Salasika
INDONESIAN JOURNAL OF GENDER, WOMEN, CHILD, AND SOCIAL INCLUSION’S STUDIES

VOL. 5
NO. 1
JULY
2022

North Kalimantan Aisyiyah’s Contribution to Empowering Women for the Fulfilment of Political Rights
Eugenia Dhea Adeline, Suryaningsi Suryaningsi, Mohammad Bashar

Understanding Child Sexual Abuse in the Religious Contexts in Indonesia through a Lived Experience
Alyssa Putri

SPPQT Program Evaluation for Food Access and Food Choice for the Elderly in the SPPQT Empowerment Areas
Beathrix Fineiya, Theresia Pratiwi, Arwyn Weynand Nusawakani

Indigenisation of Global Norms: Norm Localization Analysis on LGBTQ+ Acceptance in Surabaya, Indonesia
Chairun Nisyi, Dwi Ardhanariswari Sundrijo

Media Campaign Advocacy Supporting Indonesian Ianfu Survivors: A Postfeminist Perspective
Kania Bening Rahmayna
Table of Content

<table>
<thead>
<tr>
<th>Title</th>
<th>Author(s)</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>North Kalimantan Aisyiyah’s Contribution to Empowering Women for the Fulfilment of Political Rights</td>
<td>Eugenia Dhea Adeline, Suryaningsi Suryaningsi, Mohammad Bashar</td>
<td>1</td>
</tr>
<tr>
<td>Understanding Child Sexual Abuse in the Religious Contexts in Indonesia through a Lived Experience</td>
<td>Alyssa Putri</td>
<td>11</td>
</tr>
<tr>
<td>SPPQT Program Evaluation for Food Access and Food Choice for the Elderly in the SPPQT Empowerment Areas</td>
<td>Beathrix Finelya, Theresia Pratiwi, Arwyn Weynand Nusawakan</td>
<td>21</td>
</tr>
<tr>
<td>Indigenisation of Global Norms: Norm Localization Analysis on LGBTQ+ Acceptance in Surabaya, Indonesia</td>
<td>Chairun Nisya, Dwi Ardhanariswari Sundrijo</td>
<td>33</td>
</tr>
<tr>
<td>Media Campaign Advocacy Supporting Indonesian Ianfu Survivors: A Postfeminist Perspective</td>
<td>Kania Bening Rahmayna</td>
<td>51</td>
</tr>
</tbody>
</table>
Editorial Team

CHIEF EDITORS

Arianti Ina Restiani Hunga, Universitas Kristen Satya Wacana, Indonesia
(Scopus ID: 46161114400, Google Scholar)

Dewi Candraningrum, Universitas Muhammadiyah Surakarta, Indonesia
(Google Scholar)

BOARD OF EDITORS

Claudia Derichs, Humboldt Universität zu Berlin, Germany
(Scopus ID: 14026487800)

Ida Sabelis, Vrije Universiteit (VU) Amsterdam, The Netherlands
(Scopus ID: 6507181398, Google Scholar)

Siti Kusujiarti, Warren Wilson College, USA
(Scopus ID: 56276925900)

Ratna Saptari, Leiden University, The Netherlands
(Scopus ID: 6504610910)

Sylvia Tiwon, University of California, USA
(Scopus ID: 6506468591)

Emy Susanti, Universitas Airlangga, Indonesia
(Scopus ID: 57213142220, Google Scholar)

Keppi Sukesi, Brawijaya University, Indonesia
(Scopus ID: 56025803300, Google Scholar)

Kristi Poerwandari, University of Indonesia, Indonesia
(Scopus ID: 25628305200, Google Scholar)

Willemin de Jong, University of Zurich, Switzerland
(Scopus ID: 55238294800)

Lyn Parker, The University of Western Australia, Australia
(Scopus ID: 56273266700)

TECHNICAL EDITORS

Indriretno Setyaningrahayu, Universitas Kristen Satya Wacana, Indonesia
(Google Scholar)

Daniel Kurniawan, Universitas Kristen Satya Wacana, Salatiga, Indonesia
(Google Scholar)
Suryaningsi, Universitas Mulawarman, Indonesia
(Scopus ID: 57223402854, Orcid: https://orcid.org/0000-0003-1093-810X,
ID Sinta: 5990865, Google Scholar)

Agustinus Fritz Wijaya, Universitas Kristen Satya Wacana, Indonesia
(Scopus ID: 56461093400, Google Scholar)

Stefanus Perangin-Angin, Universitas Kristen Satya Wacana, Indonesia
(Google Scholar)

REVIEWERS

Elisabet Titik Murtisari, Universitas Kristen Satya Wacana, Indonesia
(Scopus ID: 88161752200, Google Scholar)

Asfa Widiyanto, IAIN Salatiga, Indonesia
(Scopus ID: 56451676900, Google Scholar)

Wening Udasmoro, Gadjah Mada University, Indonesia
(Scopus ID: 549313600)

Farah Purwaningrum, The University of Sydney, Australia
(Scopus ID: 5719369400, Google Scholar)

Alimatul Qibtiyah, Sunan Kalijaga State Islamic University, Indonesia
(Scopus ID: 57200660732, Google Scholar)

Tyas Retno Wulan, The Jenderal Soedirman University, Indonesia
(Scopus ID: 57205341358, Google Scholar)

Nurjanah, State University of Jakarta, Indonesia
(Scopus ID: 57210948418)

Ira Desiaiwanti Mangiliko, The Artha Wacana Christian University, Indonesia

Keiko Hirano, Ochanomizu University, Jepang
(Orcid: https://orcid.org/0000-0002-3258-6072)

Anik Yuesti, Universitas Mahasaraswati, Indonesia
(Scopus ID: 57214104250, Google Scholar)

Nurdiana Gaus, STIKS Tamalanre Makassar, Indonesia
(Google Scholar)

Yacinta Kurniasih, Monash University, Australia
(Google Scholar)

Yafet Yosafet Wilben Rissy, Universitas Kristen Satya Wacana, Indonesia
(Scopus ID: 57221474276, Google Scholar)
North Kalimantan Aisyiyah’s Contribution to Empowering Women for the Fulfilment of Political Rights

Eugenia Dhea Adeline  
Faculty of Teacher Training and Education, University of Mulawarman

Suryaningsi Suryaningsi  
Faculty of Teacher Training and Education, University of Mulawarman

Mohammad Bashar  
Faculty of Teacher Training and Education, University of Mulawarman

Correspondence email: Suryaningsi@fkip.unmul.ac.id

ABSTRACT

The purpose of this study was to determine the ability of the Regional Leader of North Kalimantan Aisyiyah in contributing to the fulfillment of political rights through women’s empowerment. The research employed a descriptive qualitative method with a narrative approach. This study focuses on the contribution of North Kalimantan Aisyiyah Regional Leaders in Empowering women to fulfill their political rights. Data analysis involved data collection, reduction, presentation, and conclusion. The results of the study indicated that the contribution of the Regional Leader of North Kalimantan Aisyiyah led to effective and responsive steps towards women’s empowerment. Aisyiyah, a large organization, offers various programs of social activities including the involvement of women in politics, among them are political education activities. Although ‘Aisyiyah is not a political party, it strongly supports its members who want to enter politics. The supporting factor is that government policies are not gender-biased. The women’s empowerment programs to fulfill their political rights were good, but the public response to political awareness was low. It was a challenge to deal with.

KEYWORDS: CONTRIBUTION, WOMEN’S EMPOWERMENT, POLITICAL RIGHTS.

INTRODUCTION

Indonesian women contributed not only to the struggle for Indonesia’s independence but also struggle for equality since the 19th century. The struggle includes improving women’s positions and roles and developing Indonesian women. The struggle for equality was finally recognized by the state by regulating it in the 1945 Constitution Article 28 (Mulawarman et al., 2020).

As people are more aware of men’s and women’s equality, women’s leadership becomes a controversial issue leading to polemics and debates. This form of awareness also occurs in other parts of the world (Suryaningsi & Muhashir, 2020).

Although Indonesia gained its independence on August 17, 1945, the struggle against the colonials continued after the independence declaration because they did not
recognize Indonesia’s independence. Indonesian women including Aisyiyah contributed to the struggle both before and after the independence.

Since centuries ago, Indonesian women have had a strategic role in society. In the 14th century, there were three Islamic kingdoms led by women, namely Sultanah Khadijah, Sultanah Maryam, and Sultanah Fatimah. Unfortunately, they had to hand over their power to men because the Mecca Qadhi fatwa prohibited women’s leadership. During the Majapahit era, Tribuana Tungga Dewi (1328) was also a woman leader who later gave birth to the Majapahit’s king, Hayam Wuruk. Besides, Aceh was once led by a woman Sultanah, Seri Ratu Tajul Alam Safiatuddin Johan. She ruled from 1641 to 1699. In South Sulawesi, Siti Aisyah We Tenriolle was the queen of Tanette in 1856. In Kutai, there was also a queen, Ratu Aji Sitti (Gunawan, Wawan and Evie Shofia Inayati (ed.), 2005). Women also contributed to the struggle for Independence. Some women heroes even led the Aceh wars. They were Raden Ayu Ageng Serang, Cut Nyak Dien, Tjut Meutia, and Admiral Malahayati. They were directly involved in various wars and set strategies and tactics (Mudzhar, HM Atho, et al, 2001; Mulawarman et al., 2022).

In 1912, a religious association initiated by Nyai Ahmad Dahlan called Sopa Trisno was established in Yogyakarta. The organization was the forerunner of the Muhammadiyah women’s association known as Aisyiah (Darwati, 2022). According to Muhammad (2020), education is the main prerequisite for elevating women’s worth. He further stated that Islamic teachings that glorify women have been distorted, so women are often placed outside the core of Islamic teachings (Asikin, 2020; Mulawarman et al., 2020). Similar to Muhammadiyah, 4 female members of Nahdlatul Ulama, founded the Muslimat NU organization. Other organizations initiated by women are Wanodya Utomo and Mohammedaansche Vrouwen Vereeniging. In 1928, the association of women’s organizations held the first Indonesian Women’s congress in Yogyakarta (Aini et al., 2021). The purpose of the congress was to unite the ideas of advancing Indonesian women. The congress resulted in the formation of the Indonesian Women’s Association (Perserikatan Perempuan Indonesia/PPI). PPI changed its name to PPII (Indonesian Wives Association) in 1929. The formation of the association drew criticism from several women’s organizations. They considered PPII as merely a group of the nobility’s wives because it only focused on domestic problems (Soetjipto AW, 2005).

Women’s organizations initiate social movements, one of which is through empowerment. This analysis is in line with Kindervatter’s opinion stating that empowerment is a process of giving power in the form of education aiming to increase citizens’ awareness of, understanding of, and sensitivity to social, economic, and political developments. One of the goals of women’s political empowerment is to increase women’s participation in politics so that there are no more unequal policies that undermine women’s needs.
The main problem with a women's organization that has been around for a long time is that it is as old as the organization it belongs to. Aisyiyah contributed a lot before Indonesia's independence. Aisyiyah, under Muhammadiyah, aims to advance women through the teachings of Islam. Since the establishment of Muhammadiyah, K. H. Ahmad Dahlan had nurtured women by forming a recitation group called "Sopo Tresno" under his guidance and his wife, Nyai Walidah. In addition, K. H. Ahmad Dahlan established courses, special recitation groups for women, and a women's school (Lastariyah, 2007).

Women's involvement in politics is regulated in law no. 12 of 2003 Article 65 paragraph one stating that every political party participating in the election may nominate candidates for members of DPR (House of Representative) and DPRD (Regional Legislative Council at province and municipality levels. In DPRD, each electoral district needs to have at least 30% women representatives. Women's inclusion in the political and election law is expected to gradually reduce the marginalization of women from the formal political process, dismantle "the ties of political men" or masculine political conspiracies, and increase women's political representation in parliament. According to the General Election Commission (KPU), in the 2019 general election in North Kalimantan, the number of voters changed. Previously there were 451,636 voters, with 237,085 male voters and 214,571 female voters. It became 450,108 voters with 236,229 male voters and 213,879 female voters spread over 2,184 polling stations, 482 villages, 53 sub-districts, and 5 districts/cities.

Few women in North Kalimantan hold legislative positions due to their association with a particular party and personal experience. However, society views it merely as a matter of meeting the requirements. It was proven in DPRD votes. Of 35 candidates in North Kalimantan, only 4 women passed: Norhayati Andris (PDIP), Siti Laela (Golkar), Hj Asmah Gani (Golkar), and Tamara Moriska, SH (Hanura). It suggests that gender equality is a widely accepted principle but has not been fully implemented. The explanation above shows the lack of women's participation in politics.

Almost a century since its establishment, Aisyiyah certainly has had a fairly influential role in empowering women in the country. As an organization, Aisyiyah has 33 provincial leaders, 370 Aisyiyah subdistrict leaders, 2,332 Aisyiyah district managers, and 6,924 Aisyiyah city leaders. Muhammadiyah, where Aisyiyah belongs, is famous for its charity. Muhammadiyah schools and colleges are spread over almost all provinces in Indonesia. Like Muhammadiyah, charity is at the heart of Aisyiyah. Based on the data from the Aisyiyah headquarter website, its charity in education amounts to 4,560 schools consisting of Playgroups, PAUD (early childhood education), Kindergartens, Child Care Centers, Elementary Schools, Junior High Schools, etc. (Muhammad, 2020).

**METHODS**

The study took place in January 2022. It is narrative research
employing the qualitative descriptive method. In this study, the researchers tried to describe the contribution of North Kalimantan Aisyiyah regional leaders in empowering women to fulfill political rights.

The research focused on assessing the contribution of the regional leadership of North Kalimantan Aisyiyah in empowering women to fulfill their political rights.

RESULTS
A. RESEARCH INDICATOR

1. Aisyiyah North Kalimantan and Politics

The interview with Aisyiyah management suggested that there was a considerable number of members who participated in political institutions including members of the Indonesian Ulema Council of North Kalimantan, the head of the health service, and members of the Ministry of Religion, etc. Meanwhile, the regional leaders of Aisyiyah who were involved in North Kalimantan politics were around 5-10%.

2. Women’s Empowerment

The interview also indicated that women’s political empowerment activities organized by Aisyiyah’s central board in the reformation era included seminars, workshops, research, book publications, and campaigns as forms of women’s political movements. In addition, Aisyiyah continued to run leadership training and education for sakinah (happy) families. Run by Aisyiyah central leadership, the training aimed to equip women with skills and knowledge about women’s roles in society.

3. Contribution of North Kalimantan Aisyiyah Regional Leaders

The North Kalimantan KPU issued a policy brief on women and attended a discussion with two pairs of North Kalimantan governor candidates. The discussion led to a commitment to actively and passively represent women in politics.

The contribution of North Kalimantan Aisyiyah regional leaders to women’s empowerment can be seen in Figure 1.

The contributions of Aisyiyah North Kalimantan to fulfill women’s political rights can be seen in Figure 2.

The result of political rights fulfillment of women empowered by the North Kalimantan Aisyiyah regional leaders can be seen in Figure 3.
DISCUSSION

a. Aisyiyah North Kalimantan and Politics

Aisyiyah, approaching a century, has had many experiences in serving the community. Aisyiyah has gone through various eras in Indonesia’s history from Dutch and Japanese colonization, New Order, to the reformation era. The birth of Aisyiyah cannot be separated from women’s hopes and goals to take part in the public sphere without undermining the domestic area (household). Aisyiyah programs cover religion, society, education, economy, and health. Aisyiyah also participates in developing women’s political awareness to respond to issues and changes. Since the first general election in 1955, Aisyiyah has been actively involved in women’s political empowerment activities. Aisyiyah disseminates information about general elections to the public through Qur’an recitation groups, meetings organized by Aisyiyah, or personal communication.

Suara Aisyiyah magazine published articles on the general election and its implementation in April 1954. The magazine included articles on general elections and their implementation and the meaning of the Constituent Assembly and the House of Representatives. The magazine explained that both institutions were temporary and the general election aimed to form a Constituent Body and House of Representatives to replace the temporary parliament. The stages and schedule of the general election were also provided in the magazine. Concerning politics, Aisyiyah provides political education to the wider community, enabling people, especially women, to be more critical and open to politics. Therefore, Aisyiyah does not aim at practical politics because it was founded as a non-political women’s organization, just like Muhammadiyah.

Women’s presence in public spaces is still criticized by some people. Women’s territory, the kitchen (read: domestic sphere), still occupies the mindset of the patriarchal society. Current practices are still not in favor of women voicing themselves in the decision-making process both at the micro and macro levels. Meanwhile, women have contributed greatly to government revenue, for example, in markets and health centers. Most of the workers in the health sector...
are women. Regarding this, Mardianah said, "Just look at the markets and Puskesmas (public health center). Women are dominant. Therefore, women have contributed greatly to government revenues." Aisyiyah's view on the political role of women can be seen from the decisions made by Muhammadiyah through its institutions, Majlis Tarjih and Tajdid.

In 1976, when the patriarchal view in Indonesia was still very strong and gender discourse had not emerged, Muhammadiyah through Majlis Tarjih (2010) and Tajdid issued a decision on the position of women, especially Muslim women, in politics compiled in Adabul Mar’ah fil Islam. Regarding the hadith narrated by Al-Bukhari stating that women should not be leaders, Din Syamsudin stated that this view was influenced by Arabic culture, which was dominated by men. The view then influenced Muslim countries to reject women in politics. According to him, the above hadith, which seems to prevent women from becoming leaders, must be understood clearly and more deeply by considering the background (Asbabul Wu’rud). The hadith is the response of the prophet Muhammad to the Persian King who would appoint his daughter as a successor to his father’s leadership. The Prophet’s statement was based on his knowledge of the Princess’ inability to handle complex and difficult state affairs.

The decision of Majlis Tarjih (2010) compiled in Adabul Mar’ah fil Islam affirms that women may become leaders. Women may become judges, school directors, company directors, sub-district heads, ministers, mayors, etc. Can women be heads of state? According to Syamsul Anwar (2007), although there is no clear statement regarding the matter, the decision does not prohibit women from becoming heads of state.

Syamsul Anwar (2007) explained that Adabul Mar’ah fil Islam divides the political role of women into two parts: 1. direct involvement in practical politics in formal political institutions, starting from the legislative level such as DPR, and 2. indirect contribution such as actively involved in activities that empower and develop the community. Aisyah, the Chair of the Cadre Division for Aisyiyah’s Central Leadership, stated that Aisyiyah views politics not in a narrow sense of power in governmental or political institutions. A similar opinion was expressed by Hastuti Nur Rochima, the Chair of the Research and Development Institute. According to her, Aisyiyah allows women to enter politics. However, it does not have to be in formal political institutions (read: DPR). In a wider scope, women can play an active role in society, for example, involvement in meetings related to decision-making for life sustainability.

Uji (nickname), an Aisyiyah Regional Leader in Kendal, for example, is involved in Musrenbangdes (village development planning deliberation). Most Indonesian women need empowerment. There are millions of illiterate or semi-illiterate women, and some female workers earn a low income. Their physical and mental readiness and skills are far from the standard. Few women are policymakers. The above explanations describe the current condition of women. The sad reality
of women encourages discourses and movements to increase women's participation in politics.

Aisyiyah agrees that women's involvement in politics opens their way to policy making. Women who become regional heads (read: mayors, regents, governors) should not be questioned. They hold the position because of their competence, not because of their husbands.

Aisyiyah administrators who participate in political institutions are not few; some of them are council members in various agencies. Some of them are members of the Indonesian Ulema Council of North Kalimantan Province, the head of the health service, members of the Ministry of Religion, etc. In addition, around 5-10% of Aisyiyah regional leaders were involved in North Kalimantan politics. The data collected in the research suggested that the political rights fulfillment of cadre or women, in general, was good. Some women even actively voice their opinions in a discussion or decision-making process.

According to Max Weber (2012), social action theories are directed at other people or groups. On the other hand, individual actions directed at inanimate objects are not social actions. This is in line with Berger and Luckmann's theory of social construction describing social processes through actions and their interactions where an individual creates a subjectively divided reality. According to Berger and Luckmann in Muta’afi (2015), social construction is the interaction between each individual and the environment and aspects outside oneself or the subjective meaning of the objective reality of people who go about their daily activities. Luckmann and Berger's theory aims to redefine the notion of reality and knowledge in a social context.

Berger and Luckmann (2013) believe that reality is socially constructed in the sense that individuals have built a society so that individual experiences cannot be separated from society. In relation to the above theory, social interaction is a reciprocal interaction between the government and the community to solve problems.

b. Women's Empowerment

Aisyiyah does not prohibit women to involve in the public sphere including politics. This view is based on the decision of the Majlis Tarjih (2010) and Tajdid Muhammadiyah, under which Aisyiyah was established. Aisyah stated that culturally there was no prohibition against women becoming leaders; many women were even kingdom leaders. Aisyah further explained that religious factors prevented them from becoming leaders.

Aisyiyah believes that women's political contribution is not just in a form of power. In a broader scope, it can also be women local leaders who are involved in community decision-making. This opinion is in line with Prof. Miriam Budiarjo's (2008) statement explaining that politics is an activity related to the state, power, decision-making, policy, distribution, or allocation of values in society. Regarding women's roles in politics, K. H. Ahmad Dahlan remarked that kitchen affairs should not prevent women to take part in public spaces.
According to Aisyiyah, Islamic teachings do not prohibit women from being leaders. Household affairs should be a shared responsibility between husband and wife. Women's involvement in the public sphere will not reduce the love of a mother for her child or a wife for her husband. According to Ais, a mother's love for her child or a wife's love for her husband should not be interpreted as a physical presence. Women who take part in public spaces, for example, regional heads and council members, indirectly set good examples for the family, including their children (Antonio, 2021; Antonio & Suryaningi, 2022; Carmela, 2021; Ramayanti, 2021).

Maftuchah Yusuf (2005) also emphasized that women's involvement in the public sphere should aim to elevate the family's dignity and welfare. Many Aisyiyah administrators are members of political institutions. Some of them are council members in various regions and political parties or legislature members. Around 5-10% of Aisyiyah Central Executive members were involved in politics. Muhammadiyah Central Executive instruction No. 08/INS/1.0/A/2008 allows its cadre, including Aisyiyah's, to involve in a political campaign or as candidates of legislative members, but they will be deactivated from their structural position in Muhammadiyah until the election finishes.

Accordingly, Aisyiyah administrators who are involved in politics will be deactivated from their position in Aisyiyah management. Confirming this, Latifah Iskandar, Aisyiyah Central Executive member and former member of the 2004-2009 House of Representative (DPR), explained that when she was elected as a legislative member, she was no longer active in Aisyiyah and became an ordinary member.

One achievement of women's involvement in politics is the passing of the law requiring a quota of 30 percent of women in parliament. In addition, women's involvement in politics contributes to solving problems in society. The law on trafficking and domestic violence are indicators of women's influence in policy making. Women's contribution to society is also manifested in Posyandu (integrated healthcare center), women's social work in the healthcare sector. Women's involvement in decision-making is expected to develop gender-sensitive policies. Men and women are not opponents but partners in managing life, like a husband and wife in the household.

The North Kalimantan Aisyiyah empowerment programs were carried out well. It was indicated by the cadre or community's active participation in the public sphere. However, some people were reluctant to respond to the empowerment program due to deep-rooted beliefs and pragmatism culture.

Miran suggests two characteristics of women's empowerment. The first is kodariyah, participating collectively in the development. The second is enlightenment and awareness to participate.

The emancipatory spirit promoted by Aisyiyah changes individual and collective perspectives. In this regard, women will understand if there is a responsibility or social construction of society.
c. Regional Leader of North Kalimantan Aisyiyah,

Based on the interview results and data obtained from informants, the researchers can conclude that the head of Aisyiyah used a strategy of synergistic socialization with the East Kalimantan KPU, delivered a policy brief about women, and held discussions with East Kalimantan governor candidates. As a result, there was a commitment to actively and passively represent women in politics.

This is in line with the social process theory according to Lamon de Chart (2014) stating that “all accumulations are strategically aimed at maximizing effective communication to achieve understanding in a conscious state and manifesting it in action”. Regarding this theory, the result of community interaction is the result of a process in the form of numbers as the final identification.

CONCLUSION

The women’s empowerment programs conducted by the Regional Leader of North Kalimantan Aisyiyah were quite good because of the responsiveness of 60% of women who participated in the socialization process, webinars, and external activities. Although some people’s political rights were not fulfilled, they voted in elections, using their prerogative rights. Public space involvement, around 70%, was also good. The strategy implemented by the Regional Leader of North Kalimantan Aisyiyah helped the community to understand, take an initiative, and participate in political activities.

REFERENCES


Muhammad, A. (2020). The Role of a


ABOUT

SALASIKA etymologically derived from Javanese language meaning ‘brave woman’. SALASIKA JOURNAL (SJ) is founded in July 2019 as an international open access, scholarly, peer-reviewed, interdisciplinary journal publishing theoretically innovative and methodologically diverse research in the fields of gender studies, sexualities and feminism. Our conception of both theory and method is broad and encompassing, and we welcome contributions from scholars around the world.

SJ is inspired by the need to put into visibility the Indonesian and South East Asian women to ensure a dissemination of knowledge to a wider general audience.

SJ selects at least several outstanding articles by scholars in the early stages of a career in academic research for each issue, thereby providing support for new voices and emerging scholarship.

AUDIENCE

SJ aims to provide academic literature which is accessible across disciplines, but also to a wider ‘non-academic’ audience interested and engaged with social justice, ecofeminism, human rights, policy/advocacy, gender, sexualities, concepts of equality, social change, migration and social mobilisation, inter-religious and international relations and development.

There are other journals which address those topics, but SJ approaches the broad areas of gender, sexuality and feminism in an integrated fashion. It further addresses the issue of international collaboration and inclusion as existing gaps in the area of academic publishing by (a) crossing language boundaries and creating a space for publishing and (b) providing an opportunity for innovative emerging scholars to engage in the academic dialogue with established researchers.

STRUCTURE OF THE JOURNAL

All articles will be preceded by an abstract (150-200 words), keywords, main text introduction, materials and methods, results, discussion; acknowledgments; declaration of interest statement; references; appendices (as appropriate); table(s) with caption(s) (on individual pages); figures; figure captions (as a list); and a contributor biography (150 words). Word length is 4,000-10,000 words, including all previous elements.

TIMELINE AND SCHEDULE

Twice a year: February and July.

PUBLISHING AND COPYRIGHT APPROACH

All articles must not have been published or be under consideration elsewhere. We are unable to pay for permissions to publish pieces whose copyright is not held by the author. Contributors will be responsible for clearing all copyright permissions before submitting translations, illustrations or long quotes. The views expressed in papers are those of the authors and not necessarily those of the journal or its editors.

CONTENT ASSESSMENT

All articles will be peer-reviewed double-blind and will be submitted electronically to the journal journal@salasika.org. The editors ensure that all submissions are refereed anonymously by two readers in the relevant field. In the event of widely divergent opinion during this process a third referee will be asked to comment, and the decision to publish taken on that recommendation. We expect that the editorial process will take up to four months. We will allow up to four weeks for contributors to send in revised manuscripts with corrections.

Published by:
THE INDONESIAN ASSOCIATION OF WOMEN/GENDER & CHILD STUDIES.
The Centre for Gender & Child Studies
Universitas Kristen Satya Wacana (CGCS UKSW).
Jl. Diponegoro 52-60, Salatiga, 50711.