

**THE CONTEXTUAL STUDY OF FAMILY LAW: *RETHINKING DIFFERENTIAL ROLES & WOMEN POSITION (INDONESIAN COUNCIL OF ULAMA/MUI) IN PANDEMIC ERA***

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**Abstract**

*This research is an effort to affirm the role and position of women in the family who are no longer on the sub-ordinate line. By carrying out a contextual study based on the rules of fiqh legal provisions depend on the god who follows and taghayyur, al-ahkam bi taghayyur al-azminah wa al-amkinah, the research has a significant point. To ensure the validity of this research, the research data is a scientific research method that can be accounted for. The data is extracted through the triangulation method, namely interviews, observation and documentation. The data results were tested for the validity of the data through triangulation of sources and techniques. After the final data, the findings of the study were obtained. Namely, 1) on the economic aspect of the family, women work in a community by developing micro-enterprises; 2) in the social aspect, women provide counselling, socialisation, both online and offline; 3) in the spiritual aspect, women carry out halaqah on family resilience during the pandemic and socialise the MUI fatwa related to vaccination law; 4) in the education aspect, women provide services, education and education to the wider community in dealing with the Covid-19 pandemic.*

**Keyword:** Family; Law; MUI; Pandemic; Role; Women.

**A. INTRODUCTION**

So far, in *fiqh* or the Marriage Act No. 1 of 1974 and the Presidential Instruction of KHI No. 1 of 1991, women's stigma lies not in their role and position but in the disconnection of scientific knowledge history and failure to capture the actual legal context. Dimiyati Huda (2020) stated that women's powerlessness to earn a living for the family in classical times was not because women were weak or helpless but because of the geographical conditions and the demands of the context that had to be said so.<sup>1</sup> Fact, the attitude of "should" women at that time did not necessarily carry a negative stigma until now. Women are no longer subordinate in both the

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<sup>1</sup> Dimiyati Huda, Limas Dodi (ed), *Rethinking Peran Perempuan Dan Keadilan Gender: Sebuah Konstruksi Metodologis Berbasis Sejarah Dan Pengembangan Budaya*, 1st ed., Cendikia Press, Bandung, 2020, page.32-33.

family and society but have the same strength and potential as men, especially earning a living and helping the community.<sup>2</sup>

This is proven by the role of women in the city of Kediri during the pandemic, where women and their organizations can maintain family resilience while reducing mental, economic and spiritual crises. This reality, at one point, changed the weak and subordinate claims of women and at the same time offered a tactical step to reposition women in the realm of family law. Hanapi (2020) also shows women's greatness during the pandemic as the main breadwinners for the family.<sup>3</sup> In a sense, the socio-economic problems carried by the Covid-19 pandemic have become a differential rethinking process regarding the position of women in both the family and society.<sup>4</sup> Because it is undeniable, the Covid-19 pandemic has ravaged the social and economic order.

Zuly Daima Ulfa (2020) revealed that the *pandemic effect* destroys three elements at once; teaching and learning process, social (including family economy) and health. These three aspects have had a great impact both in one sector and in all, demanding fast and effective breakthroughs. Of course, this is not easy to implement.<sup>5</sup> Meanwhile, in his research, Dito Aditia Darma Nasution (2020) revealed that the Covid-19 pandemic undermined economic sectors such as tourism, trade and micro-enterprises and threatened family resilience. Moreover, low-income micro-enterprises have been seriously affected to the lowest point.<sup>6</sup> More clearly, Rizki Nur Azimah (2020) stated that since 2020, Indonesia and globally have experienced socio-economic damage at the same time. Even the economic circulation on all sides has decreased to 50%.<sup>7</sup>

Amid this global problem, women can show their strength, especially in maintaining family integrity. Women can play a strategic role in breaking the chain of the spread of Covid-19 and pressing as hard as possible a series of economic and spiritual crises. As Vandana Shiva, in her book *Staying Alive: Woman, Ecology and Survival in India* (1988), quoted by Hajeng Pandu Nagari (2020), said India's success in eradicating environmental discrimination in the 90s was driven by courage and the women's

- 2 Lukman Budi Santoso, Eksistensi Peran Perempuan Sebagai Kepala Keluarga (Telaah terhadap Counter Legal Draft-Kompilasi Hukum Islam dan Qira'ah Mubadalah), *Marwah: Jurnal Perempuan, Agama dan Jender*, Vol.18, No.2, January 21, 2020, page.107,
- 3 Agustin Hanapi, Peran Perempuan Dalam Islam, *Gender Equality: International Journal of Child and Gender Studies*, Vol.1, No.1, (n.d.), page. 12,
- 4 Dimiyati Huda, Limas Dodi (ed), *Rethinking Peran...*, page.57-58.
- 5 Zuly Daima Ulfa and Ujen Zenal Mikdar, Dampak Pandemi Covid-19 terhadap Perilaku Belajar, Sosial dan Kesehatan bagi Mahasiswa FKIP Universitas Palangka Raya, *JOSSAE: Journal of Sport Science and Education*, Vol.5, No.2, October 31, 2020, page.124-38,
- 6 Dito Aditia Darma Nasution, Erlina Erlina, and Iskandar Muda, Dampak Pandemi COVID-19 terhadap Perekonomian Indonesia, *Jurnal Benefita*, Vol.5, No.2, July 31, 2020, page.212-24, <https://doi.org/10.22216/jbe.v5i2.5313>. see also; Limas Dodi, Power-Based Economic Politics In Persatuan Islam (Persis) In Sapeken, Sumenep-Madura, *MADANIA*, Vol.25, No.1, June 2021, page.45-58.
- 7 Rizki Nur Azimah et al., Analisis Dampak Covid-19 Terhadap Sosial Ekonomi Pedagang Di Pasar Klaten Dan Wonogiri, *EMPATI: Jurnal Ilmu Kesejahteraan Sosial*, Vol.9, No.1, September 29, 2020, page.60-68

movement.<sup>8</sup> Women's prestige in solving socio-economic problems cannot be underestimated.

In the social context of society, the role of women has a surprisingly long history, one of which is the *first* positioning in the Islamic religion. In Islam, women get proportional rights and positions according to their nature. Women, especially mothers, have a position three times more important than fathers in Islam. In addition, women are also given rights in politics and national defence. This can be seen from the gait of the shahabiyats, including helping the Prophet's da'wah, the role of the shahabiyats in the Prophet's migration, and the involvement of *shahabiyats* in several *bai'ats*,<sup>9</sup> including the involvement of several shahabiyats in the war. This historical evidence is interpreted differently in family law texts, namely.

*Second*, the women's political movement. In a global society, the position of women has fluctuated in line with the history of global political developments. The emergence of church reforms in the West in the 16<sup>th</sup> century gave rise to feminist groups who demanded their rights as women. Unfortunately, this movement grew out of control and crossed the natural boundaries of women. Meanwhile, from the positive side of the era of globalisation, women are starting to be active and involved as drivers in various fields, including the political economy of government.<sup>10</sup>

The power of women cannot be underestimated. Women have many roles in influencing public policy, either directly or indirectly. Women become an alternative force when social politics in society is seen as experiencing a deadlock phase. The role of women cannot be underestimated because they participated in the family, where the family is the basic foundation of a nation and State. This is emphasised by Achmad Syarifudin (2017) that women play a strategic role in the good and bad of a nation through their roles as mothers, wives, and children in families who can impact society at a macro level.<sup>11</sup>

Likewise, during the Covid-19 pandemic, the role of women to reduce the number of COVID-19 cases became one of the alternative policies that could be applied in the process of supporting the success of government policies through a bottom-up pattern. In a pandemic situation, a mother can influence the awareness of family members about the dangers of covid-19 and understand health protocols during the covid-19 pandemic. Not only

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- 8 Hajeng Pandu Nagari, Gerakan Sosial Ekofeminisme Melawan Penambangan Marmer di Gunung Mutis Nusa Tenggara Timur, *ijd-demos*, Vol.2, No.1, April 30, 2020, page.58–67
  - 9 Agustin Hanapi, Peran Perempuan Dalam Islam, *Gender Equality: International Journal of Child and Gender Studies*, Vol.1, No.1, (n.d.), page.15-23
  - 10 Beby Masitho Batubara, Komunikasi Politik Perempuan dan Gender, *Icopoid 2019: the 2nd International Conference on Politics of Islamic Development*, n.d., page.156-167
  - 11 Achmad Syarifudin, Peran Strategis Kaum Perempuan dalam Mewujudkan Masyarakat Religi, *An-Nisa'a: Kajian Gender dan Anak*, Vol.12, No.1, 2017, page.21–32

that, women can do creative things to support their families through economic means.<sup>12</sup>

It can be interpreted that women's space for movement is getting wider, which means that women's influence in life and family is also getting wider. Women as agents of public policy socialisation are no longer only in the family's domestic space but are expanding as agents of public socialisation. In the current pandemic situation, if every woman has a high awareness of the covid-19 pandemic, then she can help reduce the number of COVID-19 cases, either through socialisation between women, socialisation in the workplace, or even playing a role in influencing public policy if they are in a situation, within the policy-making environment. Therefore, if every woman has a good awareness of the pandemic situation and can play an optimal role in their respective environments, they will help reduce the number of COVID-19 cases.

In domestic activities, the role of women is also influential. For example, teaching and learning activities are closed and replaced through online applications. The impact is to increase the activity and role of mothers in supervising and assisting their children, especially in teaching and learning. In Islam, mothers are *madrasas al-ula* (first school) which are defined as the basic foundation for behaviour and morality and the main responsibility for the education of their children, both affective, psychomotor, and cognitive education. During the pandemic, the mother's role as a *madrassa al-ula* was tested. The mother's role as a teacher and a strategic agent of socialising COVID-19 issues at her home. If every woman has a high awareness of COVID-19, then every family will be educated in COVID-19 cases.<sup>13</sup> And if every family has good awareness about the covid-19 pandemic, then it is considered to reduce the number of COVID-19 cases by optimally breaking the chain of distribution. Vice versa.

In the field of the family economy during the pandemic, women have an equally important role. Women's expertise in managing to spend for daily needs can affect economic stability in the family. Economic stability that is maintained in the family leads to the stability of the country's economy. If every family can make a scale of financial priorities and non-priorities during the pandemic, it can reduce panic in situations and conditions. This also includes how a woman can minimise going out of the house and implementing PSBB because most crowd centres are dominated by women, such as markets, supermarkets and others.<sup>14</sup>

The power of women in politics, especially in influencing public policy, cannot be underestimated either. Women show this in fighting for their

12 Putu Sekarwangi Saraswati and I Nengah Susrama, Peran Perempuan Dalam Keluarga Untuk Melindungi Serta Pemenuhan Hak Anak Dimasa Pandemi Covid-19, *Prosiding Webinar Nasional Peranan Perempuan Universitas Mahasaraswati Denpasar.*, page.131–38.

13 Arni Darmayanti and Gede Budarsa, Peran Ganda Perempuan Bali di Masa Pandemi Covid-19, *Jurnal Socius: Journal of Sociology Research and Education* Vol.8, No.1, June 13, 2021, page.1–13

14 Stevany Afrizal and Wika Hardika Legiani, Peran Perempuan Dalam Upaya Meningkatkan Ketahanan Ekonomi Keluarga Pada Kondisi Pandemi Covid-19, *Untirta Civic Education*, Vol.5, No.2, 2020, page.142–53,

rights after the Church Reformation in France through the Feminism movement. Feminism which initially aimed to gain equality with men as active subjects, one of which was in education, later became a movement that demanded equality in various fields.<sup>15</sup>

In Indonesia itself, the power of women in the political field was seen during the post-2019 presidential election campaign through a movement they called "*Emak-Emak*". In addition, the government's support for the role of women in the legislature is increasingly visible with the enactment of Act No. 8 of 2012 articles 15 and 55 regarding the 30% quota for party representatives from women. Based on this, it cannot be denied that the role of women in politics is quite significant both practically and non-practically.<sup>16</sup>

In the current pandemic, women can play an active role in economic, social, and spiritual in the family and in society. So that it resonates the stigma of women through *rethinking the differential* position of women, namely rethinking the differences in women's positions so far. Therefore, the author is moved to research the role of women in the city of Kediri through the active participation of women, both on the level of domestic individuals and based on organizations.

## B. RESEARCH METHOD

This research uses a qualitative research type, namely research that intends to understand the phenomenon of what is experienced by the research subject holistically and utilising description in the form of words and language, in a particular natural context and by utilising various scientific methods.<sup>17</sup> Researchers use this qualitative research because this research method presents data directly about the object being observed and is more responsive to problems in the field. In this case, the researcher wants to describe the role of women in the family and society as a form of recovering the negative stigma of women to do *differential rethinking* and as a sample the role of women in the City of Kediri in dealing with the Covid-19 Pandemic in the Year 2020-2021.

In this study, the researcher acted as moderate participation. The researcher in collecting data participated in participatory observation in several activities, but not all of them. Data collection techniques in this study were interviews, observation and documentation.<sup>18</sup> Furthermore, the data were analysed through the process; *reduction, display and verification*. Data

15 Ni Komang Arie Suwastini, Perkembangan Feminisme Barat Dari Abad Kedelapan Belas Hingga Postfeminisme: Sebuah Tinjauan Teoretis, *Jurnal Ilmu Sosial dan Humaniora*, Vol.2, No.1, April 1, 2013, page.198–208,

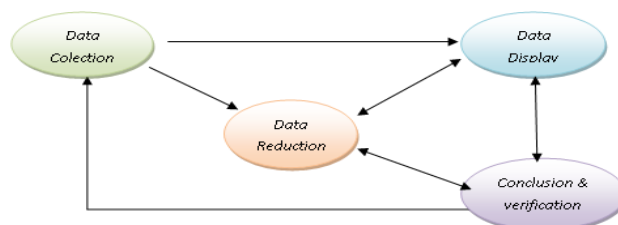
16 Nurul Istiana Hasan and Akbar Kurnia Putra, Peran Perempuan dalam Misi Pemeliharaan Perdamaian dan Keamanan Internasional, *Uti Possidetis: Journal of International Law*, Vol.1, No.2, 2020, page.170–82,

17 Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, Remaja Rosdakarya, Bandung, 2014, page.146

18 Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R & D*, Alfabeta, Bandung, 2014, page.12–14

collection is also placed as a component that is an integral part of data analysis activities.<sup>19</sup>

Figure 1.1  
Components of Interactive Data Analysis Model



Based on the data collected, several validity techniques were adopted. First, the extension of the researcher's participation was very decisive in data collection, so extending the researcher to the research setting was necessary. The *second*, triangulation. In data collection techniques, triangulation is defined as a data collection technique that combines various data collection techniques and existing data sources.<sup>20</sup> In this study, researchers used triangulation, which used different data collection techniques to obtain data from the same source, such as observations, interviews, and documentation for the same data source.

## C. RESULT AND DISCUSSION

### 1. Overview of the City of Kediri

The city of Kediri consists of 3 sub-districts and 46 urban villages. According to the records of the Department of Population and Civil Registration of the City of Kediri, the population of the City of Kediri in 2012 was 312,331 people. The population density of Kediri City is 4,926 people per km<sup>2</sup>. Being the site of an ancient capital for the Javanese kingdom, the city is one of the main cultural centres for the Javanese. The city contains several ancient ruins and temples from the Kediri and Majapahit eras.<sup>21</sup>

The majority of the population of Kediri City is Javanese, followed by Chinese, Batak, Manadonese, Ambonese, Madurese, Sundanese, Arabs, and various immigrants outside the Javanese tribes who live and settle in this city. Based on the 2010 Kediri City Population Census, most of the population is Muslim, followed by Protestant Christianity, Catholicism, Hinduism, Buddhism, Confucianism, and other faiths. Many places of worship such as mosques, pagodas, temples, churches and others have been around for hundreds of years, such as the GPIB Kediri Church building from the Dutch colonial era and the Tjio Hwie Kiong

19 Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, Dan Ilmu Sosial Lainnya*, n.d., page, 69.

20 Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R & D*, Alfabeta, Bandung, 2014, page.214

21 Badan Pusat Statistik Kota Kediri, *Badan Pusat Statistik Kota Kediri*, <https://kedirikota.bps.go.id/>

Temple. Tolerance and harmony between religious communities in Kediri are well established.<sup>22</sup>

In education, this city has dozens of Elementary Schools, Junior High Schools and Public and Private High Schools. Three schools later entered into the golden triangle of education in the City of Kediri (prestigious schools), namely SMA Negeri 2 Kediri, SMA Negeri 1 Kediri and SMA State 7 Kediri. Then followed by other high schools such as SMA Negeri 3 Kediri, SMA Negeri 8 Kediri, SMA Negeri 6 Kediri. And private high schools such as Santo Augustinus Catholic High School Kediri, Petra Christian High School Kediri. There are also several local Universities, Madrasas, and Islamic Boarding Schools. In the discourse stage, Universitas Brawijaya Campus IV will be built on 23 ha in Mrican, Kediri City. Another ongoing development of State Universities (PTN) is the construction of the Kediri State Polytechnic. Universitas Brawijaya Kediri Campus has opened registration for new students since 2011, and since that year, lectures have been held.<sup>23</sup>

The government of Kediri City pays great attention to formal and non-formal educational institutions to improve the quality of the nation's next generation to compete healthily in the current millennial era. It is also one of the mainstays of the "Harmony Kediri, the Service City" program, which is the slogan of the local City Government. Therefore, efforts to improve services, especially in the area of education, are a priority.

In terms of the modern economy of Kediri, it is marked by the marketing of products with the system being on the modern market and selling various kinds of clothes in the Mall. This is an innovation to keep up with the flow of economic development in Kediri. Marketing certain products through the modern market is a strategic thing, where many enthusiasts are from the middle or upper-middle class. This modern marketing process considers the results and several problems, including those conveyed by an employee who works at Kediri Town square, Ibu Binti. In addition to the technical constraints of taxation, which are considered expensive, the need for customer service also needs to be considered.

The city of Kediri is a city that has the most conducive economic movement in East Java. Many immigrants who trade and do business in this city even settled as citizens of Kediri. Besides being a friendly city, accepting every difference, it also supports all religions to carry out economic activities regardless of the character and principles of each individual. This is supported by the wealth owned by the City of Kediri. Private and public schools of all religions are the mouthpiece of a

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22 Kota Kediri, n.d., [http://kota-kediri.kpt.co.id/id1/113-2/Kota-Kediri\\_14161\\_kediri\\_kota-kediri-kpt.html](http://kota-kediri.kpt.co.id/id1/113-2/Kota-Kediri_14161_kediri_kota-kediri-kpt.html).

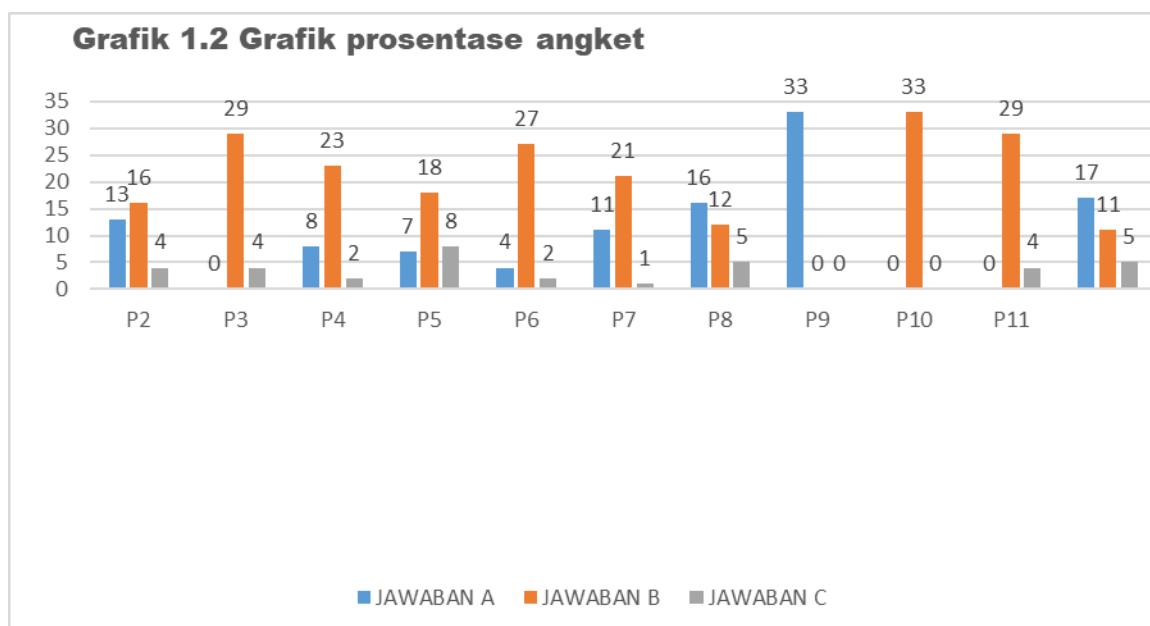
23 Kota Kediri, n.d., [https://id.wikipedia.org/wiki/Kota\\_Kediri](https://id.wikipedia.org/wiki/Kota_Kediri).

pluralistic economy. Moreover, the city of Kediri is labelled as a peaceful and peaceful santri city.<sup>24</sup>

## 2. Rethinking Differential Roles of Women in Families and Society During the Pandemic in Kediri City

During this Covid-19 Pandemic, everyone experiences things that are not experienced during normal times. Likewise with women. Women have a very important role and function in dealing with this two-year pandemic. Apart from being housewives, not a few women participate in society, for example being career women or being active in organizations. This cannot be denied because women also want to show their existence during society in its development.

In this study, the women referred to have two criteria; *First*, women have a role in the family compared to men, where women are the backbone of the family. *Second*, women who have strategic roles and have careers and are active in community organizations, especially in Kediri. Researchers took respondents from representatives of various women's organizations in the city of Kediri. Researchers took thirty-three respondents as representatives of women's organizations in Kediri City. The following are the results of the respondents that we present in graphic form, and then we describe them in the analysis and discussion



The impact of the Covid-19 Pandemic on women in the City of Kediri in 2020-2021. Of the 33 respondents said that the Covid-19

24 Badan Pusat Statistik Kota Kediri, *Analisis Survey Kebutuhan Data 2020*, Badan Pusat Statistik Kota Kediri, Kediri, 2020, page.5-8.



pandemic brought them concern. Around 39% are worried about this pandemic, and 48% answered they are not worried. This means that this pandemic does have a psychological impact on everyone, especially the women of Kediri City. This can be analysed from the aspect of the function and role of women as domestic workers and being part of the community.

On the one hand, they have to maintain the resilience of their household, accompanying children to learn online. Still, on the other hand, they have taken on the role of being part of the wider community or helping support the family's economy. This must be able to run in balance amid this COVID-19 pandemic. Of the 33 respondents we studied, all of them have multi-functions and are multi-talented. Apart from being IRTs, they are also part of organizations in the City of Kediri.

The additional burdens and responsibilities indirectly bring their concerns for women, especially in the city of Kediri. In addition, out of 33 respondents, 88% of women in Kediri City are still actively working during the pandemic by observing health protocols to support the family economy. This shows that in this pandemic condition, they have a double role compared to the pre-pandemic period. However, as a strong woman, this is an added spirit to continue to serve her family and society. This is what is called the role of women in the economy.

Work is a must for everyone, and it doesn't even matter whether the person is a man or a woman. In essence, working women have been known since the past, but that is only limited to inside the house. Over time, it began to penetrate various sectors, thus providing broad opportunities for women to work outside the home.<sup>25</sup> This is what women call being able to help support the family's economy. Of the 33 respondents, 70% have a business to support the household economy during this pandemic.

In addition, they take advantage of this moment to open a new business or develop a business following existing conditions. This is what is called a woman who is good at taking advantage of opportunities. The results of our interview with one of the IRT active in the organisation, namely, trying to take advantage of opportunities, for example, by selling masks, hand sanitiser, and some even started their business during this pandemic trading online.<sup>26</sup> The author then says that this pandemic also brings opportunities and benefits for entrepreneurs who can read opportunities. But on the other hand, many workers have been laid off, so if their husbands are affected by the COVID-19 pandemic, then the role of women in starting small businesses during this pandemic is very wise and appropriate. As a woman, her main task is to keep her family safe and avoid the Covid-19 virus.

Of the 33 responses, about 55% answered that their families felt safe. But safe here does not mean that you are free from the virus, but safe here is a condition that a woman has been trying to protect herself

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25 Yunita Kusumawati, Peran Ganda Perempuan Pemetik Teh, *KOMUNITAS: International Journal of Indonesian Society and Culture*, Vol.4, No.2, April 4, 2013, page.157-67,

26 Ibid.

and her family. Around 64% of Kediri City women said that this Covid-19 had no impact on their health. However, around 33% felt the impact on the health of their families. Every parent, especially a woman, wants her family to always be in good health, especially with the current conditions during the COVID-19 pandemic. Of course, they are increasingly worried about it. A mother can always remind her child to apply a healthy and clean lifestyle to avoid various diseases and teach children to follow health protocols.<sup>27</sup>

It states that parents have a very important role in educating children, one of which is providing a good example for children. Giving warnings and advice to children is also important that parents must always live clean to their children. Children, whether during the COVID-19 pandemic or not. About 82% of the 33 respondents we got, the City of Kediri still work by implementing health protocols. At the same time, 12% of them choose to stay at home, in other words, work from home.

According to one of the informants, the woman is truly noble because she is multifunctional, multi-role, and multi-talented. Even though a woman also works daily, she still does not forget her nature as a housewife and a companion for children in all situations. So that women are women who can balance their roles and can divide their time professionally. When at home, she will act like a housewife and when she is working outside the home, she will act as a professional career woman. It is normal for women to be able to handle household and work matters. And an extraordinary thing if you can balance household tasks with work.<sup>28</sup>

The purpose of the informant to work is to worship, help the family economy, apply the knowledge obtained, and self-actualise. There are 48% who feel the psychological impact of the COVID-19 pandemic. And about 36% are not psychologically affected. Because some women have a fairly high level of insight, so they can put down and respond to this pandemic wisely. The Coronavirus or Covid-19, which is increasingly spreading in most countries, including Indonesia, does not only cause symptoms and physical illness. However, it also has a psychological impact on both the sufferer and the wider community.

Lecturer of the Psychology Study Program (Prodi) of the Faculty of Medicine (FK) Sebelas Maret University (UNS) Surakarta, Rini Setyowati, M.Psi., Psychologist said, for sufferers, the psychological impact can be felt, such as feeling depressed, stressed, anxious when diagnosed with Covid positive -19. Sufferers can feel anxious or worry excessively when their privacy or identity is leaked to the public, resulting in being ostracised by the surrounding environment. Meanwhile, confusing or inaccurate news can trigger stress in the community for the wider

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27 Wiwin Yulianingsih et al., "Keterlibatan Orangtua dalam Pendampingan Belajar Anak selama Masa Pandemi Covid-19," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* Vol.5, No.2, October 15, 2020, page.1138–50,

28 Dewi Maria Ulfa, *Interview*, Dewi she is chairman of Fatayat NU Kediri City period 2021-2024, Kediri, 2 September 2021

community, which affects stress hormones, causing the immune system to decline and being vulnerable to contracting Covid-19. This should be eliminated so that public anxiety does not increase and will eventually trigger public health in general. In this case, the role of women is also very important in filtering out inaccurate information about their families.<sup>29</sup>

Thirty-three respondents, or around 100%, have all implemented strict health protocols from our collected respondents. This is a major achievement for the women of Kediri City because they have participated well to prevent the transmission and spread of COVID-19. Respondents that we made into this sample are 100% active in organisational activities. Thirty-three people were representing their respective organizations to become respondents. Among others, the FPPI (Forum of women's organizations) Kediri City, PPA task force team, Muslimat NU, Aisyah, Women of the Nation, MUI Mojoroto District, MUI Pesantren District, MUI City District, Indonesian Anti-Drug Activists (PANI) Kediri City, Quick Response Team (TRC) ) from the Social Service of the City of Kediri, Dharma Wanita Kediri City Association, Dharma Wanita Kediri City Ministry of Religion, Dharma Wanita Persatuan IAIN Kediri, UNISKA Kediri, Health Cadres, BKMM (Coordination Board for Ta'lim Council of Kediri Mosque, LMI (Infaq Management Institution) PKK District, Fatayat NU City of Kediri, and there are other organizations.

Of the organizations they follow, about 88% are already active in preventing the spread of COVID-19. From this, it can be said that the role of women in society cannot be underestimated, especially women in the city of Kediri. This can be interpreted that the space for women's movement is getting wider, which means the influence of women in life and development is also getting wider. Women as agents of public policy socialisation are no longer only in the family's domestic space but are expanding as agents of public socialisation.<sup>30</sup> In the current pandemic situation, if every woman has a high awareness of the covid-19 pandemic, then she can help reduce the number of COVID-19 cases, either through socialisation between women, socialisation in the workplace, or even playing a role in influencing policy public if they are in the government of the policyholder.

Therefore, if every woman has a good awareness of the pandemic situation and can play an optimal role in their respective environments, they will help reduce the number of COVID-19 cases. Of the 33 respondents, around 52% are on the front line in handling COVID-19. The activeness of women to deal with COVID-19 is also a call to the soul to take an active role in breaking the chain of the spread of COVID-19.

Looking at the roles and strategic steps of women both in the domestic and community groups above, it can be seen that the weak stigma of women as the result of classical ulama thought has shifted into

29 Yafi Sabila Rosyad et al., Dampak Pandemi Covid-19 Terhadap Kesehatan Mental Orang Tua Dan Anak, *Jurnal Ilmiah Kesehatan Keperawatan*, Vol.17, No.1, 2021, page.41–47,

30 Zahra Zaini Arif, Peran Ganda Perempuan dalam Keluarga Perspektif Feminis Muslim Indonesia, *Indonesian Journal of Islamic Law*, Vol.1, No.2, 2019, page.96–106,

power (*power of gender*). As Wahbah Zuhaili said in his *masalah mursalah* concept, if in a certain context woman in the family can be independent and become breadwinners, it could be women who have full custody of their children.<sup>31</sup> The methodological basis used is the *fiqh* rule which reads legal provisions depend on the god who follows, which means if *illah is the* "power to earn a living", which becomes the law where men are considered strong. Suddenly Allah changed, and women became breadwinners.

In addition, the methodological basis of *taghayyur al-ahkam bi taghayyur al-azminah wa amkinah* (law changes depending on changes in time and circumstances). This gave birth to an understanding that in the context where women can stand on an equal footing in the family, especially in supporting their families and communities, it was at that time that the law regarding women as domestic workers turned into breadwinners.<sup>32</sup> With such methodological assumptions, it is clear that contextual studies that occur in the people of the City of Kediri require a differential rethinking of the position of women in domestic and social.

### 3. The Role of Women Based Organizations in the City of Kediri

From the results of the questionnaires that we distributed, there were several things that activists did during the pandemic, including twice a week spraying the environment, complying with government regulations, improving health protocols, following all health protocol instructions from the government, participating in socialising government programs through 3M, being a volunteer for the COVID-19 task force, following developments nationally, internationally and in their region, so they can be alert and play an active role in preventing the spread of COVID-19, draw closer to God, Provide education to the community to maintain health, donate necessities for those who can afford it. To those affected by covid-19, distribute masks, hand sanitiser, educate the public about the dangers of covid-19 and its prevention, attend zoom meetings and socialisation to their congregations, and be a vaccination participant and actively participate in participating in socialising vaccination activities in the community. Organizations and the surrounding community.<sup>33</sup>

In addition, from the data we recap, the roles of the Kediri City women's organizations that have been carried out in the Covid-19 pandemic are: Disseminating a healthy way of life, maintaining health protocols when conducting events and maintaining environmental cleanliness in the community, supporting activities related to prevention

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- 31 Eko Zulfikar and Ahmad Zainal Abidin, Kecenderungan Tekstual Pada Tafsir Ayat-Ayat Gender: Telaah Penafsiran Wahbah az-Zuhaili Dalam Kitab Tafsir al-Munir, *AL QUDS: Jurnal Studi Alquran dan Hadis*, Vol.3, No.2, November 25, 2019, page.135,
  - 32 Syaiful Bahri, Paradigma fikih baru Jamal al-Banna dan relevansinya terhadap pembaruan peran perempuan dalam hukum keluarga Islam (Fiqh), *al-Muna>kah}a>t*, Vol.19, No.1 (n.d.), page.26
  - 33 Ulfa, *Interview*, Ulfa she is the administrator of Fatayat NU Kediri City, Kediri, 4 September 2021

and handling covid-19, Providing PPE assistance, basic necessities to the community, providing counseling about covid-19 and ways to prevent it, urging and giving examples to the community about healthy living procedures and increasing the body's immune power, spraying the environment, residence and office, Blessing Friday activities by distributing alms of money, basic necessities and major vegetables and raising funds for people affected by covid-19, holding joint prayers through zoom meetings in their respective homes, Becoming vaccination participants and actively participating in socialising vaccination activities in organizations and the local community r the environment.

Whereas in general, the roles as IRT that women in the city of Kediri have carried out are as follows: limiting themselves from crowding activities, such as organisational meetings via Zoom, and other online media, maintaining immunity and maintaining health, balanced nutrition and cleanliness in each. Their families and draw closer to Allah, save the household budget in a pandemic, fill time with positive activities and prioritise family health, open a new business or develop an online-based business, encourage and optimise children's activities during the pandemic to open a business, participate in activities in the surrounding environment such as fundraising, to distribute necessities and so on.<sup>34</sup>

Women and Youth Empowerment division's of the MUI Kediri City made concrete steps in dealing with the Covid-19 pandemic in 2020-2021. In general, the Indonesian Ulema Council has made efforts in terms of religious education, religious education, and social activities to participate in breaking the chain of the spread of COVID-19: *first, the DP-MUI of Kediri City through the Women and Youth Empowerment Commission held a women's Halaqoh with the theme Religious Mental Development. in Building Sakinah, Mawaddah and Rahmah (SAMARA) Households, precisely at the Postgraduate Building of IAIN Kediri, Saturday (10/10/20).*<sup>35</sup>

Women currently have an important role in forming family resilience. If the condition of women is fragile, it can be ascertained that the family is under threat and, more broadly, the country. Women are the pillars of the State, if women are good, the country will be good, and if women are damaged, the country will also be damaged.<sup>36</sup> Especially during this covid-19 pandemic, the role of women is very strategic to strengthen the foundation of their respective families. With various conditions changing during the pandemic, such as the 2021 economy, the online learning process, many workers being laid off, etc. Participants in this *halaqah* activity were approximately 60 Kediri City women by

34 Siti Fatimah, *Interview*, Fatimah she is the administrator of Fatayat NU Kediri City, Kediri, 3 September 2021

35 Nekky Budwi Sunu, *Interview*, Sunu is chairman II DP MUI Kediri city, Kediri, 10 Oktober 2020

36 Anis Rosida, Wacana Modernisasi Dalam Tantangan Peradaban, Peran Perempuan Sebagai Tonggak Sejarah Arab Saudi, *Palita: Journal of Social-Religion Research*, Vol.3, No.1, August 27, 2018, page.82–96

presenting Dr Hj. Nekky Budwi Sunu, MM., Vice Chairman II of the PKK Kediri and Dr. Hj. Munifah, M.Pd as Chair of the MUI Women and Youth Empowerment Commission of Kediri City and Lecturer and Deputy Chancellor II at IAIN Kediri. The holding of this *halaqah* aims to provide understanding to women who have an important role as mothers both from the point of view of religion and the State in building and realising a *sakinah, mawaddah* and *rahmah* family, including dealing with millennial teenagers today in the digital era and during the pandemic. This *halaqah* hoped that women could become strong, independent, creative mothers and give birth to proud future generations.

*Second, the* MUI of the City of Kediri carried out *halaqah* of mental and spiritual development of the City of Kediri during the pandemic. The DPP-MUI of Kediri City invited 50 participants from various elements of society to participate in the *halaqah* of spiritual development of the people of Kediri City from the perspective of *imtaq* towards the country during the pandemic. In his speech, Kiai Kafa – his nickname – said that it is important for the Islamic community to protect themselves and their families from negative behaviour and actions that lead to immorality and evil. As explained in the Qur'an, which means "O you who believe! Protect yourselves and your families from the fire of hell" (Surat At-Tahrim: 6).<sup>37</sup>

Participants actively contribute in providing understanding and shaping the community's healthy personality, has good morals, and is responsible for creating a safe and peaceful state life, even in times like this<sup>38</sup>. After participating in activities like this, it is hoped that participants will impart their knowledge to the wider community. *Third, the* MUI of the Kota-Kediri Sub-district and the BNN of the City of Kediri carried out P4GN Socialisation activities for Millennial Generation during the pandemic. Located at the Al-Huda Ngadirejo Islamic Boarding School, Kediri City, MUI Kec. The City of Kediri organised Religious Development Training for Millennial Generation by cooperating with the National Narcotics Agency to socialise Prevention and Eradication of Drug Abuse and Illicit Trafficking (P4GN).

The event which 40 participants attended came from the Millennial Generation of Kediri City. (The Commission for Economic Empowerment of the MUI People of Kediri City Coordinates Preparation of MSME training and mentoring programs. The training and mentoring schedule is planned for three days, starting with the opening on October 3, 2020 at IAIN Kediri, followed by an offline workshop and webinars involving approximately 250 participants. After that, there will be an exhibition of MSME superior products, which is planned to be followed by 50 pioneering MSMEs in the City of Kediri. It is hoped that with this activity, there will be a follow-up for the selected Pioneer MSMEs, which will assist for the next two months until they can produce successful and successful pioneering

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37 Kafa, *Interview*, Kediri, 1 September 2021

38 A Chuasanga, Ong Argo Victoria, Legal Principles Under Criminal Law in Indonesia and Thailand, *Jurnal Daulat Hukum*, Vol 2, No.1, 2019

entrepreneurs even though in the conditions of the Covid-19 pandemic, including from the MUI Kediri City will facilitate the management of halal certification for free (4) Socializing MUI Fatma Number 13 of 2021, MUI Fatma Number 14 of 2021 concerning the law on the Use of the Covid-19 Vaccine for AstraZeneca products, which is then March 17, 2021, the fatwa will be submitted to the government to be used as a guide. MUI Fatwa Number 23 of 2021, MUI Fatwa Number 24 of 2021. The above activities are one form of the Kediri MUI concern program, both from the women's empowerment commission and other commissions. The main objective is to provide services, education and education to the wider community in dealing with the Covid-19 pandemic.

#### **D. CONCLUSION**

From the results of the research and discussion above, conclusions can be drawn about efforts to *rethink the differential* position of women, namely, *first*, the role of women in the family and society has three variants, 1) aspects of the domestic economy, namely by continuing to work and have a career to meet family needs amid a crisis in the role of men during a pandemic; 2) social aspects, by conducting counselling, education and literacy on mental strengthening to foster body immunity; 3) spiritual aspects, by facilitating families and communities to follow family law studies. *Second*, the next effort is to organise and collaborate with MUI to help families and communities through several activities; 1) a social activity program that can help ease the burden on people affected by COVID-19 in the City of Kediri. 2) take concrete steps to help the government of Kediri City by carrying out halaqah-halaqah from various commissions to build the mental and spiritual community of various elements and organizations throughout the City of Kediri with the main aim of providing services, education and education to the wider community in the face of the COVID-19 pandemic

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