

**ISLAMIC PERSPECTIVE TOWARDS THE EXISTENCE OF THE INDONESIAN  
FEMINIST LAWYERS CLUB (IFLC) IN INDONESIA**

Eva Yuliana, Fa'izah Attamimi, Qori' Amalia Kurniasari

Student of International Relations

University Muhammadiyah of Malang

Malang, Indonesia

[yuliana.yeva@gmail.com](mailto:yuliana.yeva@gmail.com), [faizahattamimi97@gmail.com](mailto:faizahattamimi97@gmail.com), [qoriamaliak@gmail.com](mailto:qoriamaliak@gmail.com)

---

**ABSTRACT**

Indonesian Feminist Lawyers Club (IFLC) can be categorized as a gender-related movement that emerged in the midst of the rampant cases of violence against women in Indonesia. Putting a gender perspective into all walks of life is such a reward for gender. However, so far the government policies are still too fragile to sustain the existence of a gender justice system. Moreover, IFLC, which at least carries a mission to improve the capacity of advocates in the handling of violence against women, is different when it comes to how Islam views this organization's presence. From this issue, the writer is concerned with the similarities and differences in the values they stand for. The aim of this research is to understand how Islam views the presence of the IFLC in Indonesia. In this research, we used the explanative method and explain the result in the conceptual framework of radical feminism. It views that the suppression of women is the result of the patriarchal system. Thus, the result is rather than having the similarities values brought in IFLC, Islam holds the view that they undermine the reputation of the movement itself such as the way in order to eliminate the persecution, justification of abortion, support for LGBT which is unacceptable to Islam as well.

**Keywords:** Gender, IFLC, Indonesia, Islam, Women

---

**INTRODUCTION**

Indonesian Feminist Lawyers Club (IFLC) is a forum for advocates who are members of it to share their thoughts in responding to the rise of violence cases especially against women while state law has not been able to fully become a shelter when it comes to issues of gender equality. Living in an era where information sharing is not constrained by technological advances, we can not deny that violence, especially against women, has become commonplace and occurs in the community, both in rural and urban areas. In this case, we are talking about Indonesia.

In fact, when we talk about issues concerning women's life in Indonesia, the issue has long been happening like the May 1998 event where sexual exploitation occurred especially against the majority of Chinese ethnic. Actions that occurred in almost all areas of Indonesia from West to

---

58 | Proceeding The First Annual International Conference on Islam and Civilization (UMM-AICIC 2017)

East especially Palembang, Solo, Surabaya, Lampung, Medan and Jakarta, ignited the emotions of women groups to demand the government just to apologize and conduct a deeper investigation until finally formed Team Joint Evidence Search (TGPF ) on July 23, 1998. However, it is unfortunate again, issues like this never end to become sad news. In 2016, especially sexual violence that did not hesitate to end with the killing of victims, has become the public spotlight.

Still throughout the year 2016, it was noted that the criminalization of victims of domestic violence is inevitable. For the most part, the act of domestic violence is done by the husband or even the ex-husband. The drama that happened was like this, after the divorce, the husband (perpetrator) reported the victim with various allegations of the crime of persecution (article

352 KUHP), discriminative crime against child (article 76 A Law No. 35 year 2014 on amendment to Law No (Article 220 of the Criminal Code) and allegations of counterfeiting of a husband's identity card (article 263 paragraph (2) of the Criminal Code).<sup>i</sup> According to Komnas Perempuan 2016 Annual Report, every day at least more than 35 women, including girls, are sexually abused in Indonesia. Cases of sexual violence are increasing every year. Recorded 2,645 cases (2010), 4,335 cases (2011), 3,937 cases (2012), 5,629 cases (2013), 4,458 cases (2014), 6,499 cases (2015) and 5,786 cases (2016). Cases of sexual violence occurred in the community scene ranks first as much as 74 percent, followed by physical violence 16 percent and other violence below 10 percent.<sup>ii</sup>

The issue of gender equality was then raised to become one of the weapons to protect women, especially from violence. This is of particular concern among those who call themselves feminists. With the idea of Komnas Perempuan, IFLC has been present for the sake of the realization of a gender justice law. But along with this, political identity in the name of religion, morality, culture, and political interests are also increasingly strong especially in discriminatory policies.<sup>iii</sup> As an organization, IFLC which emphasizes aspects of feminism in its mission then becomes polemic when it comes to dealing with the Islamic aspect because after all, Indonesia, where the majority of the people are Muslims, can not be free from criticism and confrontation with religion, especially if it is transparently in touch with the beliefs of the people.

Departing from inadequate synchronization especially between the values brought by IFLC and Islam, the authors are interested in raising this issue as a study. Actually, the author is interested in gender issues, thus, in this case, the authors combine the title of this study which is in addition to the values of the existence of IFLC, the author also wants to see how the Islamic view over those values.

## **METHOD**

In this study, the author uses qualitative methods in which the authors collect, analyze, and display data in the form of explanation. Selection of respondents conducted by the author using simple random sampling. In the collection of sources and data, the author uses literature which is also supported by interviews conducted to some Muslims who are Indonesian citizens. In writing, the author uses explanative methods to explain and elaborate the source obtained. In analyzing the research also use the concept and consider the answers of respondents. Please note that, in analyzing these aspects or values in IFLC, the author uses the radical feminism concept to help complete this paper.

## Radical Feminism

The relationship of women and men in radical feminism is hierarchical. Men benefit greatly because men are more dominant than women. It can be interpreted that the dominance by men shows oppression for women. Radical feminism considers that women and men are different species. The original distinction is biologically laid out by society as dominance to show that men are different. According to Jaggar, social positions, life experiences, physical conditions, and psychological, interests and values are largely determined by sex.

Figures from the flow of radical feminism are Paula Rothenberg and Alison Jaggar, both figures explain that women are social groups in the lowest position of oppression. The situation described by Paula and Alison is described as follows: (1) in the history of women being oppressed; (2) oppression of women spread to various social life; (3) the oppression of women is profound, and can not be shifted only to social change between classes; (4) the suppression of women causes the suffering of the victims, both quantitatively and qualitatively, although the oppression is not always recognized and acknowledged by both the perpetrator and the victim; (5) oppression of women can provide conceptual models to find out other forms of oppression.<sup>iv</sup>

The oppression experienced by women is not only in the public sphere but also in the private sphere like the family because the struggle for women's liberation also exists in that sphere. Radicals use the motto of *the personal is political* which means that personal things will have political implications. According to feminists, marriage is the institutional source of true exploitation. Radical feminists also questioned heterosexual sexuality. According to feminists, heterosexuals are the foundation of patriarchy, with patriarchal ideology making women a sexual object for men. With the existence of the patriarchy, there is the existence of sexual violence against women, from pornography, rape. Feminist radicals consider heterosexual violence to patriarchy and sequentially make it a culture. Furthermore, men oppress women using pornography, rape, and other oppression.<sup>v</sup> Considering such cases, radical feminism provides the following solutions: (1) the existence of cultural changes to androgyny, mixing feminine and masculine traits in everyday life; (2) anti-pornography struggle as a form of male oppression against women; (3) struggling through the lesbian paradigm.<sup>vi</sup>

## INDONESIAN FEMINIST LAWYERS CLUB (IFLC)

Indonesian Feminist Lawyers Club (IFLC) is an organization established on 19 August 2016 in Jakarta. The establishment of this organization is supported by Komnas Perempuan Indonesia which also has a Women's Working Group in the Constitution and National Law. This organization is born with an increasing number of cases of violence against women and a state policy that has not been completely fair to women and issues related to gender equality.<sup>vii</sup> However, it should be emphasized that this IFLC is not a special organization of women advocates. For IFLC, however, to fight gender inequalities in all areas requires both male and female figures. It is not surprising that at its founding in Jakarta, there were several male advocates who attended such as Sofyan Jimmy Yosadi who was an advocate from Manado.

IFLC seeks to use a gender perspective in all walks of life because it claims to be present for gender equitable law. IFLC seeks to equate perceptions, improve coordination and cooperation in dealing with victims of violence, including discrimination against women. And the increasing

presence of IFLC, it is hoped that advocates will have the capacity to promote gender justice in the eyes of the law.

### *IFLC in Radical Feminism*

IFLC organization wants to raise cases of women's violence into existing law, while also reducing the discrimination of government policies against women. This movement is consistent with the activities of radical feminists, who want to abolish sexual assault and patriarchy in society. Members of IFLC are aware that in Indonesia more and more cases of violence, this is not only happening in the public but also in the household.

IFLC embraces oppressed women, using their profession as advocates, they are not only an advocate but also have a gender perspective to see that in Indonesia there is also an imbalance between men and women. The abundance of sexual harassment of women in Indonesia makes Indonesian women feel insecure, with such organizations being able to be used as a place of complaint for victims. IFLC can also be categorized as a movement promoting gender equality as well as opposition to violence against women as did radical feminists, the position of IFLC itself is also greatly benefited because it is supported by Komnas Perempuan which is a government institution.

### **ISLAMIC PERSPECTIVE TOWARDS IFLC**

All the respondents we have interviewed have understood that feminism is a movement to voice equality of men and women rights. Movement of feminism itself starts from the first wave of feminism movement explains about women's effort to participate in the political sphere, the second wave movement wants the wages of workers, and the third or also known as postfeminism. This flow began in 1980 until now. Respondents also know the feminism movement that demands the same rights in this regard with men. The emergence of feminism itself is caused by a patriarchal culture that develops in society.

In the view of Islam, the basic idea and the main feminism championed in the form of justice between men and women in the form of equality and rights between women and men is something that is not true and violate the nature of humanity. In Islam, things related to women have been explained. The many assumptions that Islam that makes patriarchal culture in society is not true. The majority of respondents said that disagreed with the existence of feminism. As Muslims, they understand that in the Qur'an itself the position of women as noble as possible. The Qur'an does not create a hierarchy in which men are placed above women, nor do they pit men against women in enemy relations. They were created as beings whose positions are the same in God's eyes. Another similarity between women and men is in the case of accepting the taklif burden (carrying out the law) and the reward in the future. Q.S. al-Mu'min: 40 mentions that any man or woman who believes and works righteous deeds will enter Paradise.<sup>viii</sup>

Regardless of the Qur'an's affirmation of male-female equality, society in general never considers men and women equal, especially in the context of marriage. Where women have limited deficiencies in policy making, they are handled material by men. Muslim men always have more rights and privileges than Muslim women. The example of the interpretation of the Qur'anic verse that demeans women is the verse: *al-rijaalu qawwaamuna 'alan-nisaa* (Surat al-Nisa': 34),

which is interpreted as men should have a higher position than women in all fields, and women are considered not entitled to lead.

It is understood that this movement of feminism is incompatible and not approved in Islam. This is because the movement justifies abortion, suggests lesbianism and the sex revolution, and criticizes the patriarch of this matter to tarnish the reputation of the movement.

Actually it is not forbidden to have an organization or a kind of movement like IFLC as the values brought by the organization are not contrary to the proper rules, which in this case is Islam. Because after all, based on the radical feminism concept we use that feminists support LGBT, this is in direct conflict with the teachings of Islam. IFLC itself has a good purpose to provide justice for women for those who get violence from their gender opponents. Then their advocates are fighting for gender equality of the applicable laws. It should be emphasized, however, that if IFLC exceeds the limit such as giving women the right to an abortion, LGBT supports which at the same time damages the organization's own reputation. IFLC is intended to protect the rights of women in the eyes of the law, but it is not sufficiently true to want equality for men and women on grounds such as men who dominate women so that women should be positioned like men's rights. While Islam considers that between men and women, the two are clearly different. Both are created differently from the beginning and can not be positioned just as women should also be like men or vice versa.

When looking at the IFLC's goal of protecting women against violence, Islam does not want any act of violence against anyone. But if blaming the patriarchal system in a society where women are positioned lower that results in it, then it is less appropriate. Because after all, according to Islam, which distinguishes between each people is from the level of piety, besides they are the same and it is not true to say Islam discriminates among its people. For IFLC, providing a gender perspective in all walks of life is a feasible way to avoid gender oppression. For Muslims, being the self as we have been created is what is actually done. In fact, according to interview results for this study, respondents stated that the actual movement of feminism is not important enough to be debated. According to them, it is clear that they (who call themselves feminist) have a less understanding of religion. For Islam, between men and women it is not justified to compete with each other to equate its position in the life of the world, but the difference in both is to complement each other.

## **CONCLUSION**

Based on the concept of radical feminism to explain values in the IFLC, as well as interviews with some informants who are Indonesian Muslims, we find that the actual existence of IFLC and Islam has the same in terms of non-violence. For IFLC that focuses on how to protect women including children from violence, while Islam does not discriminate who should be more protected. Based on our study, it can be concluded that Islam holds that the existence of IFLC is justified if only for the noble purpose of protecting women from violence especially from their gender opponents. However, Islam does not see goodness in this IFLC when it comes to compelling men and women to abolish the gender oppression that is perceived as a result of the patriarchal system.

## REFERENCES

### Book:

Haryanto, Sindung. 2012. *Spektrum Teori Sosial: Dari Klasik Hingga Postmodern*. Jogjakarta: AR-RUZZ MEDIA.

### Internet

Bawa Saksi Temui Kapolda, Minta Oknum Kadis Dugaan Cabul Siswa SMK Ditahan! | Manado Line. (n.d.). Retrieved November 1, 2017, from <http://web9.manadoline.com/bawa-saksi-temui-kapolda-minta-oknum-kadis-dugaan-cabul-siswa-smk-ditahan/>

Bergulir di Polda, Awas “Masuk Angin” Laporan Dugaan Cabul Oknum Kadis terhadap Siswa SMK | Manado Line. (n.d.). Retrieved November 1, 2017, from <http://web9.manadoline.com/bergulir-di-polda-awas-masuk-angin-laporan-dugaan-cabul-oknum-kadis-terhadap-siswa-smk/>

IFLC Desak Pengesahan UU Penghapusan Kekerasan Seksual. (n.d.). Retrieved November 1, 2017, from <http://brt.st/5tX0>

Komnas Perempuan: Kekerasan Terhadap Perempuan Masih Memprihatinkan. (n.d.). Retrieved November 1, 2017, from <https://www.voaindonesia.com/a/komnas-perempuan-kekerasan-perempuan-prihatin/3715816.html>

Publik Menggugat Pernyataan Kapolri Tito Karnavian | PKBI. (n.d.). Retrieved November 1, 2017, from <http://pkbi.or.id/publik-menggugat-pernyataan-kapolri-tito-karnavian/>

Read News Siaran Pers dan Rangkuman Laporan Tahunan Komnas Perempuan 2016 Komnas Perempuan. (n.d.). Retrieved November 1, 2017, from <https://www.komnasperempuan.go.id/reads-siaran-pers-dan-rangkuman-laporan-tahunan-komnas-perempuan-2016>

Riffat Hasan. *Feminism in Islam*. Access on [http://riffathassan.info/wp-content/uploads/2014/03/Feminism\\_in\\_Islam.pdf](http://riffathassan.info/wp-content/uploads/2014/03/Feminism_in_Islam.pdf) (October 31, 20.00 PM).

Samodro, P. D. (n.d.). Komnas Perempuan : Perlindungan Korban Kekerasan Seksual Minim. Retrieved November 1, 2017, from <https://kalbar.antarane.ws.com/berita/347611/komnas-perempuan--perlindungan-korban-kekerasan-seksual-minim>

Samodro, P. : D. (n.d.). Komnas Perempuan: UU Penghapusan Kekerasan Seksual Mendesak. Retrieved November 1, 2017, from <http://www.antarasumbar.com/berita/200108/komnas-perempuan-uu-penghapusan-kekerasan-seksual-mendesak.html>

Sejarah. (n.d.). Retrieved November 1, 2017, from <https://www.komnasperempuan.go.id/sejarah>  
Terbentuk, Indonesian Feminist Lawyers Club. (2016, August 22). Retrieved November 1, 2017, from <http://www.kai.or.id/berita/7007/terbentuk-indonesian-feminist-lawyers-club.html>

---

i Komnas Perempuan, Accessed at <https://www.komnasperempuan.go.id/reads-siaran-pers-dan-rangkuman-laporan-tahunan-komnas-perempuan-2016> (31/10/2017)

- ii Komnas Perempuan: Perlindungan Korban Kekerasan Seksual Minim, Accessed at <https://kalbar.antaranews.com/berita/347611/komnas-perempuan--perlindungan-korban-kekerasan-seksual-minim> (31/10/2017)
- iii Loc.cit.
- iv Haryanto, Sindung, 2012, *Spektrum Teori Sosial: Dari Klasik Hingga Postmodern*, Jogjakarta: AR-RUZZ MEDIA.
- v Ibid.
- vi Ibid. pp.122
- vii *Terbentuk, Indonesian Feminist Lawyers Club*, Accessed at <http://www.kai.or.id/berita/7007/terbentuk-indonesian-feminist-lawyers-club.html> (31/10/2017)
- viii Riffat Hasan, *Feminism in Islam*, access on [http://riffathassan.info/wp-content/uploads/2014/03/Feminism\\_in\\_Islam.pdf](http://riffathassan.info/wp-content/uploads/2014/03/Feminism_in_Islam.pdf) (October 31, 20.00 PM).