

ISLAMIC ACTIVISM AND WOMEN'S EMPOWERMENT: A STUDY ON THE FATAYAT WOMEN'S EMPOWERMENT MOVEMENT IN THE SPECIAL REGION OF YOGYAKARTA

Khoniq Nur Afiah¹
Ayna Jamila Salsabila²

¹Postgraduate Student of UIN Sunan Kalijaga Yogyakarta

²Master of Political Science and Government Student at Gadjah Mada University Yogyakarta

e-mail: khoniqnurafiah@gmail.com, aynajs98@gmail.com

ABSTRACT

This article discusses a women's movement as Islamic activism as well as a women's empowerment movement. Fatayat DIY as a women's organization under the auspices of Nahdlatul Ulama is a manifestation of women's Islamic activism. In addition, Fatayat NU DIY as a manifestation of women's Islamic activism also creates a concrete movement in the form of empowering women as a big agenda in organizing community welfare, especially for women. This research is field research focused on studying an organization called Fatayat NU DIY. The research method used in this study is a qualitative-descriptive with sociological approach. This study uses a keen analysis of new social movement theory as a tool to observe further about the phenomenon of the women's movement as Islamic activism and women's empowerment movement. The results of the study states that: first, Fatayat NU DIY is a portrait of the form in women's Islamic activism precisely this era. Fatayat NU DIY as women's Islamic activism at this moment is a forum for women to actualize bright ideas and other potentials possessed by women. Second, Fatayat DIY NU does not only sign in the area of Islamic women's activism, but enters the area of women's empowerment. Fatayat NU DIY as women's Islamic activism paved the way and awareness of the pivotal empowering of fellow women as well as providing welfare for the community, especially for women. The form of empowerment conducted by Fatayat NU DIY in empowering women is proven by the existence of: the establishment of the LKP3A Institution, the establishment of the BLKK PW NU DIY, Acting as Intermediary Actor, and settled women as a source of knowledge.

Keywords: Islamic Activism, Women's Empowerment, Fatayat.

1) INTRODUCTION

Islam as a religion has a big mission in providing benefits for its people. Based on the *Surah Al Baqarah* verse 201 Islam comes with a big mission to organize the benefit. The next benefit can be interpreted more broadly with welfare. Welfare is the great mission of Islam which is fought for by its people. Muslims both individually and in groups strive to continue to carry out several movements that are oriented towards the welfare of society.

The efforts of Muslims in carrying out community welfare are indicated by the birth of several Islamic-based social institutions. Social institutions that have an Islamic basis act as an extension of

the arm based on Islamic values regarding social welfare. Individuals and groups massively also carry out social welfare as an effort to solve problems that are being faced by society at large, such as during the COVID-19 pandemic.

Organizations or groups that contribute to providing welfare for the community are not only born from institutions that are purely oriented to the philanthropic movement. However, there are also many non-philanthropic institutions or organizations that have a mission regarding public welfare, such as the Fatayat NU organization. Fatayat NU as an organization that accommodates women under the auspices of Nahdlatul Ulama has the main goal of embracing women to make it easier to access and implement *Ablu Sunnah Wal Jamaah Islam*.

Fatayat as an organization that stands under the auspices of Nahdlatul Ulama does not only have a mission to organize activities related to religion, but also activities to empower women. Fatayat NU today is indeed part of a form of women's Islamic activism. Fatayat can be called a form of women's Islamic activism because, as an organization, Fatayat takes refuge in Nahdlatul Ulama as an Islamic community organization. In this regard, further provides information that women's activities or movements under the NU organization can be claimed as Islamic women's activism. This means that Fatayat as an Islamic women's organization is part of the manifestation of Islamic women's activism which has the aim of carrying out a social change.

Fatayat NU as a manifestation of Islamic women's activism does not stop at religious activities that are oriented to providing religious knowledge to cadres. However, this activism then developed into concrete activism such as empowering women as an effort to organize women's welfare in various aspects. This phenomenon is interesting, because of the growing and evolving activism of Islamic women to widen the movement in a wider realm, namely empowerment. The Fatayat NU DIY organization has the ability to move into concrete areas such as empowering women to be more tangible in order to improve the women's economy, but also never abandons its big mission to provide knowledge and hold religious activities based on *Ablul Sunnah Wal Jamaah*.

Several previous studies that share the same theme with this research have also been carried out. Women's social activities have been discussed in Anggara's research (Anggara, 2013). The focus is on the women's activism by an NGO named Yasanti in fighting for the rights of women workers during the New Order era as a period that gave birth to a lot of discrimination against women. Women's activism as a form of struggle carried out by Yasanti is in the form of transnational interactions. The forms of transnational interaction carried out are global framing, internalization, diffusion, scale shifting, externalization, and transnational coalitions. Widiyanto also discussed women's activism (Widiyanto, 2018), she discussed women's activism at an NGO called the Indonesian Mothers Wing Community (YSI). Women's activism at YSI originated from the movement to care for women and children after the earthquake in Yogyakarta. Over time, YSI has developed in carrying out activism, namely from a charitable model to empowerment. To this day, YSI still carries out activism in the form of charity and empowerment such as the Mother and Child Compensation Program, Empowering Independent Mothers, Smart and Skilled Mothers Program. Women's activism that has been carried out has helped researchers to reinforce the position of this research. Women's activism that will be studied in this study is women's activism in the Fatayat NU organization.

Research about Fatayat has also been done before (HAMIDAH, 2016) namely about the Islamic women's movement from 1938 to 2013 which then Fatayat-Muslimat became the object of his study. This study specifically discusses the dynamics of the movement and the development of the Fatayat-Muslimat movement as an Islamic women's movement. The point of development of Fatayat-Muslimat began to be seen when the 1997 Lombok Musyawarah was held. This revival was further

indicated by the strategic position of women in Islam or the recognition of equal rights between men and women in Islam.

Previous studies have further explained that research related to the Islamic women's activism movement which specifically examines the Fatayat NU DIY area has never been done. This article will examine in depth the Fatayat organizational movement as a manifestation of Islamic women's activism to the concrete forms of the community empowerment movement that has been carried out. Women's concrete activism

2) METHODS

The method used in this research is descriptive-qualitative (Azwar Saifuddin, 2011). This article focuses on looking at the activism of Islamic women in the Fatayat NU DIY organization. In more depth, this article will explore in more detail the activism of Islamic women by Fatayat NU which was carried out intensively until it entered the area of the concrete movement for women's empowerment. Thus, this research will explore more chronological data on the journey of women's activism and data related to the reality of women's activism which is included in the area of the concrete movement for community empowerment to organize the welfare agenda.

This article has two data sources (Sugiono, 2017). The primary data source was interviews with several administrators and cadres from Fatayat NU DIY, totaling 4 people. They consist of two administrators and two cadres. The secondary data was obtained by using several news documentation studies, organizational documents, social media and YouTube Chanel from Fatayat NU DIY. The data is then processed and analyzed with the new social movement analysis knife. The new social movement analysis knife will help to take a deeper look at Fatayat NU DIY as an organization that has quite a massive movement.

3) RESULTS AND DISCUSSION

NU DIY Fatayat: A Portrait of Islamic Women Activist

The Birth of Islamic Women's Activism in Indonesia

In the 19th century after the era of colonialism and imperialism of the western nation faded, an era of national movements was born in various directions. One of them is the women's movement in Indonesia. Women are part of the Indonesian nation's movement that wants to create progress (Sujati & Haq, 2020) however, Indonesia has a lot of activism by women in Indonesia. Noer (Sujati & Haq, 2020) The women's movement in the early stages of its development led to efforts to advance women in the fields of education, politics, and social affairs while at the same time providing an opportunity for the Indonesian people to manage all the resources that exist in the motherland. She said that at the beginning of the 20th century, the women's movement in Indonesia was inseparable from international social movements that aimed at emancipation, nationalism, and independence to escape the confines of colonialism. In the early days of the movement, the women's movement was more focused on the struggle to elevate social position and started on individual initiatives and had not yet formed an organizational structure. This can be seen from female figures such as RA Kartini, Dewi Sartika, Tjut Nyak Dien, Nyai Ahmad Dahlan, Cut Meutia and others (Sujati & Haq, 2020).

In its development, the individual movement developed into a very massive group movement. The strength of the movement is increasing in dealing with various existing problems. The formal organization that was first established was Putri Mardika in 1912 with the aim of providing assistance, guidance, and information to indigenous girls in their pursuit of learning, providing opportunities for women to act outside the household and express their opinions in the public sphere, as well as trying to to elevate the status of women to be equal to men (Cahyani & Swastika, 2015). After the Putri

Mardika organization was born, many other women's organizations also took part to voice women's interests. Before 1920, women's organizations emphasized their movement on efforts to elevate the position of women, then after 1920 the women's movement became even more massive. The willingness of women to carry out movements in an organization continues to increase and the level of skill in acting is also advancing. In almost all regions a women's movement was born. This is driven by growing learning opportunities, so that women are motivated to take even more massive actions to increase women's capacity. In 1921 was founded Women Utomo, Catholic Women. Then Women Taman Siswa (1922), Putri Indonesia (1927) and so on (Cahyani & Swastika, 2015)

The pre-independence women's movement has penetrated into various fields of life such as social, economic, religious, cultural and so on. Each organization has its own goals and backgrounds. Women's organizations with religious backgrounds have also been born with important goals and roles, such as Aisiyah, Muslimat, Catholic Women, and others. Aisiyah is a women's organization within Muhammadiyah with the same aims and objectives. Aisiyah was born in 1917. The movement seeks to modernize the way of life and way of thinking without leaving the foundation of Islam (Ida Yuliawati, 2005). The Aisiyah movement under the auspices of KH Ahmad Dahlan and his wife, Nyai Walidah, has full attention to women. The first thing she did was to raise awareness that in Islam women have the same obligations and responsibilities as those imposed on men, with a difference in the form and role of the task. At the beginning of her movement, Aisiyah faced challenges and obstacles, even insults and slander, but because it was based on sincerity and patience in business, the community slowly became open to Aisiyah's views.

Over time, Aisiyah developed very rapidly until Muhammadiyah felt that its organization was growing rapidly and fertile because of Aisiyah's massive development (Ida Yuliawati, 2005). Aisiyah's da'wah is based on the spirit of *al maun* with advanced Islamic values to strengthen the movement in the family and community-based fields through the *sakinah* family movement and *Qaryah Thayyibah*. Aisiyah has various programs in the social, economic, educational fields, such as economic and employment programs, Aisiyah research and development institutions, higher education councils, cadre development councils, cultural institutions, and so on. Aisiyah focuses more on the progress and excellence of the management system, both the program and the human resources in it. The first Aisiyah leader was Siti Bariyah, who was one of the cadres of girls chosen by KH Ahmad Dahlan, while Nyai Walidah was the mentor profile in Aisiyah. (AISYIAH, nd).

Besides Aisiyah, there are women's organizations that are also very massive in their movements, such as the Muslim women's organization. Muslimat is under the auspices of Nahdlatul Ulama (NU). Muslimat was born on March 29, 1946. At first, NU was only intended for men, but along with the growth of the Indonesian movement that involved many women, Muslim women within NU also had a desire to actively engage in activism in order to solve various problems. This was started by the pioneer of Muslim organizations, namely Mrs. Djunaisih who had the idea that "in Islam it is not only men who must be educated regarding religious knowledge but women must and must receive education that is in line with the demands and wishes of the Islamic religion" (Agustin & Putri, 2019) The idea was conveyed by Mrs. Djunaisih at the 13th NU Congress in Menes Benten in 1938 which became the forerunner of the birth of Muslimat NU. Mrs. Siti Syarah was also present at the first congress as the second speaker who also supported Mrs. Djunaisih's opinion, then the two figures who in the end had a big role in the birth of Muslimat. Although this movement is full of the influence of tradition and patriarchal culture, women are able to rise up and voice the importance of women in organizing and playing an active role in the public sphere. The background of the formation of Muslimat NU is inseparable from the social, educational, economic and political conditions of the community in placing women in an unfavorable position at that time. Because, The hallmark of the

NU organization is indeed known for its very patriarchal tradition in treating women. Now, the condition of women in the NU organization has manifested itself in Muslimat where Muslimat women have shown very rapid changes in their struggles, of course this cannot be separated from the role of NU kiai who support them (Agustin & Putri, 2019).

The role of Muslimat grew over time, at the 1952 NU Congress in Palembang, Muslimat officially became NU's own autonomous body under the name Muslimat NU which could manage its own household conditions. One of the activities of Muslimat NU is in the field of education, so that at the 3rd congress in May 1950, it was officially stated that the specific task of Muslimat was "... to intensify the eradication of illiteracy among Indonesian women". To deal with educational issues, Muslimat NU established the Women's Bina Bakti Foundation. To handle the social and welfare fields, the Muslimat NU Welfare Foundation was formed to handle orphanages in the form of orphans and poor children who need assistance. girls hostel, Some of the programs implemented include child development, immunization, skill improvement, family welfare improvement, family planning counseling and the like. Muslimat also has the NU Muslimat Hajj Foundation which assists the pilgrimage and umrah pilgrimages. In the publishing sector, Muslimat has media in the form of Minutes of Muslimat NU, Gema Muslimat, Gema Harlah Muslimat and Yasmin bulletins. (A bit of profile, history and achievements of Muslimat NU, tt) It was this NU Muslim organization which then initiated the birth of the NU fatayat as an organization for Muslim women, both of whom have a relationship like brothers.

Looking at the History of the Birth of Fatayat NU

Reporting from Fatayat's official website (fatayatnu.or.id) that Fatayat Nahdlatul Ulama is an Islamic youth organization that is one of the autonomous bodies within Nahdlatul Ulama. Fatayat was founded in Surabaya 24 April 1950 M. Fatayat experienced struggles and dynamics in three stages. The initial stage in 1950-1953 was a pioneering stage which began in the city of Surabaya, spearheaded by several figures such as Khuzaemah Mansur, Aminah Mansur, and Murtosijah Chamid who later became known as the triumvirate of Fatayat NU founders. At this time, the triumvirate made a hard effort full of struggle because they had to convince the top brass of Nahdlatul Ulama that Fatayat needed to be formed. With all the challenges, they managed to get endorsement by PBNU in 1952 at the NU Congress in Palembang. At this stage, they formed a community by recruiting members from local people who later became the forerunner to the formation of the branches, branches, and areas of Fatayat NU. In meeting the needs of the organization's programs, they seek to raise funds independently. Until at the end of this stage, they were able to make an impression that his presence had given enlightenment to women in the lower layers. The priority of the program is to establish educational institutions ranging from children's education for toddlers to teacher schools. They also carry out efforts to eradicate illiteracy, organize sewing skills, embroidery, embroidery, cooking, and so on. In fact, at the time of the revolution,

After the pilot stage, the next stage was the stage of the organizational development and consolidation period (1953-1969). At this stage, Fatayat began to spread its wings to various areas such as Kalimantan, Sulawesi, and Sumatra. Bahlan, in 1956, Fatayat held the 3rd congress in Medan. Then at this stage, Fatayat continued the programs that had been implemented and strengthened several programs through courses such as the Indonesian language course, because at that time the members could only communicate through their local language and could not communicate in the national language. As these programs progress, Fatayat while improving and strengthening the resources of its members through various forms of cadre training with the aim of producing female leaders who can lead organizations, religions and nations. On the other hand, Fatayat also started to carry out activities as an effort to socialize Fatayat organization to the community such as drum band performances,

holding Musabaqoh Tilawatil Qur'an, recitations, reading the Qur'an, tahlil, reading dibaiyah and studying together the yellow book about Hadith, Fiqh, Tafsir, and so forth.

Still in the development stage, Fatayat received a positive response from the government. A number of historical witnesses saw that in the Soekarno era, many women with high intellectuals got strategic positions in the government. Thus, at the NU Syuriah Congress in 1957, it was determined that it was necessary to have women's representatives in the legislature, both DPR and DPRD. At this time, NU women from political parties as well as from NU itself took part as members of the legislature from various representatives in their regions such as Maryam Junaidi Hadiniyah Hadi from East Java, Machcepat Mawardi and Maryam Kartasumpena from Central Java and so on. In addition to the legislature, many women in the Soekarno era also became leaders at the local level, such as RT, RW, Village Heads, even in 1962, Among the female NU members there are those who are running for Village Head. So, in 1962, the PBNU Congress in Salatiga issued a fatwa that NU women were allowed to become Village Heads. In 1956 NU women at this time were able to express their views in the ranks of the Nahdlatul Ulama Great Syuriah Board, the female figures included Khairiyah Hasyim, Nyai Fatimah, and Machcepat Mawardi. However, when the government regime has changed, the atmosphere has changed. Under Suharto's leadership, the NU organization and other autonomous bodies experienced limitations in their movement. It was as if NU had been killed by the New Order regime, the psychological atmosphere of NU members at this time was a frightening one.

The New Order era became the beginning of the last stage of Fatayat NU's journey. Aisyah Hamid Baidhowi said that at that time, regional administrators often refused the arrival of Fatayat and Muslimat central officials for fear of being known by the government. During this period, Fatayat had no significant activity for about twelve years. In 1979, Muslimat and Fatayat held a congress in Semarang. At that time, the elected general chairman Mahfudhoh Ali Ubaid began to revive Fatayat by consolidating the organization in various regions. At that time, Fatayat had to make a lot of compromises to the government so as not to experience destruction. Fatayat began to open cooperation with various parties such as government agencies and international institutions. The cadre program began to be reactivated with two approaches, first, formal cadre was carried out in accordance with the training module by the Fatayat team as well as non-formal cadre training through training aimed at meeting the needs of the organization. Around 1990, Fatayat began to come into contact with the women's movement which has a gender perspective. Fatayat adopts a gender perspective by conducting gender analysis exercises. According to him, the main thing from a gender perspective is as a scalpel to see Islamic religious texts, especially the Qur'an and Hadith, especially those related to the pattern of relationships between men and women. Until now, Fatayat has been open to change with a constantly changing situation, he absorbs reflection, strategizes and initiates action. In carrying out the strategy,

Now, Fatayat NU has really spread its wings to various corners of the country. Indirectly, this history gave birth to women who are strong, agile, and care about the conditions around them, especially fellow women. Until in the end, Fatayat was able to give birth to movements in various regions, one of which was in the Special Region of Yogyakarta. Fatayat DIY has a fairly high level of progressivity, of course previously Fatayat had various problems that led it to become a progressive autonomous body. Fatayat leadership in the city of Yogyakarta was entrusted to Ms. Khotimatul Husna who served as chairman for the 2017-2022 period. At the beginning of her leadership, Mrs. Khotim encountered quite a worrisome situation. The internal management of Fatayat in the DIY region is noted to be less active, which has an impact on the management of branches, sub-branches, and branches. He found it difficult to carry out regeneration within Fatayat Yogyakarta. So it takes a very hard effort to restore the spirit of the activists in realizing Fatayat's goals. He finally decided to

start over again, fixing the stalled system. Finally, he and the elected secretary decided to go to the branch management together to raise Fatayat in a better direction. He finally decided to start over again, fixing the stalled system. Finally, he and the elected secretary decided to go to the branch management together to raise Fatayat in a better direction. He finally decided to start over again, fixing the stalled system. Finally, he and the elected secretary decided to go to the branch management together to raise Fatayat in a better direction.

Seeing Fatayat NU DIY's Activism through the New Social Movement Theory.

In looking at activism, there are many approaches that can be used to study various forms of collective action, such as actions taken by various organizational bodies and movements carried out by actors. Van Klinken mentions that to be called a social movement, the concept requires five things, namely: collective or joint action, goals or claims that are oriented towards change, a collective action that is extra-institutional or non-institutional, organization to a certain level (relationship), as well as sustainability in terms of time to a certain level. On the other hand, this social movement consists of classical social movements and new social movements, both of which have their own characteristics in viewing activism.

According to Singh (in Haryanto, 2013). The new social movement has the characteristics of a plural movement, such as issues related to anti-racism, anti-nuclear, disarmament, feminism, the environment, civil liberties to issues concerning peace. While the classical social movements involve more ideological discourse that is more directed at anti-capitalism, class revolution and class struggle. New social movements respond to issues surrounding the demoralizing structure of everyday life and focus on forms of communication and collective identity. New social movements are also defined by the plurality of ideals, goals, wills, and orientations formed on the heterogeneity of the movement's social base. Actors of the new social movement do not set out on class interests but for humanitarian reasons, such as feminist actors, ecologists, peace activists, who have a self-understanding of identity, purpose, and ways of association. In looking at the social context of the new social movement, (Rusmanto, 2012) explained that the perspective of this new social movement basically all the attention of the branch of sociology shifted to the theme of social structure and began to distance itself from the individual as the unit of analysis. The focus of attention on the problem of structure is a key concept in the new social movement paradigm. In this perspective, the structure referred to refers to the patterning of several actions and relationships which are then abstracted and exist independently of individual motivations.

The new social movement has several paradigms (Rusmanto, 2012) namely the structural tension paradigm, the resource mobilization paradigm, and the identity-oriented paradigm. To see Fatayat's activism, the author uses a new social movement theory with an identity-oriented paradigm. This paradigm emphasizes the perspective based on the role of identity that underlies the individual spirit in a movement. In this case, Fatayat has a high spirit in carrying out activism aimed at the welfare of the people, especially women. If the resource mobilization paradigm tends to be materialistic, this identity-oriented paradigm focuses their attention on non-materialistic movement phenomena, but more on expressive behavior. So that, The context in this paradigm outlines the basic questions surrounding the issue of integration and solidarity. According to the identity paradigm, it emphasizes the formation of human character as a whole. There is general agreement that this movement is identity-oriented and collective action as an expression of the human search for identity, autonomy, and recognition. Identity cannot be formed through indirect participation, delegation, or representation, but the production of identity involves the interaction of the collective itself (Rusmanto, 2012). In line with Fatayat, there is Fatayat activism which aims to create the identity of women with strong characters and still hold Islamic values.

Apart from Pizzarno, Rusmanto also explained Alain Touraine's view, that in assessing GSB he emphasized the importance of social action, that individual actions in the form of social movements are an attempt to produce and transform existing social structures and orders. The social action is seen as a normal action leading to a change that is expected by society. In this case, Fatayat has a goal to bring about changes in the surrounding community to become a more advanced society through various forms of empowerment carried out by Fatayat. In general, the strength of this paradigm in the context of the GSB is to place collective actors who consciously struggle against power to socially construct a new identity, to create a democratic space for more autonomous social action. This paradigm also places the position of individuals in GSB as autonomous collectivities, social beings who are free to transform their identities and seek new meaning for their identities.

According to (Fuadi & Tasmin, 2018) The new social movement has two types, the first is to focus on the link between symbolic and cultural issues with identity, then the second is to accept pluralism of ideas and tends to develop a pragmatic view in an effort to create a system of political participation as wide as possible in the decision-making process. Membership of new social movements is open regardless of social class, ethnicity, politics, or religion. A new social movement can be categorized as an inclusive association initiated by actors and followed by groups that consciously mobilize themselves. It emphasizes several important aspects such as (1) strong network elements but the interactions are informal or unstructured, (Fuadi & Tasmin, 2018).

According to Fuadi and Tasmin (2018), new social movements have two types, the first is to focus on the link between symbolic and cultural issues with identity, then the second is to accept pluralism of ideas and tends to develop a pragmatic view in an effort to create the widest possible system of political participation in the society. carry out the decision-making process. Membership of new social movements is open regardless of social class, ethnicity, politics or religion. A new social movement can be categorized as an inclusive association initiated by actors and followed by groups that consciously mobilize themselves. It emphasizes several important aspects such as (1) strong network elements but the interactions are informal or unstructured, this can be seen from the many networks that cooperate with Fatayat in realizing the various goals that have been planned. Fatayat builds a network of cooperation with the government, such as the Indonesian Ministry of Health, the Ministry of Manpower, and the Pancasila Ideology Development Agency (BPIP). In addition, Fatayat also builds collaborations with various non-government actors such as Sri Tex companies, Nahdlatul Ulama University, AFSC, TV9, and many more. In the cooperation carried out, between Fatayat and its partners, there is an informal interaction pattern because there are no special rules governing the cooperation process (2) there is mutual sharing of beliefs and solidarity between them. Fatayat was born from the same belief base as Nahdlatul Ulama, namely ahlu al sunnah wa-ljama'ah (aswaja). So that in carrying out a program, Fatayat always leans on it with the intention of admonishing ma'ruf nahi munkar in accordance with the basis of aswaja. In the process of sharing his beliefs, Fatayat always prioritizes increasing solidarity in order to strengthen the ties of friendship among others, as can be seen in recitation activities which are often held both internally and externally. In addition, Fatayat also has a main program that has automatically generated a high level of solidarity such as BLKK, LKP3A, and so on. (3) There are joint actions by bringing up conflictual issues. Fatayat has a basic struggle to call for virtue, enjoin the right and forbid what is evil. Whereas, Fatayat's vision of struggle is the elimination of all forms of violence, injustice, and poverty in society. So, if there are issues that are felt to violate Fatayat's vision and mission, action will be taken in order to provide benefits for the people. This can be seen from Fatayat's actions in voicing the PKS Bill so that victims of sexual violence do not increase. (4) the action of the claim is continuous but not institutionalized and follows routine procedures as is well known within the organization. Action demands that will be carried out will continue until justice and benefit are truly felt by the people. Although sometimes

Fatayat cooperates with other institutions to voice action, but Fatayat has a commitment to participate to provide benefits for the community, especially women. Sustainability actions can also be seen from Fatayat's programs such as counseling programs. One of them is a peer counseling program that aims to serve as a forum for women in Islamic boarding schools, especially students who have problems, especially sexual violence.

Empowerment of Women as Concrete Activists at NU DIY Fatayat

Fatayat as a form of Islamic women's activism does not only stop at movements that stop at discourse. Fatayat took concrete actions as a form of effort to provide welfare for the community. The big mission to carry out welfare through empowerment actions is carried out continuously with various forms of activities as empowerment. Fatayat NU's empowerment targets are women as cadres. Several empowerment activities, hereinafter referred to as concrete activism, will be described in more detail as follows:

Establishment of the LKP3A Lembaga Institution

Fatayat NU DIY has members from various backgrounds. Several members of Fatayat DIY are women activists, academics, pesantren caregivers and other professions. The heterogeneity of the backgrounds of Fatayat NU DIY members further encouraged Fatayat NU DIY to establish several institutions which could then provide benefits as solutions to social problems that occur in society. Consultation Institute for Women's Empowerment and Child Protection (LKP3A) as one of the institutions under the auspices of Fatayat DIY. LKP3A's mission is to focus on the welfare of women and children.

LKP3A as one proof that Fatayat NU DIY has a movement oriented towards the welfare of the community, especially women and children. The forms of activities carried out by LKP3A include reproductive health socialization, Halaqoh Lintas Pesantren as an educational activity for leaders and teachers in Islamic boarding schools about sexual violence, counseling training, and escorting cases of female sexual violence.

These activities later became Fatayat's efforts in eliminating sexual violence that occurred in the community. Fatayat as an institution under the auspices of NU also feels that it has a big responsibility for the fate of the pesantren community. This is according to what the head of Fatayat NU DIY, Mrs. Khotim, said:

“...the pesantren community is part of us. Education about sexual violence also needs to be given in the pesantren environment and Fatayat takes on that role. several activities are held in Islamic boarding schools such as Halaqoh Lintas Pesantren, peer counselor training, and reproductive health socialization.”

The activities mentioned above are indeed included in the preventive category. However, Fatayat's action in the pesantren environment is one thing that is strong evidence that Fatayat NU through LKP3A has carried out concrete activism oriented to community empowerment, especially pesantren. In this case, empowerment needs to be interpreted more broadly by delivering awareness by providing knowledge to individuals or groups so that they are able to reach the point of empowerment and avoid the dangers that may occur around them.(Isbandi Rukminto Adi, 2018). Bearing in mind, sexual violence in the pesantren environment is also rampant. So, the concrete activism of LKP3A is one of the efforts to solve the social problems that are happening in the pesantren.

In addition, LKP3A has not handled many victims of violence perfectly. LKP3A in carrying out activities related to escorting victims of sexual violence in collaboration with several non-governmental organizations that also have a focus on the issue of sexual violence.

Establishment of BLKK PW FATAYAT NU DIY

The establishment of the Community Work Training Center (BLKK) was also due to the hard work of Fatayat NU administrators. This BLKK has an important role in providing services to the community, especially Fatayat cadres by providing skills and knowledge. It is hoped that the skills and knowledge provided will have an impact on growing the economic progress of the community.

BLKK Fatayat provides sewing skills and various knowledge about entrepreneurship. This sewing skill is given systematically with various rules. Thus, the training carried out was carried out in a systematic and well-structured method. This BLKK runs a skills program in accordance with the direction of the ministry of manpower. In addition, Fatayat in expanding cooperation as an effort to develop the BLKK.

Regarding the collaboration, BLKK after going through several training processes and giving birth to several cadres who have expertise in sewing ventured to organize a big event, namely Halal Fashion. The event was held in conjunction with the Student Ambassador event. Halal Fashion is one of the efforts to introduce some novice designers born from BLKK Fatayat NU. In addition, Halal Fashion is also opened for designers from outside the Fatayat NU BLKK. Thanks to the hard work of the management and also the Fatayat BLKK training participants in preparing for the Halal Fashion event. BLKK received an offer to cooperate with the largest textile company in Asia named "Sritex", according to what was conveyed by Ms. Khotimatul Khusna (K. Khusna, personal communication, 2 November 2021):

“Halal Fashion is a breakthrough made by Fatayat to advance BLKK. With various efforts, Fatayat tries to widen relations and look for companies that are willing to cooperate. Finally, found Sritex's company. Sritex was very happy with the event we held, until one of the leaders came and gave 1800m of cloth to BLKK”

The success of collaborating with the largest textile companies in Asia is also one of the achievements that can no longer be doubted as evidence of concrete Islamic women's activism in providing welfare for the community. Thus, there is a need for continued efforts to continue to develop cadres, so that the programs held are sustainable.

Acting as Intermediary Actor

Fatayat NU DIY has an important role as a liaison institution between the community and the state. This role is included in the political realm, considering that several members in Fatayat NU DIY are also people who have strategic positions in the government. As an intermediary actor, Fatayat NU DIY made several efforts to convey the aspirations of the community to the government. This is done by cooperating with several NU figures who have strategic positions in the government.

One of the issues voiced by Fatayat NU DIY was regarding the ratification of the PKS Bill. This issue has previously been discussed and studied further in LKP3A and studies on this issue have been carried out previously, such as discussions on the issue of gender equality through Halaqoh Lintas Pesantren. This is one of the movements to guard against the ratification of the PKS Bill. In addition, efforts to voice for the ratification of the PKS Bill were carried out by joining Fatayat with several NGOs that also have a focus and struggle on the issue of sexual violence, such as Rifka Annisa.

Another form of cooperation that has been carried out by Fatayat with the government is the food jihad program. Food jihad is one of the efforts carried out by Fatayat together with the Pancasila Ideology Development Agency which aims to strengthen food security during the pandemic. The form of activity of the program is planting food in their respective environments. Although it looks simple, the impact of this activity is quite felt, because this is the first step for women to have an awareness of independence, cooperation and solidarity between others. Furthermore, in relation to this, it is not far from the values of Pancasila as one of the values that are the basis for this activity.

The BLKK previously described is also part of the evidence that Fatayat has a role as a liaison between the community and the government. Fatayat succeeded in reading the real needs of the community and voicing it to the government. One of the factors for the high number of women in poverty is the low level of skills they have. Fatayat as a women's organization seeks to carry out a concrete movement or activism in order to provide alternative solutions to current problems.

Fatayat as an organization that becomes a liaison or has a role as an intermediary actor must have a source of value to be a vital thing in facilitating existing cooperation. There are several strategies carried out by Fatayat as a non-profit organization in realizing the accumulated value of the material presented (K. Khusna, personal communication, 2 November 2021);

“Even though we don't have material resources, we can use an initiation to run a program. The value of initiation is greater than just the material. To realize this initiation, good network relationships with various parties are needed, bargaining position is also very important, so that we do not continue to follow (follow) those who have material resources.”

The strategy is carried out by initiating a program or activity to become one of the sources for the inclusion of material values in the body of the Fatayat organization. Activities or events that are initiated include the national santri ambassador event which further attracts several parties to cooperate in making the event a success, such as BPIP, TV9, AFSC, TVRI, UNU, UIN, Sritex and many more.

With a good strategy and a strong work commitment from the management, Fatayat can get maximum results as an intermediary actor. This role further provides evidence to the community that actually Fatayat Islamic women's activism has moved more forward in the realm of community empowerment as an effort to bring prosperity to the community.

It is true that the BLKK helps improve competence and provides a stimulus for women to rise from adversity, especially in the economic field. This was also conveyed by Mrs. Mia as a participant who took part in sewing training at BLKK PW Fatayat NU DIY.

“I can now sew, at first I didn't know how to sew. Thank God I can sew, even though I only dare to open make-up, but at least it can increase my income ... “ (Mia, private communication, December 19, 2021)

Fatayat's efforts to provide welfare are increasingly concentrated, as can be seen from the confessions of several cadres who have attended training. The results obtained are not too significant. However, this is the first step to develop further in order to achieve the big goal of providing community welfare, especially women.

Positioning Women as Sources of Knowledge

Fatayat NU DIY as a women's organization also provides opportunities for all members to share their knowledge or knowledge. This is evidenced by the use of members of Fatayat DIY as a source of

knowledge. The source of knowledge referred to in this article is to make Fatayat members fill or become resource persons in several activities carried out. Maximum utilization of human resources from Fatayat is an interesting thing and part of the form of empowering women in education. Several expressions about the importance of positioning women as sources of knowledge were also conveyed by Mbak Sulma as one of the presenters at the Fatayat activity entitled 30 Days of Ngaji Ramadhan with 30 Women (Sulma, personal communication, yy):

“It is undeniable that women's voices are capable of voicing women. The female voice is able to voice the real female voice. Thus, Fatayat always makes efforts to position women as a source of knowledge. Many women's voices will also be a great strength to face an obstacle.”

The explanation given by one of the women who had been a filler in the Fatayat event characterized the wide range of motion or perfect authority for women which Fatayat NU DIY gave to women. Women are used as sources of knowledge and women are given comfortable money to convey the knowledge given.

Fatayat's efforts to make women a source of knowledge are part of women's empowerment, because the purpose of empowerment itself is an effort to present power, knowledge and skills. Giving space to women as presenters or resource persons in every activity carried out by Fatayat is also part of the effort to give women authority, knowledge and skills. Women on this opportunity gain a lot of experience to become a source of knowledge, which in turn can trigger the development of the potential possessed by the provision of space for women

4) CONCLUSION

Efforts made to organize community welfare have actually been pursued by various parties, both individuals and communities. Fatayat NU DIY as an organization under the auspices of Nahdlatul Ulama has had quite a visible movement or activism in the last two years. The activism seen in Fatayat NU DIY does not just stop at activities related to religion, but more than that. These advantages are further referred to in this article as concrete activism.

Fatayat as a manifestation of Islamic women's activism has a big mission to organize community welfare. This is evidenced by activism as a group that has an activism direction in the empowerment space. The empowerment carried out by Fatayat NU DIY is mostly focused on women. However, it is part of Fatayat NU DIY's contribution as a non-philanthropic institution that has attention to social problems that occur. As for some evidence that Fatayat NU DIY's activism has entered the realm of empowerment, namely the formation of LKP3A, the establishment of Fatayat NU's PW BLKK, Acting as Intermediary Actor, Positioning Women as Sources of Knowledge.

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