

Feminist Standpoint Theory: an Analysis of Muslims Women Interaction in SHAFINA Ummida Jogokariyan

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ABSTRACT

This article aims to analyze how the interaction of Muslim women in SHAFINA Ummida. This study uses Standpoint Feminist Theory by Nancy CM Hartsock and Julia T. Wood In a descriptive qualitative research. This research concludes that The SHAFINA contributes to enhance knowledge for Muslim women at Jogokariyan village. Muslim womens learn about Islamic values life during adolescence and married life. Ummida Jogokariyan Mosque gives Muslim women wider participation and enhances the role of Muslim women in the Jogokariyan environment.

Keywords: Ummida, Feminist, Muslim Women, Da'wah

A. Introduction

Feminism is a new branch of science about women that provides ideas about women's lives as objects and subjects—feminism as an idea that gave birth and is interpreted as a critical conceptual discourse that demands equality. The feminist

movement is motivated by an unfair division of roles for women. Feminism itself is prevalent and familiar to the public, especially in Indonesia. In this case, women dominate men's thinking, giving rise to the dictation of dominant men. In the end, women are fighting for equality between men and women in the structure of society. In Islam itself, the position of women and men is equal, and men and women have the same degree and have their respective positions and roles in community life. Islam places the status of women as someone who must be respected and protected for their dignity (Handayani & Daherman, 2020).

Shafina Study (Sharing Fiqh Nisa'), Ummida Jogokariyan positively impacted gender justice. In his study, he develops Islamic values relevant to everyday life and emphasizes the presentation of women's Fiqh from classical to modern. This study is about da'wah and the involvement of contemporary feminist thought from Muslim academics who fill the study. Muslim women struggle with housing, but in this study, academics teach and demand women's rights in the political, social, economic, and educational fields. Ummida is a movement for young mothers specializing in da'wah, social work, and children's education, both at home and in mosques, such as HAMAS. This is undoubtedly a challenge for young mothers who have toddlers to deal with online technology (Arrozy *et al.*, 2019).

The role of the Jogokariyan Mosque is currently signed for the community because the mosque plays an essential role in the implementation of Islamic da'wah, so, naturally, the words mosque are repeated twenty-eight times in the Qur'an. Ummida jogokariyan is always in line with the early history of the establishment of the Jogokariyan Mosque in carrying out Ummida's activities and programs. Since 2000, Ummida has become a forum for aspirations for the Muslim women community in Jogokariyan. Ummida also plays an active role in community empowerment activities by upholding equality in interactions between men and women. In this regard, Feminist

Standpoint Theory is an essential milestone in feminism. Feminist Standpoint Theory is used to understand the position of women in society, and this is the primary need that is met by feminist theory. So this theory is not just a perspective that is considered solely as a woman. Instead, it is the political achievement of those whose social location forms their starting point. This theory states that women's experiences, knowledge, and behavior are shaped by the various social groups they belong to. The idea of feminism's point of view refers to problems in social order and new ways to organize social life that is more appropriate and just for women (Arrozy *et al.*, 2019).

The principle of this feminist point of view is used in the field of communication, where the nature of women affects their communication behavior which is a shared point of view from them. This theory expresses and embodies criticism for other ideas, most of which study men (Maiti & Bidinger, 1981). The communication implemented by Ummida was able to make changes in the attitudes and religious behavior of women around the Jogokariyan mosque for the better. From there, the researcher wanted to examine how the interaction process applied by Ummida Jogokariyan Mosque informs young mothers in facing the challenges of the times, especially in the social and religious fields, especially around the Jogokariyan Mosque in Yogyakarta.

This article focuses on discussing how Muslim women in the Jogokariyan environment carry out their roles in the social environment and also contribute to facing the challenges of the times, as well as explaining women's activities and women's contributions in realizing a more appropriate and fair social life for women, which focuses explicitly on how the interaction of women in the social system of society with their role as a wife and housewife.

The data in this article were obtained from in the study at SHAFINA (Sharing Fiqh Nisa') Ummida Jogokariyan Mosque, Yogyakarta,. This study uses an observation technique with

the method, where observations and investigations are on Shafina's activities and other Ummida activities. Statements were also made on various accounts Ummida Jogokariyan, such as Instagram, Whatsapp groups, Twitter and Telegram. Then the author deepens the information from the observations by interviewing the administrators of Ummida Jogokariyan.

B. Discussion

1. Feminist Standpoint Theory

The emergence of segregational discrimination that corrupts women and their overall thinking and meeting is not new. Many years ago, when men began to develop their power and power as unrivaled men called society—controlled by humans. Long history and culture have placed women under men. Their souls have been framed to fight against women, bringing shame and mistreatment of women. In his book *A Discourse on Political Economy* (1755), the philosopher Jean Jacques Rousseau consistently saw women as substandard and subservient creatures. Their motivation in life is only to serve men, then they cannot or may not be leaders (Putriana, 2017). Setting women as below-average beings and subordinates is harassment and abuse.

The power play of men over women in the idea of innovation, for this situation the domination of men over women, can be seen from three perspectives, namely first, sourced from financial examples, especially components starting from the design of community creations, then starting from social quality, especially the component that comes from the social definition of biological relationships between humans, the third is the philosophical component, especially the component that comes from the social plan about how people should relate in social construction. Modernization is a snare raised in the open arena.

Modernization is a space created to enable individuals to seek the benefits of life. The demands of innovation create an attachment to property. In its development, commodity capitalism will shape modernity in social classes, including sex or gender classes (Siti Dana Panti Retnani, 2012).

In the theory of equality, where women are always an interesting object to be studied. In this case, it focuses on the injustices that women get in every aspect of life. This inequality in obtaining justice then leads gender observers to continue to fight for justice for women, thus giving rise to various feminist schools. The peak was in the 1960s to 1970s, with various schools and theories emerging, such as Marxist-socialist feminist theories, liberal feminism, and others. The emergence of various viewpoints of feminism aims to restore women's rights and fight for equality that has been fought for so far (Maiti & Bidinger, 1981).

On the other hand, feminism cannot be interpreted with one agreement because the definition of feminism is always changing according to the socio-cultural reality that lies behind the actions taken by the feminists themselves. Many factors led to the adoption of the theory of feminism instead of masculinism. Because at the practical level of society, there is still an assumption that women and their femininity cannot compete with men's world, women are always in a position of being oppressed and made objects. The problem of oppression of women can be related to matters of sexuality, family, work, law, politics, culture, art, and also other forms (Kholil, 2016).

At first, the mainstream feminist formations in their movement had the same background regarding the basic assumptions that underlie their ideas in viewing women's problems. This assumption leads to oppression and subordination by socio-cultural systems and structures that have been institutionalized and have a negative effect on the status and position of women, especially in shaping a patriarchal culture. Feminism then became an option as the basic idea promoted by the women's movement to express disapproval

of the oppression, discrimination, and exploitation experienced by women in their lives (Outside, 2018).

Feminists view that unequal and unfair social systems and structures need to be reconstructed so that equality and justice are formed in people's lives. In the struggle of the feminist movement, there was a polarization of movements that formed various schools of thought in mainstream feminism, which were dominated and influenced by major world ideologies such as Liberalism, Socialism-Marxism and religious teachings. The feminist movement reached its peak in the era of the 60s to 70s (Fahimah, 2017)

Feminist Standpoint Theory itself is an important milestone in feminist inquiry. The Feminist Perspective Theory originates from the Theory of Perspective, which was created in 1807 when the German philosopher Georg Wilhelm Friedrich Hegel discussed how the master-slave relationship gave rise to different points of view on both sides. Hegel wrote that although slaves and masters lived in general society, their knowledge of society was very different. These differences stem from the very different positions they occupy in society. Hegel argues that there is no single vision of social life. Each social group views a partial picture of society. On the other hand, Karl Max also claims that the position of the working class shapes workers' access to knowledge (Gurung, 2020).

It was from here that Nancy Hartsock drew ideas and concepts from Hegel and Marxists to begin adapting the Theory of Perspective, which was used to examine the relationship between women and men, thus creating the Feminist Point of View Theory. Hartsock then published "The Feminist Standpoint: Developing the Ground for a Specially Feminist Historical Materialism" in 1983 and began adapting Standpoint Theory (ST) to Feminist Standpoint Theory (FST). Hartsock was concerned with the debate on feminism and Marxism that occurred in the 1970s and early 1980s, which focused on the absence of women's

issues in Marxist theory. Hartsock's interest was to " *make women present* " in Marx's theory and thus to shape Marxist Feminist Theory (Kritis & Feminis, 1995).

Many authors have noted that there are different types of feminism. It is necessary to recognize this diversity but establish that defining the characteristics that unite all types of feminism focuses on the particular social position of women and the desire to end any emphasis on gender or gender.

Furthermore, for example, Julia Wood (the 1990s) brought the principles of FST to the field of communication studies. As a communication researcher, I became interested in how one's social location relative to the power structure affects women's interactions. Feminist Standpoint Theory became popular with communication researchers. This is an undoubted problem because FST promotes the interrelationship between communication behavior and point of view. Communication is responsible for shaping our point of view insofar as we learn our place in society through interactions with other people. Thus, one of the assumptions of this theory is that people who share a point of view will also share certain communication styles and practices. So, for example, women who take care of children communicate maternally to children, while men will not carry out the same communication behavior (Outside, 2018).

Therefore, *Feminist Standpoint Theory* describes the centrality of communication, both forming and transmitting points of view. This theory suggests the use of communication as a means of changing status and bringing about change. By giving voice to those who have a point of view that is rarely heard, in this case, women (Maiti & Bidinger, 1981), is a method related to the theory that focuses on communication practice. As Julia Wood (1992) notes, "Whether women's voices themselves are given legitimacy appears to be primarily related to communication academics' assessments of the value of alternative theoretical positions" (Putriana, 2017). In short, it is from this theory that

we are presented with another way of looking at the relative positions, experiences, interactions, and communications of various social groups

The researcher highlights how the interaction of Muslim women in one of the women's study groups in the Jogokariyan village environment, namely UMMIDA, as a form that reflects the strong desire of Muslim women in this group to continue to *update* themselves along with developments. Technology and information. Where they fill their activities with various kinds of knowledge studies, one of which is the SHAFINA Study (Sharing Fiqh Nisa'). From the name of the study, it is clear where the discussion in this study is headed. However, what is interesting is that it is more than just a study, where this is a form of their efforts not to be discriminated against and marginalized in terms of knowledge and conditions that they think are not in accordance with women's rights as obtained by men. -man. They are not without qualified knowledge, but from here, they exchange ideas and share experiences about the life they live, both in the family environment and in the community itself.

And what is different in this group is that they are young mothers, as we know that the role of women as mothers is very important for the sustainability of the next generation. So taking part in this study is not only to prepare themselves as devout Muslim women but also to have an impact on how they raise their children to become a generation that is beneficial for both religion and the nation.

2. Ummida Shafina's Study

The role of the jogokariyan mosque today is very important for the community because the mosque is the main place of worship. The Jogokariyan Mosque is the center of congregational activities so that the role of the mosque is needed at this time, especially during the pandemic. One of these roles relates to

Ummida. Ummida is an organization in the Jogokariyan Mosque which consists of young women's muslim (ummi)

in the Jogokariyan area. In connection with the pandemic period, parents, especially mothers, play an important role in educating children at home. This is a challenge for young mothers because they are faced with the challenges of an all-digital era like today, both activities at home, school, and in mosques such as HAMAS (Arrozy *et al.*, 2019)

The beginning of the formation of Ummida Jogokariyan came from the wives of the administrators of the Jogokariyan Mosque who were concerned about the gap between women and men, especially in the Jogokariyan area. Ummida was founded around 2002. Ummida was formed by Mrs. Jazir, Mrs. Salim A. Flillah, and Mrs. Rochma Yulika and received support from their husbands and the takmir management of Mosque Jogokariyan and founded Ummida (the Young Umami-Ummies Association) because at that time it happened. There are political issues, even on issues of gender, feminism, and women's emancipation. Therefore, Ummida was formed as part of the management of the Jogokariyan Mosque as an institution or container that accommodates the opinions and aspirations of women in the Jogokariyan area and its surroundings (Ilmu & Politik, 2019). Currently, Ummida plays an important role in women's empowerment activities and upholds gender equality with men, especially in interactions in everyday life. In addition, all activities programmed by Ummida are conveyed through direct discussions, both with Ummida members and with the Takmir of Jogokariyan Mosque, and also their aspirations are conveyed through social media platforms such as Facebook, Twitter, and Instagram. Ummida also coordinates the participation budget to organize various activities with the theme of modern feminism and also the theme of Muslim women, and Ummida socializes da'wah among women around the Jogokariyan area.

Ummida Jogokariyan mosque gives the position and role

of women in the main agenda. Fighting for an equal position and position between men and women is the main issue discussed by women activists in both developed and developing countries, including Indonesia, and Ummida Jogokariyan Mosque is no exception. The gender equality that he fights for is not only limited to household matters but involves various fields of life such as politics, social, economics, and even equality in matters of religion (Arrozy *et al.*, 2019).

Before being formed, Ummida found various gender-based social inequalities in the community around the Jogokariyan Mosque. Therefore Ummida was used as a forum to address various gender inequality issues in everyday life in society. Through the study of Shafina (Sharing Fiqh Nisa'), Ummida Jogokariyan provides various positive impacts for gender justice. In her study, Shafina develops Islamic values that are relevant to everyday life and emphasizes the delivery of women's Fiqh from the classical to the modern system. Shafina's study does not only cover the matter of da'wah, but in this case, the involvement of modern feminism thought from Muslim academics who fill the event. Muslim women in modern times like today are not only involved in household matters, but in her study, Shafina teaches and demands women in various fields, including politics, economics, and education. Women and young mothers in providing inspiration and new thoughts about the role of women in the Modern era (Mirnalisa, 2019).

3. Shafina Study (Sharing Fiqh Nisa') Ummida Jogokariyan

The involvement of Shafina's study (Sharing Fiqh Nisa') on Feminism standpoint theory, then the analysis of interpretation that is gender into the scope of the cultural order of society combined with the concept of Islamic teachings as a whole. Before entering the discussion of Shafina (Sharing Fiqh Nisa'), the dominance of men over women overall activities in society

becomes a long problem in human life. Fiqh is the knowledge of the laws of the Shari'ah, which is amaliyah, which is taken from its detailed propositions. From here, it is then formulated that women's Fiqh has two concepts. First, women's Fiqh is the amaliyah laws in implementing the sharia, such as the issue of guardianship of marriage for women who want to perform the marriage. Second, women's jurisprudence is propositioning about the law of, for example, propositions about women's leadership. The understanding of Fiqh must be placed in its true position and give them a role not only in household life but also in social life. The concept of women's Fiqh in the household prioritizes the existence of *mu'asyarah bi al-ma'ruf*. New social constructions that guarantee gender justice are expected to be born into the basis for redefining social institutions, regulations, political policies, and economics, not least jurisprudence. In social life, women are seen as second-class human beings who are inferior to men. Indonesia today uses various sources of reference in Islamic thought, namely Fiqh, fatwas of scholars, jurisprudence, and Islamic legislation. This makes Fiqh an absolute in Islamic thought, both in the world and in Indonesia itself. This also includes women's jurisprudence. Therefore, women's jurisprudence that develops in modern times like this can provide equal opportunities in proportion to the types of women and men to obtain balanced rights and obligations (fair) in their lives. No type should occupy the first and second positions because they are all equal in rank and dignity before God. However, attention to women's jurisprudence in this modern era is still controversial among scholars and society, especially in Indonesia (Jufri, 2014).

In this modern era, women, especially women's Fiqh, are in the spotlight of various parties, especially in society, because of their leadership problems in society with the concept of developing Fiqh. The study of Shafina (*Sharing Fiqh Nisa'*)

Ummida in Jogokariyan is one of Ummida Jogokariyan in overcoming various religious problems that occur to women, especially in women the Jogokariyan Mosque environment. Shafina's study is a contemporary recitation activity that discusses religion and, more specifically, women's Fiqh. Ummida chose the study of women's Fiqh because many teenagers and young newly married mothers had already experienced many problems around Fiqh. Because in modern life like this, many teenagers and young newly married mothers who live in urban areas lack religious learning, especially related to women's Fiqh. This creates unrest from various parties, especially in the Jogokariyan Mosque environment. Since Ummida was founded in 2000, this organization has always presented activities aimed at young women who have difficulty changing culture and religion in society (Ilmu & Politik, 2019).

To overcome these problems and incompetence in religious knowledge, Ummida was created, which is a forum for young women in Yogyakarta. Also, in this organization, many religious activities are scheduled and carried out, including Shafina (Sharing Fiqh Nisa'), which is held every two weeks, namely There are second and fourth Fridays. This activity is a place for young women and young mothers to learn knowledge which is the basic foundation in everyday life. During the current pandemic, Shafina's activities, which are routine programs from Ummida, are running in a limited way. Although running with limited conditions, Shafina's study is still running normally. Still, Shafina's activities are usually carried out offline or directly at the Islamic Center of the Jogokariyan Mosque. During this pandemic, the activities have turned into online activities through zoom meetings or online Whatsapp. With the limitations of this activity, Safina's activities are still well organized and provide a good understanding to young women and young mothers in the Jogokaroyan Mosque in Yogyakarta. Although all of Ummida's activities cannot run

freely due to the limitations of the pandemic, Ummida continues to try to spread the benefits through online media. During this pandemic, Ummida, especially the study of Shafina (Sharing Fiqh Nisa'), made a program that would be effective in various conditions for the congregation, namely young women and young mothers around the Jogokariyan Mosque in Yogyakarta. When carrying out her activities, Ummida coordinates with the mosque takmir, and the people involved so that her activities can run smoothly, safely, with benefits and benefits. Ummida has great hopes for young women to continue carrying out da'wah activities both directly and through social media by spreading benefits for the ummah.

4. Ummida's Roles and Activities

During the period from 2010 until now, there has been rapid development, and Ummida plays an active role in women's empowerment activities by upholding gender equality between men and women. Ummida's activities are numerous and complex, not only acting as a forum for conveying women's aspirations, but Ummida has various religious and da'wah activities in the Jogokariyan environment. Ummida holds religious studies every day filled with Ustadzah who are competent in their fields. In addition, along with the development of the era, Ummida also provided opportunities for young women around Jogokariyan to develop their talents and interests by providing various pieces of training in it. According to the explanation of one of the members of Ummida, Mrs. Rahmi, revealing that the training activities held by Ummida are very helpful for women who really want to develop their ideas, talents, and interests, this makes young mothers enthusiastic about coming to the mosque to participate in these various activities.

In addition to this, Ummida also provides opportunities for Muslim women who want to deepen their religious

knowledge by holding Tahsin Al-Quran, which is usually held every Tuesday and Thursday at the Jogokariyan Mosque with the Qiroati method. Through this activity, Ummida hopes that young women will be able to deepen their religious knowledge, especially with the development of this era. There are many young women who, in terms of reading the Qur'an, are very lacking. This makes Ummida administrators quite concerned about this.

During a pandemic like this, Ummida continues to hold various activities even though in limited conditions. Ummida continues to try to spread benefits through online media, such as market days which are held every Tuesday and Thursday via Whatsapp, morning and evening dhikr, as well as providing studies on women's motivations and self-strengthening for young mothers in facing the times. The activities held by Ummida are expected to be a symbol that Islam is very concerned about women and as an effort to foster and empower women to face and understand how the social reality around them is.

All of Ummida's activities, when viewed through standpoint theory of feminism, are in reality able to give women the authority to voice their experiences and opinions in the public sphere, for example, during routine study activities. Feminist standpoint theory is not only a theory about women's studies, but with the application of this theory, women in Indonesia, especially in the Jogokariyan environment, are able to change their perspective in dealing with problems and make women's position equal to men in terms of society. Ummida also coordinates the budget in carrying out activities at the Jogokariyan Mosque (Arrozy *et al.*, 2019). In the eyes of the community around Ummida, it is a space for young women and mothers to provide information and new thoughts about the role of women in the modern era. Ummida's activities always adapt to the current situation and conditions, especially regarding the modernity of women in the Jogokariyan area and its surroundings.

This theory also highlights the importance of power relations in the knowledge production process, which aims to liberate women virtually from all forms of discrimination. This contradicts the analysis that limits the transformative potential of women's insights. The inequality of the roles of women and men in social life in the past made Ummida fight for this equality. Through her various activities, Ummida was able to enter the management system at the Jogokariyan mosque, and in every activity of the takmir of the mosque, Ummida was placed in the affairs of the participation, which was managed by the takmir of the mosque. This proves that the relevance of standpoint theory of feminism theory is able to enter elements of social life, and women are able to realize gender equality in society (Kritis & Femis, 1995).

In this way, Ummida is able to represent women's voices and provide a unique perspective of women and become a forum for conveying their aspirations, and Ummida is a place to overcome women's problems around the Jogokariyan Mosque in Yogyakarta. And with an understanding of standpoint theory, feminism makes women's roles as subjects themselves who are able to produce a more fair and equal discourse for women.

C. Conclusion

Feminism initially found a form of gender-based social interest in society. Through the Shafina Study (Sharing Fiqh Nisa'), Ummida Jogokariyan had a positive impact on gender justice. In his study, he develops Islamic values that are relevant to everyday life and emphasizes the presentation of women's Fiqh from classical to modern. This study is not only about da'wah, but in this case, the involvement of modern feminism thought from Muslim academics who fill the study. Muslim women do not only struggle with housing, but in this study, academics teach and demand women's rights in the political, social, economic, and educational fields. Ummida is a movement

for young mothers that specializes in da'wah, social work, and children's education, both at home and in mosques, such as HAMAS. This is certainly a challenge for young mothers who have toddlers to deal with online technology.

All of Ummida's activities, when viewed through standpoint theory of feminism, are in reality able to give women the authority to voice their experiences and opinions in public spaces, for example, during routine study activities. Feminist standpoint theory is not only a theory about women's studies, but with the application of this theory, women in Indonesia, especially in the Jogokariyan environment, are able to change their perspective in dealing with problems and make women's position equal to men in terms of society. Ummida Ummida also coordinates the budget in carrying out activities at the Jogokariyan Mosque.

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