



UNIVERSITAS INDONESIA  
FAKULTAS ILMU SOSIAL  
DAN ILMU POLITIK

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Jl. Salemba Raya No.4, Jakarta 10430, Indonesia

Nomor : ND-174A/UN2.F9.02.PPs/PDP/2024 Jakarta, 14 Dzulhijjah 1445 H  
Lamp. : 1 21 Juni 2024 M  
Perihal : **Mohon Kesediaan Menjadi Narasumber**

Kepada Yth.:

Daftar nama undangan terlampir

(Mohon maaf apabila terdapat kesalahan penulisan nama/gelar)

di

Tempat

***Assalamu'alaikum Wr Wb***

Dalam rangka kegiatan tri dharma perguruan tinggi, pendidikan, penelitian dan pengabdian masyarakat, sebagai pengampu mata kuliah Perspektif Teori Gender dalam Politik, Departemen Ilmu Politik FISIP UI, kami bermaksud mengadakan "Focus Group Discussion" dengan Tema "Women and Islam", kami mengundang daftar terlampir sebagai pembicara/ narasumber dalam diskusi yang dilaksanakan di acara "Focus Group Discussion" yang akan diselenggarakan pada:

Hari/Tanggal : Rabu, 26 Juni 2024

Waktu : 09.00 – 13.00

Tempat : Ruang Rapat Nurani, Gedung A, Lantai 1, FISIP UI Depok

Demikian surat undangan ini kami buat. Demi kelancaran kegiatan ini kami sangat mengharapkan kerjasama Ibu untuk dapat hadir pada kegiatan tersebut.

Atas perhatian dan kerjasamanya kami ucapkan terima kasih.

Hormat kami,

Ketua Pelaksana,

Dra. Chusnul Mar'iyah, Ph.D.  
NIP.196110171988072001

Ketua Departemen Ilmu Politik,

Julian Aldrin Pasha, M.A., Ph.D.  
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Kepada Yth.:

1. Dra. Chusnul Mar'iyah, Ph.D.
2. Eunsook Jung, Ph.D. (UW-Madison)
3. Dr. Mufidah (Dewan Da'wah)
4. Dr. Marfu'ah Murjoko (Wanita Islam)
5. Dr. Aisyah ('Aisyiyah DKI)
6. Dr. Sabriati ( MUI)
7. Dr dr. Helda Chaniago (akademisi FKM UI)
8. Khoirun Nisa, MS.i (LHKP)
9. Dr. Titi Anggraini, SH (Akademisi FH UI)
10. Dr. Wendra Afriana, M.I.P. (Akademisi)
11. Dr. Ana Sabhana Azmy, M.I.P. (Akademisi)
12. Dr. Ambarwati, M.Si (Univ. Jayabaya)
13. Dr.dr.Helda, M.Kes. (Akademisi)
14. Rizky Putri Amalia BA(Hons), M.Sc (Sekretaris PW Fatayat NU DKI Jakarta)
15. Pengurus di PP Muhammadiyah

INTERNATIONAL WORKSHOP / FOCUS GROUP DISCUSSION  
***"ISLAM AND WOMEN RIGHTS"***  
FISIP UI – UNIVERSITY OF WISCONSIN  
WEDNESDAY, JUNE 26<sup>TH</sup>, 2024







**FISIP**  
DEPARTEMEN  
ILMU POLITIK



**WISCONSIN**  
UNIVERSITY OF WISCONSIN-MADISON



**ADIPI**  
ASOSIASI DOSEN ILMU POLITIK INDONESIA



**CEPP - FISIP UI**  
Center for Election and Political Party

## *Islam dan Women Rights (Struggle for political rights)*

Presented at the International Workshop/  
Focus Group Discussion

Dr. Ambarwati, M.Si  
June 21, 2024

## ***Gender Equality :***

- ▶ 'Gender equality' is a contested notion, whether we speak in cultural, political, legal or religious terms. It is context-sensitive, and people associate it with different things at different points in time and space.
- ▶ 'Gender equality' may refer to norms about womanhood and manhood or to empirical claims about women and men

- ▶ Gender equality is a burning issue in religious contexts, including Muslim and Christian religious freedom and gender equality as two distinct human rights.
- ▶ ‘There are different interpretations of equality. It is a mixture of lots of odd things’, one of our research participants, a Norwegian Sunni, commented.
- ▶ She was one of several women who found the notion difficult, like this Spanish Shia who said: ‘But gender equality, you see, I don’t know what it is . . . It doesn’t make sense to me.’ Her comment is not unreasonable, because ‘gender equality’ really is a compound and contested notion. (Nyhagen & Halsaa, 2016 : 162)

## ***Women's Rights***

- ▶ The notion of 'women's rights' is, however, older than the term 'feminist'
- ▶ Its origin in the Western world is often associated with the harsh gender debates that took place during the French Revolution and to publications such as the *Declaration of the Rights of Woman* by the French Olympee de Gouge (1791) and *A Vindication of the Rights of Women* by the English Mary Wollstonecraft (1792). (see Lovensduski, 1993)



- ▶ Women's specific rights : related with caring and nurturing ----> makes a big difference with man's interest
- ▶ Difference : only women can represent their interest ----> since women's experiences are exclusive which men have not
- ▶ Sharing experience ---> only woman can make decision which on the side of woman interest

- ▶ Women have to present in the decision making process ----> standing and acting for women interest. (Pitkin, 1967 : 142)
- ▶ Not all women in the world enjoy their rights smoothly. In many places, mostly in Third World, rights and freedom are luxurious things for women
- ▶ Political rights : western culture -----> how women in the Third World struggle for these rights

## ***Pakistan***

- ▶ Most women's groups in Pakistan, while contesting extreme violations of human rights resulting from Islamic fundamentalism, were reluctant to challenge the Islamic character of the state because this would have been equivalent to questioning the basis of the nation itself.
- ▶ Its Islamic character being the *raison d'être* of the nation, it became particularly hard to challenge instances of discrimination which emerged from it, and early women's organisations like the All-Pakistan Women's Association (APWA, founded in 1949) operated to bring about reforms within these constraints.

- ▶ Paradoxically, it was only after a military coup led by General Ayub Khan had put an end to the unstable parliamentary government that a major legal reform in the interests of women (the Family Law Ordinance 1961) was enacted.
- ▶ It was also probably due to the activity of women's groups that fundamentalists failed to push through legislation making it impossible for a woman to become head of state; but Benazir Bhutto, when she did come to power, did not live up to the hopes which many women had that her government would take firm steps to remove all discriminatory legislation.  
(Afshar, 1996 : 59-60)

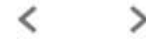
## ***Arab Saudi***

- ▶ Riyadh—On December 12, 2015, for the first time in the history of Saudi Arabia, women are going to the polls nationwide to elect their local representatives and even stand as candidates. It has been a long time coming partly because of strong opposition from the ultra-conservative religious establishment and partly, too, because of a lack of interest among Saudi women to get involved in politics
- ▶ Nonetheless, it has been an uphill struggle for activists to overcome the apathy and cynicism among Saudi women toward voting for representatives to municipal councils, an attitude shared by Saudi men as well..

- ▶ Only 130,637 women registered to vote in the December 12 elections, but only 1,355,840 men bothered to sign up either out of a population of 20 million Saudi nationals, among whom six to seven million are estimated to be eligible voters—Saudi election officials were unable to provide an exact figure.
- ▶ Still, there was no shortage of male and female candidates. Out of a total of 6,917 running for election in 284 municipalities, 979 are women. (Ottaway, 2015 : h.1)



The Guardian



Saudi women go to polls in landmark election | Saudi Arabia | The ...

Source : Associated Press, Dec 12, 2015

## ***Bangladesh***

- ▶ This state under Zia ur Rahman started the process of de-secularising the state in 1977, with Proclamation Order no. 1 which deleted the principle of secularism from the Constitution and replaced it by Islamic principles
- ▶ as in the case of Pakistan, the return to some species of parliamentary democracy with Khaleda Zia's government did not mean a reversal of the Islamisation policies, nor a genuine democratisation of women's lives; the struggle against authoritarianism in private and public life continued



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*THANKS FOR LISTENING*



**CERTIFICATE**  
**OF APPRECIATION**  
THE FOLLOWING AWARD IS GIVEN TO

**Dr. Ambarwati, M.Si.**

In Recognition of Outstanding Contribution as Speaker on International  
Workshop / Focus Group Discussion  
**“Islam and Women Rights”**  
(Departement of Political Science UI and University Wisconsin, USA)

Wednesday, June 26<sup>th</sup> 2024



**Chusnul Mar'iyah, Ph.D.**  
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