

Gerwani Sect Soekarno Era Islamic Politics

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Abstract: The Indonesian Women's Movement (Gerwani) became the conversation interesting in the history of the 1 October Movement (Gestok) or given the name of the September 30th Movement by the PKI (G30 S/PKI) by the New Order Government. birth Gerwani who became a symbol of the resistance and struggle of women in Indonesia at that time was not foreign in the perspective of Islam in viewing equality and optimizing the role of women. Islam that has sect political *grace lil natural*, of course consider this important. However, the existence of Gerwani Becomes something a movement that was considered dangerous by the state in the Soeharto era, which made this organization unable to develop properly. However, this style of movement in the name of gender struggle is still used as a paradigm of thinking for every women's movement in Indonesia. Many female figures, including Muslim women, were born from this equality struggle movement. What needs to be studied more deeply is Gerwani 's ideology in the context of state and religion, or summarized by Indonesia's *founding father* in diversity method look nation namely Pancasila. So, need to get an idea important to knowing Gerwani in Islamic studies.

Keywords: Gerwani, Politics, Islam, Feminism

1 Introduction

Gerwani is organization active women in the 1950s and 1960s [1] with members of as many as 1.5 million people. There are six representatives of the organization women in Indonesia gathered on June 4, 1950 in Semarang, Central Java, including Rukun Putri Indonesia (Rupindo); Conscious Women's Union from Surabaya; wife Conscious from Bandung; Indonesian Women's Movement (Gerwindo) from Kediri; (5) Madurese women from Madura; and, the Struggle of the Daughters of the Republic of Indonesia. They agreed to merge into a unitary women's organization in one receptacle to become the Women's Aware Movement or The later geys change name becomes Gerwani.

Recruitment pattern member Gerwani is a very open, organization woman it accepts all women from any class with a range of women aged 16 years or who are married. one destination establishment Gerwani is to make all women become independent people and have the passion to work hard. Gerwani strongly refuses the assumption that women only function as followers of their husbands in every action. In order to aim for Gerwani the could be achieved, then he provide education and counseling to women about women's rights that must be known.

There have been so many scientific studies done to reveal fate sad for the members of Gerwani after the September 30th Movement. One of the researchers consistently leading study Gerwani is Wieringa, professor of gender and women at the University of Amsterdam. According to Wieringa [3] Gerwani as an organization no been involved in a coup on October 1, 1965. On the night of September 30, in fact, occur confusion in Gerwani 's internal level center. Suharti Suwarno come to Gerwani Head Office while bringing the message from the party, namely that several female workers are needed to take care of the consumption for the participants of the Operation Destroy Malaysia training in Lubang Buaya and Halim. The activity of providing consumption is in fact chaotic. The women could not cook because there was no functioning communal kitchen. As morning approached, a number of women were sent to Lubang Crocodile and return again to the Gerwani Office with face confusion while carrying a confusing murder story. Salawati Daud, one of the shoots leader Gerwani and members of the People's Legislative Assembly from the PKI, pedaled their bicycles to the DPR building to seek information. After tracing, at night that it turns out Gerwani no the only organization women who sent their members to Lubang Buaya and the Halim area. Around 70 girls aged 13-16 years gathered at Lubang Buaya on the night leading up to October 1. Besides Gerwani, some big from they originated from several PKI substructure organizations such as Pemuda Rakyat, the Central Indonesian Labor Organization (SOBSI), and the Indonesian Farmers Front (BTI). In fact, there is also a group of Cakrabirawa soldiers' wives. These women's groups were mobilized directly by regional leaders on behalf of the PKI without going through the Women's Federation. Such party orders were so commonplace that no one questioned its veracity.

This article was written to give another perspective on Gerwani who's been this considered as a derivative of the PKI (Indonesian Communist Party) without seeing its important role, especially in the feminist movement, especially in raising the dignity of women, and fighting for them to get decent jobs. By using and presenting a feminist perspective, this article aims to reveal the other side of the movement of Gerwani in the past in Indonesian politics.

2 Literature Review

Stellarosa and Ikhsano [6] say the Indonesian Women's Movement Gerwani is a feminist movement, as evidenced by its role in educating and raising awareness of Indonesian women. The Old Order Period, Gerwani considered more many give access to fight for the rights of women and is also considered to have succeeded in fight for profession female. The organization is also growing large Becoming the movement's most revolutionary woman in the future day. In development, they metamorphose Become an organization of active politics and fight for his rights through affiliation party politics in charge of females. However, Gerwani linked as one wing must party responsible on erupt the events of September 30, 1965. In various mass media, the news cruelty Gerwani mentioned and shared. Lestariningsih and Soekarba [7] say stigmatization cruelty Gerwani has to give gender boundaries in the women's movement during the New Order era. The strong patriarchal culture in Indonesian society is the main factor in the stigmatization of this organization. The peak is when Gerwani was banned by the New Order government and dissolved.

Apart from the increasing number of women's organizations including the emergence of women's figures and ideas in the 19th century to the early 20th century, history records that in terms of progress and strength, as well as the base of members and sympathizers. Arivia and

Subono [8] said the Indonesian Women's Movement (Gerwani) was one to be reckoned with and could be considered more successful. Its existence and role were so prominent socially and politically in the two earliest democratic periods in Indonesia, namely from the late 1940s to 1965, which were known as a constitutional democracy and guided democracy under Soekarno's leadership.

The first Gerwani named Gerwis (The Conscious Women's Movement), founded in 1950, is often referred to in the literature as the socialist feminist movement. This organization can be considered as a cadre organization with elected members. However, more time passed, and by 1954 the membership of the organization had reached 80,000. Through intense internal debate, Gerwani decides to broaden its constituent base by including women from the grassroots level. Wieringa [9] says this organization is very concerned about the life and working conditions of women workers who work as laborers and farmers, and they in turn make up the majority of its supporters. Gerwani often involve himself in formal political activities and participated in the parliamentary election campaign, and managed to secure seats for four of its members as elected representatives in the 1955 elections.

2.1 Theoretical Basis

2.1.1 Feminism Gerwani

Gerwani (Indonesian Women's Movement) in fighting for women's rights is considered to be in line with the pattern of regeneration of the Indonesian Communist Party (PKI) in implementing Socialism and Feminism, especially in criticizing the Marriage Law which is considered not to be in favor of their people, as well as policies towards workers in Indonesia at that time. In the early 1960s, Gerwani also received a role strategic in the national political arena. Relations with the PKI became closer, and the feminist aspects of activism have diminished.

This organization is also a strong supporter of President Sukarno, whom they respect because of Soekarno's Nationalism and Socialist policies, but on the other hand, there are things that they object to the President's polygamous marriage, they view it as something "disgusting". This organization is also growing rapidly to get a response from millions of people in Indonesia.

a. Gerwani in Parliament

The success of the PKI in the 1955 General Election [11] by no immediately profitable Gerwani. With riding the PKI, Gerwani succeed put four its members in the seats of the DPR (Dewan Perwakilan Rakyat). They is Suharti Suwarno, Salawati Daud, Suwardiningsih, Maemunah , Umi Sardjono , and Mrs. Mugdigdo . After the bloody events on October 1, 1965, Gerwani who was considered many fight for The welfare of women and children was also suppressed [12] ,including girls who had attended training for cadre candidates. Until the incident, Gerwani in the area [14] follow dragged into a victim of the wrong arrest which led to torture by the Military Police Corps.

b. Gerwani at the End of Plantungan

Ends in Plantungan until 1967, thousands of member Gerwani were imprisoned in various parts of Indonesia. Members Gerwani as well as members Lekra (People's Cultural Institute), as well as a number of student organizations such as the IPPI (Indonesian Youth Student

Association) and CGMI (Concentration of the Indonesian Student Movement), were classified by the New Order as Group B political prisoners. Their number reached around 34 thousand people. Lestariningsih [15] mentions that part big activist Gerwani had time to move from one prison to another before finally using up the remainder day in Plantungan, Central Java. Since April 1971, female political prisoners who were sent to Plantungan were divided into three waves. The first wave was from several areas on the island of Java. The second wave came from West Java, Kalimantan, and Sumatra. While the last wave was a group from the Bukit Duri prison in Jakarta. Their condition was not entirely bad, but every time the interrogation took place the soldiers undermined their mental state with torture and sexual harassment. Mariana [16] said soldiers used to open skirts with their feet under the table when they sat on the top chair and face to-face with the political prisoners female. According to confession Kartinah, ladies Gerwani who don't touch by the whip only those who had served as Members of Parliament. The condition of these leaders is quite fortunate because they are placed in a special cell so that no need jostling with political prisoners woman other . Detention of the women Gerwani in progress until dozens year . From 1977 to 1979, after feeling quite "guided" and judged to be free from teachings communists, members Gerwani by gradually start liberated . However, there are still some women who are considered not to be "clean" and have to undergo detention elsewhere.

3 Research Methods

This research uses a type of library research by reading and seriously studying reports, journal articles, and related books. with the movement Gerwani (Indonesian Women's Movement). The results of the study were compiled using qualitative methods and approaches, and analyzed descriptively using Feminism theory included in the type of qualitative research, research that emphasizes the aspect of deepening the data in order to get the quality of the results of a study. In this study, a qualitative approach was used to explore data or information related to Gerwani Sect Soekarno Era Islamic Politic. The approach used is library research approach explores deeply documents, journals, books, and others

4 Results and Discussion

4.1 Islamic View of Feminism Movement Gerwani

4.1.1 Views of Islamic Leaders

The book of Soekarno's work entitled *Sarinah: Obligations of Women in the Struggle Republic of Indonesia* [17] judged that the original good intention of feminism, namely equal rights between women and men, had crossed the line. Because, this understanding is looking for similarities in everything, ranging from behavior, way of life, how to dress, and so on. Therefore, Soekarno emphasized that Indonesia should be built on the basis of a critical attitude towards ideas that come from outside. Furthermore, "Don't be in a hurry to imitate the modern way or the European way, don't be bound by a sense of conservatism " or feeling cramped, but match all with nature," wrote Sukarno repeating Ki Hadjar 's words Dewantara (d. 1959). in harmony with Soekarno's thought, Hamka (d. 1981) [18] said that the equal rights and obligations

between men and women did not mean that only men's shoulders were strong enough to carry them and women were also told to carry them. This is what makes Feminists think that the contents of the Qur'an Surah An- Nisa ' verse 34,

الَّتِي أَفْرَنَ اهْجُرُوهُنَّ إِجْعَ اضْرِبُوهُنَّ اللهُ لِي أَنْفَقُوا أَمْوَالَهُنَّ الصَّالِحَاتِ لِلْغَيْبِ اللهُ الرَّجَالُ أَمْوَنَ لِي الْآءِ
أَنْ لِيَا اللهُ أَنْ أَطَعْتُمْ لَا الْبِيَهْنَ لَا أَنْ

It means, " *that man (husband) " protection for women (wives), because Allah has favored some of them (men) over others (women), and because they (men) have provided a living from their wealth "*

What they interpret have belittling meaning women should always be below men.

An interesting fact is that national and Islamic figures such as Soekarno (d. 1970) [19] and Buya Hamka (d. 1981) both practice polygamy. However, both of them do not look down on women but put women's position on a high level because basically women and men are equal before Allah.

4.1.2 Emancipation in Islamic View

Equality in evaluating women's deeds is equal to men in intellectual potential. They, like men, can think, study, then practice what they live from the remembrance of Allah swt. As they think from this universe, both males and females, both have equal opportunities without having to give up their respective natures. The context of the Qur'an surah *an-Nisa '* verse 34 Arrijalu *Qawwamuna ' alan Nisa '* is not in the context of a career, including politics or the state, but in the natural context of women physically and instinctively.

The positives of the Indonesian Women's Movement (Gerwani) are the presence of critical women who are able to give thoughts and initiation to their people to participate in the development of the nation's character. Although, this has an impact on women's primordialism and even some figures consider it too much. This movement will be in harmony with the Islamic view if it is accompanied by a thought of recognizing the nature of women as wives as well as mothers. Of course, it will not be a matter of long debate. Development Gerwani who was born from the purity movement women is a milestone that women in Indonesia are able to take part in. That in certain political situations, this movement becomes a warning that threatens the interests of the authorities is a dichotomy.

5 Conclusion

The struggle for the independence movement in Indonesia is not only dominated by men but also women. The role of women in the Indonesian independence movement can be traced through the existence of women's movement organizations in the early 20th century AD. The background of the emergence of women's movement organizations in Indonesia is related to the implementation of the Ethical Policy policy by the Dutch colonial government. The Application of Ethical Politics in the early 20th century AD . has created many important reforms that are synonymous with elements of modernity. Not doubtful again, the presence of feminism by Gerwani is a treasure struggle people women in the fight for rights girl, that Gerwani must be in tune with the norms of religion, culture, and the 1945 Constitution are something *goth'I*. So, his presence will certainly last and provide a relay of history without having to be dark or

associated with the bloodshed in the Suharto era, which to this day is still a debate, and part of it is a mystery. Propaganda centered on "deviation" sexual member Gerwani", as well as the portrayal of the PKI as atheist and anti-nationalist not only led to the mass killing of left-leaning people but also the destruction of the progressive women's movement in Indonesia. Of course, this had a big impact on the presence of the next organization at that time until Kowani (a collection of wives of the police at that time) tried to neutralize the participation of its members. In the end, the women's movement in Indonesia became rigid and uncritical.

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