally understand the meaning of discrimination. After all, almost every woman has experienced it on various scales.

During the struggle for the importance of gender equality among Muslim women, some elements of women's scholarship inspired the holding of the Indonesian Women's Ulama Congress I (after abbreviated as KUPI), 25-27 April 2017 M./28-30 Rajab 1438 H. at Pondok Pesantren Kebon Jambu Babakan Ciwaringin Cirebon. The first congress was very visible; the social movement marked the beginning of the 21st century A.D. as the century of a revival of Indonesian women scholars. For firstly, KUPI involved around 700 participants and observers from various circles based on media reports, among these women scholars from boarding schools, universities, Islamic Organizations, and non-governmental organizations. They gather, meet, discuss, and agree on some of the main issues concerning the interests of women in a century. According to Marzuki Wahid, the organization of the KUPI was a large meeting of scholars, activists, academics, and researchers from various countries and regions, ethnic diversity, gender diversity, and different religious streams, which were integrated into the unity of gender equality and justice issues.¹⁴

From a scientific point of view, implementing the KUPI shows the phenomenon of Islamic-based social movements in Indonesia, finding its reinforcement. Gender equality movements that have been based on social communities, in general, have received positive responses from Muslims. It indirectly confirms that humanitarian problems rooted in gender are not from religious factors but somewhat religious interpretations of their adherents. Religious interpretations have diverse thoughts, making it very possible for subjects or followers of the religion to be quite dominant in their thought construction and understanding of gender.¹⁵ The study wants to see the formation of a women's ulama movement, which was later called KUPI.

For the reason, it needs to be emphasized again, why is KUPI organized and related to strengthening Islamic moderation with a gender perspective in Indonesia? How about the postulates of Islamic thought with a gender perspective in KUPI? Moreover, how do KUPI's

¹³ A. D. Eridani dkk., *Merintis Keulamaan Untuk Kemajuan: Profil Kader Ulama Perempuan Rahima*, Cetakan 1 (Jakarta Selatan: Rahima, 2014).

¹⁴ Satori, Rosidin, dan Isma'il Hasani, "Kata Pengantar," dalam *Liputan Media KUPI* (Cirebon: Fahmina, 2017).

¹⁵ Nasaruddin Umar, *Argumen Kesetaraan Gender: Perspektif Al Quran*, Cet. 1 (Jakarta: Paramadina, 2001), 25.

theoretical and practical contributions to the moderation of Islam with a gender perspective in contemporary Indonesia?

Women's Ulama and Socio-Political Movements on the Stage of Indonesian Islamic History

The word *ulama* is derived from Arabic. A word is a plural form of the word 'alim which means knowledgeable person with a specific meaning in Islam, namely, people who know the Islamic religion. In the Big Indonesian Dictionary, the word *ulama* defines as being an expert in matters or the knowledge of the Islamic faith. There are two classifications mentioning *ulama*, namely Khalafi, and Salafi. The first category of scholars refers to scholars who live today. At the same time, the salaf cleric has religious knowledge starting from the companions of the Prophet Muhammad. Get to the closest followers afterward.

K.H. Husen Muhammad, in his paper entitled "Woman Ulama on the Stage of History," there are three things.¹⁶ First, Islam is placed as a spirit of struggle for women *ulama*. Islam is intended here as an active Islamic mission that ends in the battle for humanity, such as freeing oppression, discrimination, and ignorance. The three of them are the objects of humanity's struggle because they are closely related to efforts to create a life that is equal to justice and knowledgeable for all humans. Second, constructing equality between men and women becomes a historical recommendation for humanity. Its most profound value lies in the understanding that reason, intellect, and morality of society are the same, as Allah SWT. has given his potential to all humanity. However, it is undeniable that construction is sometimes inversely proportional to the assumption that reveals that women's reason, intellect, and morality are lower than men's. If under expression is related to the most profound construction above, will surely be the object of a principal lawsuit. Third, the historical facts reported a lot of involvement of women *ulama* in

the historical stage of Islamic civilization.

In many works of literature, three-city loci are said to contribute to the glory of gait and the role of the female *ulama*, namely Damascus, Baghdad, and Andalusia. It is because the three cities inherit many traditions, namely dynastic political traditions, scientific traditions, and culture in general. Imam Shafi'i, who is mentioned in Islamic history, has a broad scientific reputation in Jurisprudence and Jurisprudence; in fact, he studied with Sayyidah Nafish not after coming to Egypt. Its closeness to Sayyidah Nafisah is a teacher aspect but full of family nuances.

His encounter with Sayyidah Nafisah made Imam Shafi'i learn about Islamic scholarship and spirituality. Not infrequently, both are involved in scientific dialogues, and Imam Shafi'i always visits the teacher, especially when he wants to go to the mosque. Nadirsyah Hosen said that they admire their level of scholarship and intellect. The closeness of both of them is to pray for one another about the life they live and their health.¹⁷ In his paper, K.H. Hussein Muhammad mentioned that many famous Islamic scientists study female scholars. For example, reputable scholars have Islamic scientific disciplines, namely Ibn Arabi, Ibn Asakir, Ibn Jauzi, Ibn Qadamah al-Hanbali, Ibn Mundzir, and Ibn Hazm.

Indonesian Women's Ulama Congress (KUPI): Ulama-Based Women's Movement and Gender Equality Struggle in Indonesia

The congress organizes many activities. The pre-KUPI duration activities and a series of KUPI activities were held on 25-27 April 2017. The KUPI activities in the three days were a continuation of many previous actions that were held. For the reason, the KUPI activities are mapped into two types of activities, namely pre-congress and congress activities.

Pre-KUPI activities are workshops and halaqah. Both are seen as the methodology chosen to hold pre-congress activities. These two scientific forums discuss the existence of female clerics and three religious deliberations, namely sexual violence, child marriage, and

¹⁶ Husein Muhammad, "Perempuan Ulama diatas Panggung Sejarah," dalam *Diskursus Keulamaan Perempuan Indonesia: Kumpulan Tulisan Terkait Materi Kongres Ulama Perempuan Indonesia*, Cetakan pertama (Cirebon: Kongres Ulama Perempuan Indonesia, 2017).

¹⁷ Nadirsyah Hosen, "Sayyidah Nafisah, Ulama Perempuan Guru Imam Syafi'i," <https://islam.nu.or.id/hikmah/sayyidah-nafisah-ulama-perempuan-guru-imam-syafii-BY40Y>, 17 Juni 2018.

environmental destruction. The workshops were held in three different cities in Indonesia, namely Yogyakarta, Padang, and Makassar. Meanwhile, a halaqah was held in Jakarta that discussed the methodology of religious deliberations. As explained above, the increase in women's capacity, skill, and networks over the last five decades is marked by the use of communication and information technology which accelerates their doing things.¹⁸ Muslim women in their social movement use information technology to gain their objectives.

KUPI Activities Agenda

The implementation of KUPI focuses on April 25-27, 2017. The congress runs from Tuesday to Thursday and consists of various activities, namely international seminars, national seminars, commission discussions, and religious deliberations. To make the activities effective, the international workshop venue was centered on the Islamic State Institute of Islamic Studies (IAIN) Sheikh Nurjati Cirebon campus. At the same time, other activities take place at Kebon Jambu al-Islamy Islamic Boarding School in Ciwaringin Cirebon. I can read the dynamics of these activities.

The international seminar was held on Tuesday, April 25, 2017, at the IAIN Sheikh Nurjati campus in Cirebon. Meanwhile, the national seminar was held on Wednesday, April 26, 2017, on the main page of the pesantren. The conference, which took the theme "The Role of Women's Ulama in Strengthening Islamic, National and Humanitarian Values," began at 08.30 WIB to 12.00 WIB.¹⁹ Seminar received a standing ovation from KUPI participants. The main page of the pesantren is full of participants, invitees, observers, and KUPI observers. A moderator guided the conference, Neng Dara Affiah, attended by four speakers, namely KH. Husein Muhammad (Chair of the Cirebon Fahmina Foundation), Dr. NurRofiah

(Postgraduate Lecturer of PTIQ, Management of Alimat and Rahima Jakarta), Siti Aisyah (Head of the Central Executive' Aisyiah Yogyakarta), and Prof. Dr. KH. Machasin, M.A. (Professor of UIN Sunan Kalijaga Yogyakarta).

Seminar was conducted to continue the previous theme discussed in an international workshop entitled "Movement and Struggle of Women Ulama in the World." The significance of the theme of national seminar lies in strengthening the epistemological strengthening of women's clergy. The review of the four sources becomes relevant, examining women scholars from various perspectives. The national seminar discusses the role of the female ulama in daily life. The output of national seminar is that KUPI participants have a shared perspective of women's religious perspectives in the Indonesian context. Besides the activities, national seminar produced a methodological formulation of the study of interpretation, hadith, and fiqh, which had the perspective of substantive justice for women and men.

The next activity is a parallel discussion. Practically, the similar discussion is opened in parallel and carried out simultaneously with different themes. Each discussion activity takes one specific theme. The parallel discussion place utilizes adequate spaces in Kebon Jambu Islamic Boarding School. The discussion group issue occurred on Wednesday, April 26, 2018, from 13.30-16.30.

The nine themes of women's religious scholarship that became the subject of the parallel discussion, among others; (1) Problems and opportunities for women's religious education in Indonesia; (2) Islamic boarding school construction on female religious leaders (Babakan Ciwaringin Cirebon boarding school experience); (3) Cessation of sexual violence in the perspective of female Ulamas; (4) Protection of children from marriage in the perspective of female scholars; (5) Protection of migrant workers in the perspective of women' ulama; (6) Village-based equitable development in the perspective of women ulama; (7) The role of women in confronting religious radicalism, strengthening national values, and bringing about world peace; (8) The role, challenges and strategies of women clerics in responding to humanitarian crises and conflicts; and (9) The role of female clerics in resolving

¹⁸ Kusmana Kusmana, "The Qur'an, Woman and Nationalism In Indonesia."

¹⁹ Tim Media KUPI, "Strategi Dakwah Ulama Perempuan dalam Meneguhkan Nilai-Nilai Keislaman, Kebangsaan, dan Kemanusiaan," <https://kupi.or.id/strategi-dakwah-ulama-perempuan-dalam-meneguhkan-nilai-nilai-keislaman-kebangsaan-dan-kemanusiaan/>, 10 November 2017.

social inequality and environmental damage.

Religious deliberations are held on Thursday, April 27, 2017, 08.30-12.00 WIB. The deliberation process occurred in parallel in three rooms and was open for congress participants. Religious deliberation continues the parallel discussion of the nine themes of women's ulama that took place the day before. During a similar debate, congress participants obtained information and knowledge related to data, facts, and literature about women's religious issues.

Female Ulama religious discussion is divided into three classes with three discussion themes in practice. Each piece and type of religious deliberation has its deliberative leadership. The three leaders are; (1) Religious deliberations on sexual violence, led by Afwah Mumtazah, Ninik Rahayu, Imam Nakhoi, Umdah El Baroroh, Ruqayyah Maksun, and Neng Hanna; (2) Religious deliberations on child marriage, led by Maria Ulfah Ansor, Mariam Abdullah, Emma Marhumah, Rita Pranawati, Mukti Ali and Yuli Muthmainah; (3) Religious deliberations on the destruction of nature in the context of social inequality are led by Neng Dara Affiah, Atiyatul Ulya, Khotimatul Husna, Helmi Ali, Marzuki Wahid, and Alai Najib.

Islamic Thought Products of the Indonesian Women's Ulama Congress (KUPI)

1. Sexual Violence

The issue of sexual violence became a significant theme in KUPI's religious deliberations. The results of ministerial reviews with more theme are contained in the text of KUPI religious deliberations numbered 01 / MK-KUPI-1 / IV / 2017 concerning sexual violence. KUPI views that the issue of sexual violence is not merely a matter of the relationship between husband and wife but instead has an impact on family and state matters. Not surprisingly, the description of the problem of sexual violence led to the birth of three main questions, namely: first, what is the law of sexual violence?; second, is rape the same as adultery, both in terms of definition, punishment, and proof?; third, how is the Islamic construction of the state apparatus and parties who are obliged to protect victims of sexual violence, but do not carry out their obligations

in protecting victims, or even becoming the perpetrators? Does Islam recognize the concept of imposing penalties on perpetrators like that? These questions show how the issue of sexual violence is a severe problem in the community and needs the attention of many groups.

To understand the answers to the three fundamental questions above, KUPI put forward the arguments in Islamic textuality first. Every question the proposition raised includes the Qur'anic texts, hadiths, and opinions of scholars. First, concerning the law of sexual violence, some of the related readers are (1) the status of humans (men and women) as noble beings (Surah al-Isra ' , 17:70); (2) the Prohibition of harassing the dignity of women and the order to treat them with dignity (QS. An-Nisa ' , 4:19); (3) Orders for men and women to look after each other (QS. At-Taubah, 9:71); (4) Prohibition of accusing women of good adultery without evidence (QS. An-Nur, 24: 4-5); (5) Prohibition of hurting innocent people (QS. Al-Ahzab, 33:58); (6) Prohibition of causing disasters to believers (QS. Al-Buruj, 85:10); (7) Prohibition of forcing women to prostitute themselves, even though enslaved people (QS. An-Nur, 24:33).

Can rape be equated with adultery? The question expresses society's latest developments that place rape as a relatively complex social issue. On the one hand, it can be categorized as a criminal offense; on the other hand, it deals with religious law concerning adultery. The element of coercion, in case, is an indicator of violence against women. Several verses of the Koran provide attention to the issue. As stated in Q.S. an-Nur [24]: 33, women victims of rape should not be punished. Q.S. an-Nur [24]: 6-9 provides the basis of equality between men and women about the testimony. Men and women in questioning testimony have the same quality. Besides, the Prohibition of rape can be pronounced on the ban on doing damage. As stated in Q.S. Al-Maidah [5]: 33-34, al-Qur'an severely punishes the perpetrators of earth damage.

Another issue related to sexual violence is the proposition of punishment for state officials as perpetrators and the concept of the imposition of discipline. The public problem is was stated because law enforcement in sexual violence tends to be weak. Al-Qur'an has the idea of the importance of law enforcement officials acting

fairly and objectively, as contained in the Q.S. an-Nahl [16]: 90-91. Q.S. an-Nisa [4]: 58 ordered law enforcers to carry out the mandate and establish the law reasonably. Besides these two verses, Q.S. Al-Ahzab [33]: 30 underlines the extra punishment for leaders breaking the rules.

2. Child Marriage

The results of religious deliberations with the theme of child marriage are mentioned in the minutes numbered 02 / MK-KUPI-1 / IV / 2017. KUPI's religious attitudes and views towards of theme. First, the law prevents child marriages from realizing the benefit of the *sakinah*, *mawaddah*, *warahmah* family obligations. Child marriage only gives rise to *madlarat* / *mafsadah* rather than providing benefits. Second, parties responsible for preventing child marriages include parents, families, communities, governments, and the state. Moreover, third, what can be done to children who experience marriage as a form of protection is to ensure their rights as children continue to be fulfilled as other children's rights, especially the rights of education, health, parental care, and protection from all forms of violence, exploitation, and discrimination.

The answers above are the result of analysis (*ištīdal*) by considering various references to the Qur'an, hadith, and opinions of scholars. As stated in Q.S. Ar-Rum [30]: 21, Islam shows that marriage aims to get peace and peace-filled with love and affection. The *esegeses* verse becomes the basis for the scholars to agree on the manifestation of calm in life and compassion as the purpose of marriage. The goal issue finds relevance to Law No. 1 of 1974 Article 1, that marriage aims to form a family, a happy and eternal home based on a Godhead.

3. Destruction of Nature

The religious deliberations on theme are outlined in his treatise numbered 03 / MK-KUPI-1 / IV / 2017. KUPI views that destroying nature and agrarian conflicts have led to more impoverishment and placed a heavier burden on life, and inferior women in rural and urban areas. Condition perpetuates the practice of child marriage and sexual violence in rural areas, showing the link between natural destruction and the loss of women's role in themselves due to their role in natural resources. In the end, women

are no longer seen as subjects of development but rather objects that are prolonged effect and are conserved by natural destruction, agrarian conflicts, and other social conflicts.

Responding to the phenomenon of natural destruction, KUPI has a view. First, Islam believes that strengthening the balance of humans and nature is an element of faith. it impacts the understanding of humans who look at the heart, and its conservation strategies impact the value of *ubudiah* or divinity. A person's faith can thus be perfect if he can articulate and internalize his life by glorifying nature.

Second, the conceptual implementation of Islam in looking at the harmony of humans and nature gave birth to three things: the position of humans on earth, the command to prosper the land, and the Prohibition to destroy a soul. All three have authoritative Islamic textuality. Associated with humans' position on earth, Islam's religion puts humans as *Khalifah fi al-ard*, as contained in Q.S. Al-Baqarah [2]: 30 and Q.S. Al-Ahzab [33]: 72. Q.S. al-Anbiya [21]: recommends that humans be a mercy to the universe (Surah al-Anbiya ' , 21: 107). Both verses are reinforced by the position of humans as servants who always worship God Almighty, as stipulated in the Q.S. *adz-Dzaariyaat*, [51]: 56 and Q.S. Al-Baqarah [2]: 21-22.

The Islamic view of the position of humans on earth epistemologically influences KUPI's view of religion's role in preserving nature. The majority of scholars believe that humans on earth play the role of *Khalifatullah* or referred to as God's mandate. Two functions of *Khalifatullah* are owned by humans, namely *ibadatullah* and *imarat al-ard*. The issue perspective was developed by KUPI, so that humans can position themselves in dealing with Allah SWT. and treat nature.

Meanwhile, questioning the role and responsibility of the state in overcoming the destruction of nature that results in poor people, namely the condition being present and protecting its citizens. The state's first obligation is to place characters actively in the circle of human life's ecosystem. On the contrary, nature is not put as an object of development, especially with anything damaged in the name. Of course, the actors involved in the destruction of nature received

severe punishment because they disturbed the ecosystem and had a systemic impact on the sustainability of human life. Judging from the contemporary developments about actors that destroy nature in Indonesia, it is often done by individuals, communities, state apparatuses, and corporations.

KUPI Contribution to Strengthening Islamic Moderation Based on Gender Equality

1. Establishment of Ma'had Ali and the Reproductive Gate of Women's Ulama

KUPI event on 17-20 April 2017 at Kebon Jambu Islamic Boarding School in Babakan Ciwaringin reaped brilliant achievements. K.H. Marzuki Wahid, M.A., Mudir (Rector) of Ma'had Ali Pondok Pesantren Kebon Jambu, the establishment of Ma'had Ali aims to produce female Ulamas. According to him, the goal is very realistic, considering the quantity of female ulama and their involvement in strategic positions are rare or not to say rarely. In the term Marzuki Wahid, he expressed that Muslims are moved to broadcast Islam.²⁰

The Minister of Religion of the Republic of Indonesia, Mr. Lukman Hakim Saifuddin, in his closing remarks for the KUPI event (Thursday, 04/27/2017), expressed his appreciation for establishing the Islamic boarding-based higher education institution. Its presence can strengthen the basis of pesantren academic traditions. The tradition he meant was to give birth to scientific works in Islamic science.²¹

K.H. Mustofa Bisri expressed appreciation and expectations. The charismatic NU Kiai had the opportunity to give religious *tausiyah* in the presence of thousands of students at the Kebon Jambu Islamic Boarding School on Monday, 07/19/2017. On that occasion, he gave a message specifically for Ma'had Ali education Process. According to Marzuki Wahid, there were nine messages he conveyed.

²⁰ Muhammad Ilman Nafi'an, "Universitas Ala Pesantren, Cetak Ulama Wanita," <https://www.dream.co.id/orbit/perguruan-tinggi-ala-pesantren-cetak-calon-ulama-wanita-171122j.html>, 22 November 2017.

²¹ Tim Humas Kemenag, "Santri Menulis Buku," diakses 13 Juni 2023, <https://bali.kemenag.go.id/jembrana/berita/20517/santri-menulis-buku>.

The superiority of the pesantren is that Ma'had Ali must be better and more scientifically qualified than other tertiary institutions; (2) Knowledge gained at Ma'had Ali must have a *sanad* that *istishol* to Rasulullah SAW (*musalsal*); (3) The Qur'an cannot be translated. The Qur'anic translation is not the Qur'an itself. The language and language of the Qur'an are vibrant cannot be accommodated by Indonesian; (4) The presence of Ma'had Ali is not used as formal education, but more than that, it must be an awareness as a systematic, structured, and scientifically responsible educational effort to give birth to scholars who are *yakhsyaAllaha* and have good character; (5) Ma'had Ali does not just emphasize *ta'lim* (teaching, transfer of knowledge), but the most important is *tarbiyah* (education, character building, moral improvement, and exemplary as the pesantren tradition); (6) Learning and teaching in Ma'had Ali not only *dhohir* ties, but also mental and spiritual, must often *riyadloh*, *tawassul*, and *tabarrukan*; (7) Studying at Ma'had Ali, do not think about what you can do after graduation, but you have to be nervous and valuable and can change anything for the community; (8) Ma'had Ali must be able to produce more and strengthen the quality of female clerics (female clerics); (9) The pesantren's scientific source, the yellow book, must be explored in depth to find its essence and be developed to address today's social problems and needs. It is not allowed to think and act ahistorically and jump instantly right back to the Qur'an and Al-Hadith, let alone just the translation.²²

The presence of Gus Mus in the inauguration of Ma'had Ali Kebon Jambu on Monday, July 17, 2017, M./25 Shawwal 1437 H. was greatly appreciated by the caregiver of the boarding school, Nyai Hj. Masriyah Amva. Its presence provides *tausiyah* and religious messages and inspires students and pesantren students. In his opening remarks Ma'had Ali, Nyai Hj. Masriyah Amva revealed that the establishment of Ma'had Ali was none other than an answer to the educational needs of these pesantren. He considers that the study of Islam and women is deemed to have no Islamic educational institutions at the level of Ma'had Ali, who gives serious attention. Maha santri, who took the

²² Marzuki Wahid, "9 Pesan Gus Mus untuk Ma'had Aly," *NU Online Jawa Barat*, 26 Juli 2017, <https://ltnnujabar.or.id/9-pesan-gus-mus-untuk-mahad-aly/>.

study Ma'had Ali Kebon Jambu, is expected to inspire the women's empowerment movement in the wider community.

Institutionally, the establishment of Ma'had Ali Kebon Jambu helped increase the number of Ma'had Ali in Indonesia to 27 Ma'had Ali. It was revealed by the Director of Pesantren Education Directorate General of the Ministry of Religion of the Republic of Indonesia, Dr. Ahmad Zayadi, M.Ag., mentions for the past two years (2016-2017), the Ministry of Religion of the Republic of Indonesia has issued 27 Ma'had Ali decrees on Ma'had Ali. For him, Ma'had Ali graduates are competent as cadres of Kiai-Nyai-ulama who are *mutafaqqihfiddin wamutafaqqih fi masholihilkhalqi*. These graduate qualities are characterized by deep mastery of specific Islamic treasures and the ability to transform the Islamic scientific treasures in contemporary Indonesian life to realize justice and benefit humanity.²³

The last report ini KUPI activities was prepared, Ma'had Ali Kebon Jambu is entering its second year since it was founded in April 2017. The Mahasantri at Ma'had Ali has attracted 55 female and male students who have passed the entrance examination. Ma'had Ali Kebon Jambu's establishment was based on the Decree of the Director-General of Islamic Education of the Ministry of Religion of the Republic of Indonesia No. 3884 of 2017. Ma'had Ali Kebon Jambu has a statistical number 241232060003 and stands in Babakan Kec Ciwaringin Kab. Cirebon West Java.

2. Mubadalah Workshop: Concepts and Methodologies of Gender Equality

Another vital contribution of KUPI held on April 25-27, 2017, at KebonJambu Islamic Boarding School is the concept of preaching. An idea of negligence between men and women in the realm of the family. TheKUPI concept becomes a perspective in answering some contemporary problems related to women and children in Indonesia. Even more than that, since the term KUPI was held, the term Mubadalah has become increasingly popular, especially among women activists and enthusiasts of gender

studies. Mubadalah is a keyword for those who pay attention to the relationship between Islam and women.

From the historical point of view of ideas, the concept of preachers is nothing new in the KUPI event. Long before KUPI was held, the importance of equality between men and women emerged and was accepted by most Muslims and Muslim women in the country. Dr. Faqihuddin Abdul Qodir, a Fahmina Institute researcher and Lecturer of IAIN Sheikh Nurjati Cirebon, has long placed the preacher as a perspective in his writings.²⁴

To apply for preachable view, Faqihuddin proposes three ways of working. The three ways of working, namely the first step, find and reaffirm the basic teachings of Islam from universal texts as the foundation of meaning. Something said according to Faqihuddin principles is teachings that go beyond gender differences. The second step is tracking the main ideas in the interpreted texts. Relational texts say that the roles of men and women, according to Faqihuddin, are generally implementation, practical, partial, and present as examples in specific spaces and times for Islamic principles. Technically, second step can borrow theories that apply in *fiqhushul* to find new laws, such as *qiyas* (analogy of the law), *istihsan* (search for goodness), *istislah* (search for good), *dalalah al-alfazh* (extracting meaning of lafaz), and *maqasidasy-shari'ah* (method of the objectives of Islamic law). Meanwhile, the third step is to reduce the ideas from the text (born from the second step process) to the sexes that are not mentioned in the text. According to Faqihuddin, the text does not stop with gender but includes other genders.²⁵ The description - issue works be easily understood in the scheme offered by Faqihuddin below.²⁶

A description of the method of interpreting the mubadalah can be read in Islamic interpretations in Islamic family law. It becomes a new methodological *ijtihad* formula for the reading and meaning of the verses of the Qur'an

²³ Biro Humas Kemenag, "Lagi, Kemenag Terbitkan SK 14 Ma'had Aly," <https://kemenag.go.id/nasional/lagi-kemenag-terbitkan-sk-14-mahad-aly-elev57>, Agustus 2017.

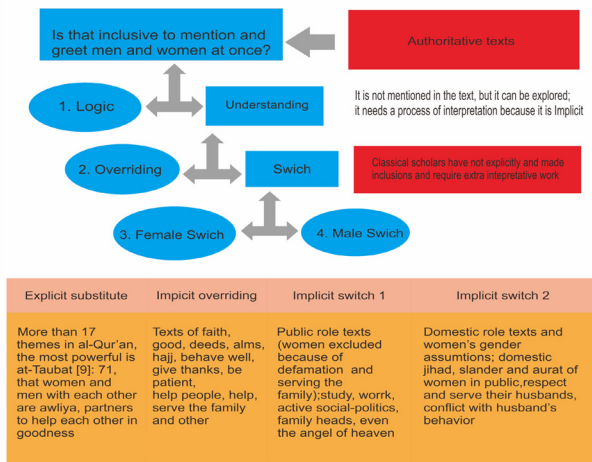
²⁴ Faqihuddin Abdul Kodir, *Qirā'ah Mubādalāh (Tafsir Progresif untuk Keadilan Gender dalam Islam)*, Cetakan IV (Banguntapan, Yogyakarta: IRCiSoD, 2021), 19–20.

²⁵ Ibid., 201–2.

²⁶ Ibid., 219.

and Hadith in the field of marriage and family. Some of the fundamental thoughts that are based on the importance of preachers are as presented below.

able 1. Together the work of qiro'ah mubadalah Schematics of Mubadalah's



Texts Sources: Faqihuddin Abdul Kadir, Qira'ah Mubadalah..., Page. 219.

Livelihood and sexuality in a husband and wife relationship are based on flexibility, dynamic, shared roles, mutual understanding, mutually complementary and reinforcing duties, and mandate at home and included in sexual activity. Sex is understood as one of the expressions to strengthen marital relations and fill them with pleasant things. Q.S. Al-Baqarah [2]: 233 and Q.S. an-Nisa [4]: 34 assert that the role of women/wives has the right to be more supported by men under of the reproductive mandate carried by women and not owned by men. It means that there are periods when women do not carry out the reproductive order, then living becomes a shared obligation according to their respective abilities.

Associated with *nushuz* applies two directions. There is *nusyuz* wife to husband (QS an-Nisa [4]:34 and *nusyuz* husband to wife (QS an-Nisa [4]:128. The perspective of the *mubadalah* is that *nushuz* can apply to both parties. Islam, in this case, advocates both to reconcile to return to the shared commitment as a couple who love and strengthen one another, including in the context is to minimize and eliminate domestic violence because all kinds of violence are not recommended at all to solve the

problem of the relationship of husband and wife.

Mubadalah views polygamy is not a solution to the husband and wife relationship, but in practice, it often brings bad things. It normatively mentions that justice finds difficulties in the relations of husband and wife if the husband is polygamous (Q.S. an-Nisa [4]:129. According to Islam, the choice of monogamy in marriage is a safer path than the possibility of committing *zhalim* (Q.S. an-Nisa [4]: 3, included in divorce, although of the step is normatively permissible, there is a demand for divorce; it shows an effort to keep both parties away from the condition of happy heaven in married life. Strong ties, paired perspectives, mutual good deeds, mutual consultation, and mutual willingness are the keys to maintaining the relationship and integrity of husband and wife relations.

In the case of childcare, the preacher emphasized that a strong family is supported and supported by men and women. Through in care, basically, there is only a management area between the two to work together to strengthen and ultimately deliver their children to be the descendants of *sholih* and *sholihat*.

In the conception of *iddah* for women, the preacher's perspective is that *iddah* should not be conceptualized to confine women and free men. The concept is to make it easier for them to be able to continue reconciliation when conflicts occur, taking into account explicitly protecting women. the perspective of the preacher is to view *iddah* not only from the standpoint of *ta'abbudi* (ritual) but his argument in utilizing the moral dimensions of religion and the demands of feelings and the general goodness of family and society.

3. KUPI and the Paradigm of Gender Justice for Global Goodness

The 2017 KUPI event has encouraged more progressive Indonesian women's initiatives. Ulama, Islam, and Indonesia have filled the discourse on various modern human problems. The fatwa products published by KUPI became an agency for knowledge about women scholars in Indonesia. The civil Islam created a new perspective on personal ethics, sources of jurisprudence, and gender-based paths of

knowledge.²⁷ The KUPI network is fighting to restore the power of women ulama in Indonesia to foster a new understanding of the religious world previously dominated by marginalized men and women.²⁸ KUPI shows that relationships between men and women are built on reciprocal relationships.²⁹ The Qur'an became a basic reference for society, nation, and state thanks to the movement of women ulama. Similarly, to ensure justice in society, the Indonesian constitution is the subject of KUPI discussions.³⁰

In the midst of KUPI's success in fighting for women's rights both in Indonesia and around the world, there are dynamics about women and humanity around the world that require a response from women's ulama movement. First, women in headscarves. Kurniawati Hastuti Dewi studied four Javanese Muslim women about kinship, dynasties, politics, and moral modalities.³¹ She studied through the processing of their gender, piety, and sexuality in their personal lives and political strategies. Her study reached three conclusions. First, the hijab can be considered as a representation of the use of the Islamic concept of piety. The hijab not only shows that Muslim women look modern and Islamic, but also makes them comfortable in public spaces and avoids problems. Second, the discourse and practice of sexuality centered on heterosexual norms makes it easily accepted by society and used in political campaigns. Third, the ideal roles and positions of Javanese men and women in politics have

changed, and Muslim women's participation in the larger public sphere has been encouraged. Indonesia's women's ulama movement reopened conventional debates about women's positions, sexuality, and the hijab. KUPI can re-voice these topics in public places, facilitating the consumption of public information and knowledge.

Today's social phenomena demonstrate the power of media technology as a means of communication and information. In addition, these technological mediums often take advantage in changing one's faith. According to Aysha Agbarya and Nicholas John is writing, the phenomenon of changing one's religious identity is influenced by backstage decision-making (understanding and knowledge).³² In interviews conducted with fifteen Muslim women in Israel, Aysha et al., found five main themes that reflect the experiences and impact caused by online media users.

First, online media users have the ability to reconstruct their social environment to adjust to their new religious identity. Second, they must manage bonds and content in accordance with their religious obligations in ways that may not be compatible with their personal well-being. Third, they experience difficult inner conflicts. Personal well-being is a major factor in online media and content management. Fifth, individuals who use online media are willing to sacrifice their online independence to acquire a new identity. Online media has the ability to change a person's perspective, knowledge, and beliefs. The article shows the importance of expanding access to moderate Islam and Islamic understandings, which have been the result of fatwas issued by the KUPI to the world community. Globally, the goal is to bring about balance and reduce the amount of conflict and inequality between men and women. *Especially for Muslim women in the world, they have equal rights in accessing information, understanding, knowledge and moderate and progressive religious beliefs.*

Humairah Zainal's study found another paradox. She investigated how Muslim women

²⁷ Amrin Ma'ruf, Wilodati Wilodati, dan Tutin Aryanti, "Kongres Ulama Perempuan Indonesia dalam Wacana Merebut Tafsir Gender Pasca Reformasi: sebuah Tinjauan Genealogi," *Musāwa: Journal of Gender Studies and Islam* 20, no. 2 (2021): 127–46, doi:10.14421/musawa.2021.202.127-146.

²⁸ Inayah Rohmaniyah, Samia Kotele, dan Rr. Siti Kurnia Widiastuti, "Reclaiming an Authority: Women's Ulama Congress Network (KUPI) and a New Trend of Religious Discourse in Indonesia," *Academic Journal of Interdisciplinary Studies* 11, no. 3 (5 Mei 2022): 60, doi:10.36941/ajis-2022-0068.

²⁹ Umma Farida dan Abdurrohman Kasdi, "The 2017 KUPI Congress."

³⁰ Kusmana Kusmana, "The Qur'an, Woman and Nationalism In Indonesia."

³¹ Kurniawati Hastuti Dewi, "Piety and Sexuality in a Public Sphere: Experiences of Javanese Muslim Women's Political Leadership," *Asian Journal of Women's Studies* 23, no. 3 (3 Juli 2017): 340–62, doi:10.1080/12259276.2017.1352250.

³² Aysha Agbarya dan Nicholas John, "Online Tie and Content Management and Changing Religious Identity Among Muslim Arab Women in Israel," *Information, Communication & Society* 26, no. 2 (25 Januari 2023): 356–71, doi:10.1080/1369118X.2021.1942956.

engage in polygamy in Malaysia and Indonesia.³³ Her study shows that Muslim cosmopolitanism in Southeast Asia does not fully lead to progressive attitudes towards the reality of Muslim women. The idea is evidenced by the fact that Muslim themes of polygamy and femininity can differ even among two Southeast Asian countries that share the same religious and gender practices. In addition, women's understanding of polygamy is more influenced by their interweaving of subjectivity, ethnicity, gender, and class. Polygamy is not always shaped by one's religious beliefs; It is more influenced by the broader social and political context. The study increases the understanding that KUPI's fatwa on polygamy entrusts socio-political viewpoints. Gender justice and social conditions can be considered when drafting Islamic law on polygamy.

As part of civil Islam, KUPI faces the problem of religious pluralism. Gustav Brown and Amelia Fauzia examine the development of civil Islam in Indonesia.³⁴ He stated that challenges to religious pluralism are often obstacles in Indonesia's transition to democracy in the early 21st century. In the end, civil Islam must be reevaluated. It is due to many social pathologies that lead to unpleasant relations of Islam, state, and society. Sub-state violence in Maluku and Central Sulawesi (1999–2004), sustained terrorist bombing campaigns (2002–present), and vigilante actions against religious minorities (1998–present).

The institutional system of religious pluralism in Indonesia faces challenges due to the paradoxical condition. The responsibility to re-strengthen the pluralist foundations of the state and society lies with the Indonesian Muslim community, especially politicians, ulama, civil society activists, and grassroots activists. These paradoxes pose a particular challenge to the KUPI, which is responsible for promoting moderate Islamic understanding and progressive Islamic understanding. There are at least four

main domains in which the women's ulama movement is socially and politically responsible: the family, society, the social organization of Islamic women, and the state. KUPI is responsible for ensuring that basic human rights are respected and that citizens have a sense of tolerance towards religious, civic, national, and state practices.

Conclusion

The paper gave birth to several findings. First, KUPI plans to strengthen the scientific basis of Islam and the Muslim women's community in developing its empowerment to realize family life, community, nation, and prosperous and peaceful state. Islamic moderation with a gender perspective in Indonesia can be learned with a consistent effort to carry out Islamic functions at the family level and contribute to the state's life. Second, the postulates of Islamic moderating perspectives with a gender perspective in KUPI dynamically appear in parallel discussions with nine contemporary Islamic themes. From the issue of sexual violence to radicalism in Islam, it is dissected to find scientific solutions and strategies to overcome them. KUPI views three themes are the priority to be responded to, namely sexual violence, child marriage, and destruction of nature. The importance of these three themes, KUPI discusses them in religious gatherings and becomes a product of Islamic legal thought called fatwas.

Third, the other significant theoretical-conceptual contribution is in the birth and strengthening of the perspective of preachers as one way of reading the meaning of Islamic texts. Meanwhile, another essential practical contribution is that KUPI can deliver the birth of Islamic educational institutions, Ma'had Ali KebonJambu, as a center of study that pays attention to Islam and women.

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³³ Humairah Zainal, "Intersectional Cosmopolitanism: Muslim Women's Engagement With Polygamy on Malaysian and Indonesian Screens," *Culture and Religion* 20, no. 2 (3 April 2019): 151–68, doi:10.1080/14755610.2019.1619602.

³⁴ Gustav Brown dan Amelia Fauzia, "Civil Islam Revisited," *Asian Studies Review* 43, no. 3 (3 Juli 2019): 371–74, doi:10.1080/10357823.2019.1626534.

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