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INTRODUCTION FROM THE EDITORIAL BOARDS

Analisa Journal of Social Science and Religion published a new edition vol.2.no.02.2017. This is the fourth volume issued in English since its beginning in 2016. This English edition is a part of preparation to be an International journal and as an effort from the editorial board to make this journal widely accessed and read by more people around the world. Analisa Journal has also consistently published both versions; the online edition through the Analisa website and the printed version. Many people have contributed in the process of this publication, so that this journal is successfully released as scheduled.

There are eight articles in this volume in which some of them discussed about religion and peace in various parts of Indonesia, while several of them talk about education and the rest are discussing about gender and *dakwah* (Islamic dissemination). The authors of those papers are also divers coming from different institutions and different countries.

The first article written by three authors namely Said Achmad Kabiru Rafiie, Amir Husni and Said Atah is entitled "Acehnese Wars and Learning from 12 Years of Peace in Aceh". This paper examined the history of Acehnese wars and the peace development after the signing of the Memorandum of Understanding between the Aceh Freedom Movement, or Gerakan Aceh Merdeka (GAM), and the Republic of Indonesia in Helsinki on August 15th, 2005. This article gives a deep explanation of what is really going on in Aceh from the era of wars until the recent time. The authors use a qualitative approach and the theory of inequality and conflict as well as Fanon's ideas in order to elucidate the data. Findings of this research show that there are various reasons which might encourage people involved in the battlefield including group motive, personal motivation, social contract and resource shortage. In addition, it shows that the social and economic condition in Aceh has not developed successfully.

The next article is written by Agus Iswanto talked about the receptions of religious aspects (ultimate truth/God, cosmological and religious ritual aspects) in the cultural products of Radin Jambat, a folktale from Lampung, Indonesia. This study is based on the Radin Jambat Folktale text. The results found that folktale contributes in building harmony among religion followers in Lampung. It also stated that religion and culture can go hand in hand in creating harmony, therefore it can be said that religion, in this case Islam, was accepted by people peacefully.

The third article discussed about Kolasara, a local wisdom from Southeast Sulawesi Indonesia. This paper argues that this tradition has contributed in building harmony especially in the Tolaki tribe in such area. This article was written by Muh Subair, he used an in-depth interview, observation and library research in order to collect data. He suggested that *kolasara* should be internalized in *lulo* dance as a way to strengthen such local wisdom. As it is the fact that *kolasara* has played role in mediating people in various conflicts.

How the manuscript called *Wasitawala* contained some education values was discussed by Moch Lukluil Maknun in the next article. This is an interesting paper in which the writer explained the content of the text and then analyzed it on how those embedded values might be used as a source for the national curriculum especially on the character education. He mentioned that this *serat* has many values of character education such as honesty, responsible, thinking logically, discipline, hard working, creative and so forth.

A.M Wibowo wrote the subsequent article entitled "Political view and orientation of the *roh* members toward the form of the state". This paper is based on his field research at schools in Temanggung Central Java Indonesia. He focused his study on the *Rohis* members' view on certain aspects so called political orientation. The results show that (a) religious teaching at the *Rohis* organization was conducted using one way communication, and they also used media social in disseminating their teaching, (b) *roh* member prefer to choose male and Islamic leader when they asked about their preferred leader. Meanwhile there are two distinct preferences in terms of state form, the first one is the Unified State of Indonesian Republic (NKRI, Negara Kesatuan Republik Indonesia), and the second is the Islamic state.

The sixth article written by Abdurrachman Assegaf was about how the anti-corruption policies and educational strategies enforced by Indonesian and Japanese Government. This is an important issue to be discussed since both countries have experiences some corruption cases, although Japan is less experience compared to Indonesia. This was indicated by some data issued by the Transparency International. Japan is categorized as the least corrupt country, on the other hand Indonesia has many and complex corruption cases. This paper stated that countries have laws on anti-corruption; Indonesia has Act Number 31 of 1999 and Japan has several interrelated law compiled in Penal Codes (PC). in addition, both of them have strategies in implementing strategy for anti-corruption education.

The next article concerns on the issue of hate speech in Kupang East Nusa Tenggara Province, how the Islamic preaching dealing with such phenomena. This is a significant study since in the last few months, there are hate speech occurrence everywhere either through oral or written media such as social media and flyers. In Kupang, Muslim are as a minority group in which most of people are Christian. Thus, during the Islamic dissemination, it is solely aimed for Muslim community and not for non-Muslim society. They do not use loudspeaker during their sermon (dakwah), except for *adzan* (calling for prayers). Furthermore, the clerics always avoid using hate speech during their teaching and sermon.

The last article written by Misbah Zulfa Elizabeth is about women in public space and how religion treats them. This paper argues that now days many women took part in public activities by engaging at some workplaces; however they are mostly put at the lower level compared to male workers. Even, religion also treats them differently. This is because there is such domination of globalization in which this situation might be called as women impoverishment

We do hope you all enjoy reading the articles.

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The Analisa Journal hopes that we would continue our cooperation for the next editions.

Semarang, December 2017

Editor in Chief

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DYNAMICS OF GLOBAL ECONOMICS AND WOMEN “IMPOVERISHMENT”: WHAT RELIGION TO DO WITH?

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ABSTRACT

Although it was stated that nowadays is “the third wave”, the time for minority, included women, for taking part in so many public activities, it did not mean that women can do as they really want to do to express their capacities as well as capabilities in their life cycle. Applying literature study it was revealed that although women can choose their activities, domestic or public, but the fact showed that there are so much cultural burden that women may encounter in the both sphere of their life. Women impoverishment is the term that seemed appropriate to the condition that are the women facing in choosing their life, both in domestic and public sphere because of the domination of globalization. This article showed that factually women took part in most of public sectors but generally women posited in lower level of access, participation, and respect. By reflective method, even religion treated women as other social processes. There are some biases view on women disseminated in religious spreading that effected in the sustainability of the gender inequality in society context.

Keywords: *the third wave, women, cultural burden, women impoverishment, globalization, religion*

INTRODUCTION

Alvin Toffler’s statement in his book, *The Third Wave* (1992), should get an appropriate consideration. He considered that the main legal principles in the Third Wave is that power is in the minority side. The power of majority that became the principle of excellence in the Second Wave was seen as obsolete. Jefferson who with full-confidence on the advantageous strength of the second wave made the statement that “absolute obedience to the power of the majority”, is no longer seen as appropriate in the third wave. This statement is seen as appropriate because of the appropriateness to the conditions of Third Wave, in which mass-industry became the identification of this era.

The third wave meant by Toffler in this context is the post-industrialization era. Feature community in this third wave is the

phenomenon demassivication, ie society that is multi-layered. What Toffler meant by the third wave in this context is the post-industrialization era. The characteristics of community in this third wave is the phenomenon demassivication, multi-layered and high-specified society (Toffler, 1992).

The groups in society were previously not taken into account to have the opportunity and awareness for the show themselves. Moreover, these groups find awareness about their right to participate in determining people (Guha, 2000: 2; Altern, 2012: 60). The groups that previously were not taken into account are the poor, blacks, and women. Gramsci mentions these groups as a “subaltern”. In view of Gramsci, subaltern groups are subject to the hegemony of the ruling classes (dominant) and were never involved in the process of establishing the system and community history (Guha, 2000: 7; Amin, 1994: 224).

While the dominant group has a very important role in the process of forming the state system and the modernization process in the community. The dominant groups in this perspective are the whites, the rich, and men.

The struggle between groups having social and cultural gap was occurred in all varieties of struggle (Guha, 2000: 3; Altern, 2012: 61). One example of the resistance struggle between these groups is that what happened between land owners and the workers (Scott, 1985) in which the resistance is not the open resistance. Scott in the context of research done in Kampung Sadaka, Kedah Malaysia, affirmed that due to the different levels power resulted in the emergence of the structure of dominant and subordinated. Dominant party always hegemonizes the subordinated so the relationship between the two parties is always in a gap, and even contradictory. What's interesting about Scott's research here is that Scott found the opposition of the parties subordinated. Because of the position as the subordinated party, they showed a specified and distinctive style of resistance, which is called by Scott as resistance.

In relation to women, factually the struggle and movement among women to get their right as a result of gender gaps experienced by women, have started since the very beginning of time (Yamani, 2000) and growing rapidly due to the rupture of the industrial revolution that caused the marginalization of women from the process of industrialization (Mosse, 1996; Moore, 1998). However, at the end of the second millennium, exactly at the end of the 70s and early 80s women's movement is seen by experts as a decade peak in the women's movement (Mosse, 1996).

In that decade the orientation of the women's movement is the realization of women's rights as human beings (Faqih in Mosse, 1996; Moore, 1998). Various events such as the enactment of The Convention of Human Rights) issued by the United Nations (UN) occurred in this decade. The convention also includes, among others, the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) adopted by the United Nations on 18 December 1979 (Resolution 34/180).

The underlying philosophy of the convention is that discrimination against women violates human rights and hinder the

development potential of women; therefore, it is the right of women to work together to improve the living conditions should be supported and protected (CEDAW). By that philosophical framework, because of global concern are the same, the world countries to accept and ratify and implement the international conventions in these countries respectively.

In the Indonesian context, some products of legislation was enacted as a result of active participation of Indonesia in the ratification of the above conventions as well as the encouragement of public will to get legal-formal support in the fight for women as the marginalized group over the years. Some of the legislative decisions, among others:

- ◎ Act No. 7, 1984 on the ratification of the Convention on the Elimination of All Forms of Discrimination against Women (State Gazette of 1984 No. 29, State Gazette No. 3277
- ◎ President Instruction no. 9 (2000) (December 19, 2000) Guidelines for Gender Mainstreaming (PUG) in National Development
- ◎ Law no. 23 of 2004 on the Elimination of Domestic Violence (PKDRT)
- ◎ Political Parties Act No. 12 (2003) especially CHAPTER VII Article 65 paragraph 1 of the representation of women with a quota of 30%.

On the other hand, the third wave also gave rise a phenomenon called as globalization. Globalization is a direct result of the progress of boundless information (Ingils, 2005). The progress of media and manufacturing industry collaborating with the market has spawned a culture of consumerism that is related directly to human life, especially to female life (Featherstone, 2000). In relation to some of the studies above, it is interesting to know how the reality of globalization as a consequence of the third wave, and how cultural realities that impoverish women. Therefore, the purposes of this article will try to explain the public sector that are now occupied by women, the reality of cultural burden that women facing when they are entering the public world, impoverishment suffered by women, and what religion did related to that matter. This article will describe continually the method that was applied in the study, some ideas on

globalization as the reality dominated our time, the public job pattern as the result of the literature study and the fact of women impoverishment, and how religion treat the issue related to equality.

RESEARCH METHOD

This article has the basic source from literature study. It is a qualitative research, focusing on an international conference report held by Pusat Studi Wanita Universitas Gadjah Mada in 2008 entitled "Women in Public Sector" and published in a book entitled as the conference title "Women in Public Sector" and edited by Siti Hariti Sastriyani. Based on the data in the book mentioned, this study tried to find the pattern of job that women got in public sector, and based on the pattern of the job, this study searched to find any data on each of the study to catch the cultural burden that women facing in their public job. The data on the pattern of job that women took part within, combined with the data on the cultural burden will be analyses applying the dynamics of the perspective on globalization and gender role.

Because the purpose of the book is to make patterns on the job on which women took part in, so the book was divided into thirteen sub-topics that consisted of thirteen jobs identified in the seminar. The thirteen kinds of public sector mentioned are in the sector of: health and medical; architecture; agriculture and fishery; social and cultural; religion; education; politics; media; economy and labor; tourism; and science and technology.

All the authors of the book had a great concern on the inequality and women empowerment in all sectors of life. They acknowledged that women had a great importance in the development of their country. Although so much obstacle faced by women it did not mean that women must stop their struggle. Even the authors tried to catch the problems that the women are facing in public sphere, in order to find a best solution to get gender equality. The solution itself is not only depended on one institution but all side was involved within it (Sastriyani, 2008).

In this article, firstly, all the data within the book will be divided into some groups according to women participation in those sector jobs. Secondly, it searched for the

patterns of obstacles that the women are facing in doing the job. Thirdly, all the data was analysed by applying the perspective of dynamics of globalization and local culture resulting cultural burden toward women. By applying that perspective it will be clear how globalization influences the patterns of economical behaviors of women. The kinds of globalization wave will be analysed in order to find any specific point which is significant in the changing of behavioral patterns in women life. Finally, this article will be closed by a reflection on how religion took part in settling and disseminating gender inequity and inequality.

Globalization as the Consequence of Third Wave

Currently, globalization is an important issue. Globalization in this concept, however, is understood as a process of global integration towards a more unified and homogeneous world (Featherstone, 1995). Friedman (1995) also confirmed that globalization is characterized by the dominance of a particular culture. Certain culture which becomes the mainstream of globalization, in this case is American. American culture is seen as an influential around the world.

In a study of global culture, there are two aspects that must be considered. The first, global culture as a third culture that refers to a set of practices, forms of knowledge, rules and lifestyle evolved, which, apart from the state. The development of information and communication technologies have been able to dilute the boundaries of space and time. Localities will no longer be the main reference for the experience of life in general (Featherstone, 2001). This is because the world has become a global village (Abdullah, 1999), that the world is no longer limited by time and space, so that the diverse communities in this world was united in the similar or relatively same or experiences.

Second, global culture as a form of culture; and that the world is a form of units of space, in which all countries and communities immersed in it. In this context, the intensity of communication and relationships between the state and other agencies have led to clashing culture that emphasizes the boundary between the self to others (Featherstone, 2001). This view asserts that the changes arising from

globalization has challenged the rediscovery of particularity, locality, and a variety of differences as one part affirmation of identity in the global community (Giddens in Priyono, 2002).

In this context, talking about globalization may not be separated from discussions about the encounter global practices with local practices. Therefore, globalization is a process of dialogue between the global with the local (Giddens in Priyono, 2002). Global practice entered into local domains, while representation of locality also dispersed globally through the web of globalization.

Global practice lasted for intensification and extension of the development of communications media, thereby allowing the dissemination of information in a very short time but reach out to all corners of the world. Meanwhile local practice became visible because of the ease to reveal local practices for their information technology

Pertaining to social factors, Giddens (1990: 34) saw globalization as the intensification of worldwide social relations which link distant separate areas so that everything that happens somewhere actually shaped by events occurring elsewhere. In other words, what happens in a society can influence events occurring elsewhere in a way that is increasingly complex. According to Martin Albrow (1996: 88), partly globalization means a condition in which global practices affecting human life. The most important point in this context is that in the globalization of what is happening in the world is affected and influenced by other events. This is also what is affirmed by Giddens (1990: 35) that globalization makes the interrelation between people and cultures in the world becomes possible.

In an almost similar tone, David Held (2003) looked at globalization as a process that involves the transformation of the organization of social relations and the transaction-both associated with the breadth, depth, speed, and impact-causing trans-continental or inter-regional grooves and network activities. In this context it is understood that social relation is related to the local area and within the limits of the state

The process of dissemination of global values into this local area involved agents of the new cultural intermediaries. The agents

of new cultural intermediaries are those are engaged in marketing, advertising, human relations, radio producer and television presenter, journalist magazine fashion designer fashion (fashion writer), as well as various professional helpers (social workers, counselors marriage, sexual teapi experts, dieticians, the show conductor, and so forth) (Featherstone, 2001). Bourdieu (in Featherstone, 2001) mentions the professionals as "new intellectuals". The new intellectual, in expressing himself is by adopting "learning mode of life".

In the learning mode of life people are invited to admire the man's identity, presentation, appearance, lifestyle and new experiences (Featherstone, 2001). For this proceeding of the process they actively promote and disseminate their lifestyle mode to an audience widely by the way of fellowship and conspired with a group of intellectuals to endorse new areas such as sports, fashion, popular music and popular culture as areas of valid intellectual analyzes (Featherstone, 2001). The work of cultural intermediary located between the media and intellectual life. Intellectual groups assisted in disseminating the programs of the new intellectual groups and the mass media. They also supported the broadcasting program in any media, that some of them consisted of four series in the British Channel with the program title "Modernity and Its Discontent" as well as several series of BBC about modern art entitled "The Shock of the New" that has helped promoting a new derivative of the intellectual celebrity groups, that they are actually not please the public, but they embrace the community with the strength in their influence (Featherstone, 2001).

The group of "new intellectual" effectively undermines the symbolic heirarchy that covers the cultural axis of the society. Lifestyle which is indicated by this "new intellectuals" group has helped to create a group of audience who adore the new symbolic systems (Featherstone, 2001). The new symbolic system among other things concerning the experiences, feelings, and new symbolic objects. This new culture is which the experts called as postmodern culture (Featherstone, 2001, 2005; Lane, 1999; Pease & Fook, 1999).

The effect of changes in the concept of symbolic of experiences and object is the availability of new insights into the benefits

of the material object used by the masses. Benefits thing has been shifted from a merely substantive benefits into benefits that refers to the mode and style directed by the media. The need of style shown by the media is met by department stores (Featherstone, 2001; Fiske, 1989). Fashion and style is constantly moving and changing and the mass then follow it as a lifestyle that are considered as an ideal (Featherstone, 2001; Fiske 1989). In such a process this lifestyle is directing people's lives.

One of the expressions of a very relevant lifestyle in this discussion is the fashion. Clothing in the present context is no longer seen as objects with a substantive function as a protector and body cover. Clothing has a meaning that is mixed between actual and real functions with fantasy and symbolic function (Wilson, 1985). The fantasy formed are the product of medium business , malls and department stores (Fiske, 1989; Featherstoe, 2001). Fantasy offered is modernity, with a standard in the form of esthetics, style, and beauty. In this context it seems there is an evident of life esthetification. The value of this new culture viewed that aesthetic life is an ethically good life (Featherstone, 2001; Falk, 1994)

However, the standard of this aesthetic continues to change and move with the representation shown by the media as well as the disseminator of information and any other medium of communication more (Featherstone, 2001; Cooper and Law, 1995) Therefore, with the dominance of the current media, the masses continue to direct himself on the new standards established by the media. In this context it may be imagined how the dynamics of the changing aesthetic standards. This is because the collaboration between media and market requires the sold out of all the products produced by the manufacture (factory).

The intrusion of market economy and modern lifestyle has increased the diversity of community needs. The main need of society which was originally merely as basic needs) will relate to subsistence food, and then developed into other perceived needs also urged to meet (felt needs) such as clothing, housing, health, education, entertainment, and so on. (Featherstone, 2001; Falk, 1994; Wearing, 1992). These needs are also not free from the influence of aesthetic values that are constantly changing.

It may be perceived how the complexity of the situation in terms of the emergence of this third wave when viewed cultural reality experienced by women. This should be discussed because in the side of market, what is offered in the market is generally directed to women, while women are culturally a poor community. On the other hand the global mood that encourages the participation of women to engage in economic public activities still find obstacles due to cultural restraints because of the values held by society members. (Ford, 2008).

Women in Public Sector and the Obstacle

Of the thirteen sectors discussed in the book entitled *Women in Public Sector*, in which women took part in all of the sectors, it was found that in the sector of health most women lack of decision making power in deciding their destiny, like in their marriage, use of contraception, number of children they would have, access to health services, etc, because all of these decisions are on their husbands' shoulders. It was cultural values which underline the submission and loyalty of wife toward husband made women keep on the position of not to be contrary toward the husband (Sultana, 2008). Cultural value stated that women should obey and agree with their husbands' will. Otherwise they would be called as not good women. Considering to the above data it was worth to say the hard position of women in that cultural context. They had no enough strength to push their own to be their own as personals. Culture was so forceful in hegemonize community minds.

Based on the research result reported in that book it was revealed that in most of the public sectors it was highlighted that women faced problem related to their professional jobs and the cultural obstacles. It was revealed in the sector of architect, for examples, factually many women have currently achieved the profession as architects in Indonesia (Yuli, 2008: 51-58) but based on the data so limited architect companies would like to hire and recruit women architect in their project or companies. One of the reasons of the companies is that personally women architect was appropriate for doing only drafting of the architect, but not in the technical job. Although in some of the companies researched there are many

women architect worked in the companies, they even only did the front-office or marketing job, meanwhile their men-mate architect did any technical-architectural jobs available in the offices.

It was revealed too the burden of the professions in health sector. Two sample studies used in this study is the profession of midwife (Soepardan, 2008: 12-17) and sport-instructure (Astuti and Zulkhah Noor, 2008: 27-38). The both professions did not see any reproductive health and psychological considerations. The both job required their services any time and any place. The midwife and coach had to be available to meet their patient or customers. Even in the very critical time of their reproductive cycle, for example in the menstrual cycle. Once the the professions became the priority, they must sacrifice their own reproductive right. This is a hard consideration for women to involve the kind of profession.

In politics women faced a similar experience with two former jobs mentioned, health and architect. Although there was an affirmative action to support women in politics by enactment of law on election that firstly launched in 2003 and revised in 2008 (Harlis, 2008:450-455), the program of political party's empowerment (Rahmawati, 2008: 456-471), the program of eduaction of politics for women (Darma, 2008: 439- 449) but the level of women participation in politics is still low. Nevertheless, amidst the low participation of women, women in political sphere tried to show their ability and capability in doing their jobs. Unfortunatley, what they are facing is the skepticism among their men-partner toward their capability.

All the study on the agriculture and fishery sectors showed the high participation of women in the sectors (Nugraheni, 2008: 59-64; Soenarno, 2008: 65-71; Puspitaningrum, 2008: 72-80). They took part in almost all the level of the jobs in the sectors. Even in the field of fishery women took part in not only in fish-selling and fish-processing but also in *bidak*. *Bidak* meant member of a fishing teamwork to catch fish in the sea. Usually the skipper and helmsman was her husband. Women's job here is to spread and pull the nets, collect caught fish, prepare the container for the fish, keep the fish in the container, remove the water seeping into the boat, and

overcome various technical issues in the fishing.

Although in the sector of agriculture and fishery women took most part of the job, but women nearly had no chance on any information about agriculture and fishery. Women only kept on their subordinated position in relation to men. Because of their subordinated position they had no chance to take part in the improvement and development program in agriculture. Factually, there are so many program of empowerment for the peasant but women never involved. The consequence is that they had no enough information pertaining to the program of enhancing capacity as women peasant. In this activity, women energy devoted much into their work, but economically they had no access to grasp the advantage. Even their personal need was neglected.

In economy and labor sectors, it was revealed that female managers have the same capabilities with male managers. The specificity of female managers (Tjahjono, 2008: 549-559) is that they had an interpersonal skill, and personal capacity in thinking in detail. Nevertheless these capacity are nearly neglected generally. In other field of work, for example in civil servant sector, women had a similar proportion to men (Setiawati, 2008: 560-571; Rahmawati, 2008: 572-581), but women civil servant generally are lower than men civil servant related to their welfare, awareness, access, and participation. Normatively no discrimination between men and women civil servant but culturally women are difficult to reach the top position in their work.

In religious affairs there are some phenomena related to women revealed in the study are related to the image on women in a specified cultural context, that in this study is Philiphine context. In Philiphine there is a traditional image on women which generally "bad". The image was enculturated among community members and proceed along historical time (Domingo, 2008: 155; Rehman, 2008:190). Even, after the coming of European in Philiphine the view about "bad" women was strengthened. Factually there are so many women took part in any division of life who cultivated any important knowledge to the rest of community members, children, youth, as well as adult,

but they are neglected as if they never do nothing (Harjoni, 2008: 220). Even the conflicting discourse about the possibility of women to take part in public sector is still become a mainstream in muslim community.

Although women adopted modern life style, that they expressed in their fashion (Ermayani, 2008: 220) they faced hard comment of muslim community members. The hard comment about the fashion related to the view that the fashion

is violating the ethics of public dress code. According to traditional muslim dress code women must cover well their body without any tendension of showing their body posture. Based on this research it was revealed that even in responding the trend of globalization, women were subjected to the subordination view on women.

Cultural Burden that "Impoverished" Women

Human beings that consisted of two different sexes: men and women (sex difference) have led to the form of the distinction between the sexes. The distinction between the two sexes is related to the functions and roles expected by the community toward the men and women. The role and functions expected by society toward the men and women was known as gender. So gender is a term that refers to the roles and functions of men and women who are socially constructed culture (Fakih, 1996; Errington, 1990). The socio-cultural construction was firmly established in the form of religious teachings, customs, myths, fairy tales and maxim and proverb. The teachings of the religion, customs, myths and others were continuously reproduced and represented so hegemonized the community as a supporter of the culture (Arimbi, et al., 1998: 15).

One of the cultural construction of the male and female is the assumption that men are strong, capable, responsible and rational; while women are weak, incapable, dependant and emotional. Interestingly, there are myths that reinforce that notion. An example is the myth of the role of women in Java, namely "*ma-telu*" (three-*ma*), *masak* (cooking), *macak* (Javanese) (making up) and *manak* (childbirth); while the myth of the male role with "*ma-lima*" (five-*ma*) is *main* (gambling), *minum* (drinking), *madat* (opium), *maling* (thieves), and *madon* (prostitution) (Arimbi, et. al., 1998: 8).

Although the above statement about women and men constituted a myth or prejudice, but the discriminatory distinction of roles between women and men is a phenomenon that may easily be seen in society context.

Once the content of myth on the roles of Javanese men and women above are deeply observed, it will appear the division of roles (differential roles), where the roles of women were "bound" in the role of domesticity while men are free to do activities he wanted. The impact of the myths and assumptions about the role and function of women and men above is the injustice of gender (gender inequality), because each gender has been limited and shackled to the will, desires and ideals according to the standards held by the public. Women are more apt to do activities in the realm of "domestic" while men in the realm of "public" (see Abdullah, 1997; Fakih, 1996; Moi, 2005). This gender inequalities arising from the assumption about male and female that was embedded in the male and female life along with a variety of consequences, is seen as something absolute.

The above assumptions has evolved and as if has become an established concept and seen as natural things. Women should only perform activities in the domestic sphere and men only do the activity outside the domestic sphere. Meanwhile among the many activities of humanity, social activities, including activities in the fields of work and politics, are those activities "outside the household". By considering the job qualifications above it is clear that working a job culturally is not women job. As the implications of increments types of work so it can be understood that the presence of women in public sphere. The more is the job in political sphere

Because of the cultural concepts mentioned above, when Indonesia stipulates the election law with a 30% quota for women to be nominated as a member of the legislature, only a few of political parties meet the requirement. Likewise, when the Election Commission announced the results of the election, no territory, whether provincial or city districts that meet quotas set by legislation. Even up to the third general election after the enactment of a quota of 30% women to be nominated as a member of the legislature, the general election in 2014, women in legislative electability reached 17.32% of the total members of Parliament. This number even

decreased in comparison with the results of the general elections in 2009, which amounted to 18% (Kompas, 2014).

Due to limited access of women in politics, it appears that cultural barriers are the most significant cause for women not to go into and take part in that field. At the individual level of women, it appears many women unprepared to go into politics. This is related to the process of self-enculturation among women who are formed culturally. The concept of cultural distinguished women and men interest differently, with a firm separation between the ideal role of women and men lead to a system of learning and the formation of identity (self-identity) that continually refers to the value system. This is consistent with a study conducted by Elizabeth (2008) that in a society that tends to be patriarchic, women tend to choose domestic roles. If they choose a field of work, then they will choose occupations that have relevance to female characteristics in the concept of gender. Politics as some other similar public jobs are seen as a man's world, society order does not provide adequate facilities for women who want to engage in politics to realize the ideals. Various cultural institutions that exist are only in favor of men to plunge in the world of politics and other public jobs.

The global women's movement, that accompanies the awareness of women in Indonesia has encouraged the involvement of women in public activity. Public activity in this sense is different from the activities outside the home that has been carried out by Indonesian women in general when they do work economically with subsistence orientation. One of the examples is when they are involved in agricultural activities of paddy plantation in Javanese *sawah*, for example by *derep* together with men (Sairin, 1976), cultivate paddy fields in Minangkabau (Blackwood, 2008), or the planting of rice in transmigrants farm in Riau province (Dawson, 2008). In these examples of women doing their job is to satisfy their basic needs. Women here worked to achieve the goals concerning the collective and individual needs for food, and the food products are given meaning and value by them and within the group (Keesing, 1981: 178).

When doing the jobs in agriculture as set forth in the examples above, women do not

experience cultural barriers because it is not related to productivity targets, as well as the working time in accordance to the rhythm of their daily lives. Their working patterns are inherent to domestic work patterns of their own, so it does not involve the turmoil within themselves and the community (Ford, 2008). The reality becomes different when women working in the sector of modern economies, for example in the world of manufacturing, industrial or other types of work with a new system timing and wage (Warrouw, 2008; Nilam and Prahastiwi Utami, 2008:67), or in the political field (Elizabeth, 2008: 5; Amikawati, 2007: 57-65). In this line of work women have to conform to the pattern and system of productivity oriented-work. There are specific pattern targets and working time that women should justify.

In such a context women should make adjustments. Adjustment is performed by women when entering the modern world economy which is a hard effort due to cultural burden they experienced. Cultural burdens in this context are the values and restrictions which are transmitted to women so that women feel uncomfortable if they do not follow them (Sairin, 1999). For example, there is a concept which says that housework is women's work, when women have economic activities in public sphere outside the house, with a clear time limit for working, so women would feel guilty if they are not doing the household work. Whereas in the modern economic system women have the burden to fulfill their obligation to meet certain productivity targets which have been standardized.

Therefore, a woman's decision to remain within the framework of domestic or go into the public sphere with multiple burdens equally make women "impoverished". Maintaining a limited role in the domestic sphere will make women feel comfortable in cultural sense (Sairin, 1999), but economically women will not have any ability to meet their end needs. Economic demands that they are facing with different offers through the media do not allow women for only living in the domestic sphere to meet the needs both for themselves and their families.

The concept of "impoverishment" of women in this context refers to the concept of "women impoverishment", which, as stated

by Nickie Charles (2000) has two meanings, the first is the limited ability to have the material resources because of differences in race, gender, and social class in society, and the second is the inability to participate fully in community life. The both meanings above are closely interrelated. A woman goes into the category of the poor because of her inability to have enough material resources to survive, as well as to participate fully in society. This inability is caused by the priority of life choice that the individual take for her survival of life to survive, and not to express herself. In addition, if a person does not have any economical power, access to public participation to gain strength as a member or part of the public will be hard to be achieved.

The choice to enter into the public domain does not yet guarantee the women from the impoverishment process. When women go into the public domain with the acquisition of economic resources, women are very hegemonized by the values offered by the media as an extension of the process of globalization. The values of consumerism (Featherstone, 2001) entering into the life of women made them cooptated into the enticement of lifestyle, so her income must bear the lifestyle that she follows. The "Trap" of globalization are compounded by the burden of culture (cultural burden) due to the relative detachment of women from the lives in the domestic sphere. Even in a very disadvantageous condition, because of cultural burden, women feel unsafe to take a job in public sphere for their family life (Blank, 2007: 183-84).

The data revealed above showed clearly how cultural values still become obstacles for women to take part in public sector so that they have to make any effort to overcome the difficulties. In this context the cultural sacrifice had resulted in huge energy they need to reach the public achievement, personal performance, and family as well as cultural harmony. They did these because they are social and cultural requirement (Lawrence, 2016:87). With the time women effort is in accordance to the cultural and social change, but their effort is still in the processes of showing the existing women as the partner of men.

Role of Religious Mission in Disseminating the Values of Equality and Equity

Islam is a religion of mission (Shihab, 1996: 378; Shaleh, 1993: 1). It is a religion that commands the widespread spreading of Islamic values to all humanity. H.M. Arifin (2000: 6) affirmed that Islamic mission is an activity to invite, either in the form of oral, written, or behavior done consciously and planned in an effort to influence others both individually and in group to arise understanding, awareness, attitude, appreciation, and practice of religious teachings. Based on some of these views it is clear that Islam is a religion that has a spirit to spread its teachings to human beings. The dissemination of mission was ordered to use various methods and approaches, both traditional and modern. Al-Qur'an mentioned it in its verse: "Call (humankind) to the way of your Lord with wisdom and good lessons and dispute them in a good way. Your Lord knows better than who is lost from His ways, and He is the one who knows the guidance" (An-Nahl: 125).

The above command is related to the orientation of the call, they are to the way of Allah and the way in preaching, the preaching or mission in a good way. The orientation to the way of Allah is the absolute orientation, which is the only orientation, and related to the way, based on the letter above, must be done well and wisely, in accordance with the object of *da'wah*. By applying a good way the purpose of *da'wah* will work effectively and reach the perfect goal. Based on the above explanation also, the person doing *da'wah* and the object of *da'wah* can be individuals or groups. Individuals doing *da'wah* are muslims individually who get orders to spread the religion of Islam, while the groups are institutions that have Islamic *da'wah* activities. Such institutions also had a diversity in Islamic *da'wah* management that that they did. There are some institutions that have managed the activities of *da'wah* systematically, but not for some others. Individual object of Islamic mission may be approached by the person doing *da'wah* individually. The usual approach applied to individual mission is the psychological approach. Meanwhile, the group object of *da'wah* is those who are approached in executing *da'wah* in groups. The usual approach to grouped object

propagation is generally the communication approach. Both types of *da'wah* are very commonly found in Indonesian society.

Groups of *da'wah* as the objects of *da'wah* may be based on residence, occupation, and gender. Therefore, for people living in rural areas, as well as in urban areas, they can easily find study groups on Islam. In addition, in various areas, there are study groups on Islam as special *da'wah* for women, men and some are mixed learning forums or groups (MORA, 2005). Therefore differentiation of the object of *da'wah* should become specific consideration to the implementation of *da'wah*.

The values that are conveyed in Islamic *da'wah* are *amar makruf* and *nahi munkar*. The meaning of *amar makruf* and *nahi munkar* is to invite to do good and keep away from bad deeds. With the value brought in Islamic *da'wah* it can be concluded that the effort of Islamic *da'wah* is a very noble endeavor. Seeing the factual reality of today's society, Islamic *da'wah* currently has been done in a massive way. Many members of the Islamic community are involved within it. This involvement is supported by a spirit that was based on the religious values as mentioned above. These values stated that Islamic *da'wah* activities are commanded to all Muslims, and there are no exceptions to any of the sexes. Both men and women were subjected to the order.

Such values have a tremendous influence on the formation of the behavior of the Muslim community in their life. The promise of reward that will be obtained by those who carry out the *da'wah* command, as well as following the call of *da'wah* is of great value in its meaning (QS: Fushilat, 33). The promise of reward has two directions, namely to the persons doing *da'wah* and the persons who become the object of *da'wah* (QS Yusuf: 108). The persons who are doing *da'wah* activities are those who act as individuals who play an active role in spreading the values of Islam, while the object of *da'wah* is those who become the people who get services in the spread of Islamic values.

However, related to the involvement of women in Islamic *da'wah* activities, it may be stated that the involvement of Muslim women in Islamic *da'wah* activities is still very limited. This fact needs to be criticized

because if viewed from the command of the Qur'an to preach, the command is addressed, both to men and women muslim. There are no exceptions in the order to spread Islamic values to the public. This phenomenon of the limitedness of women took part in *da'wah* activities can be understood in the context that when the text of the Qur'an is accepted by societies, those societies have their own social structure that stated the roles of men and women. Therefore, the commands of Islamic mission that demanding much activities in the public domain, and dealing with the wider community, is seen by the Muslim community as a better activity done by men.

Such a view had a very wide impact in the course of Islamic spreading widely. Women who have good competence in religious science feel that they do not have enough access to be able to disseminate their knowledge on religion to the community members. Therefore, in the process of identification, the women do not seek to fulfill themselves with various abilities in order to be able to convey the Islamic message properly. Finally, the scientific ability of the women can only be used and disseminate in the domestic sphere, that meant only to convey to their children and family members.

This condition is very detrimental to the Muslim community in general because they can not benefit the knowledge possessed by women. If in a society there are some women who are actively involved in *da'wah* activities, they usually will limit themselves to do the Islamic mission with the limitation which according to the community "not violate" the area of men. Therefore, what the muslim women did in Islamic *da'wah* are relatively limited only in women group and children if any. This is different from the men who are doing the Islamic *da'wah*. They are so free to perform Islamic *da'wah*, both among men and women, as well as the both of men and women groups.

In addition, public also consistently showed a similar attitude pertaining to the activities of the *da'wah*. Once they need a preacher, they prefer to invite men preacher to women. Once the audiences consists of men and women, public will prefer the male preachers, especially if the group requires a specific material is male, the group almost certainly only chooses men preacher to

deliver Islamic teaching to them. They see women preacher merely deserve to convey *da'wah* to the group of women and children.

Pertaining to the time of *da'wah* activities, Islamic *da'wah* activity usually implemented in any times. Some groups of Islamic *da'wah* performed their activities in the morning, some in the afternoon, or in the evening and some are held at night. Such a reality can show how women activities in *da'wah* is determined by the concept of time segregation with various related values. The concept of time among Indonesian society generally qualified time into night and day with the value of daylight as "safe" and vice versa night is seen as "unsafe" (Winangun, 1990: 48) The concept of safe for the daytime time implies the best possibility for women to carry out their activities home; the evenings in other side is only more likely for men.

The further implication of this concept of time is that in the activities of women in Islamic *da'wah*, the women as the persons doing *da'wah* activities preferred daytime hours. Such a view is held strongly by the women because culturally the view has been embedded through a long process of cultural learning (cultural-enculturation) (Seymour-Smith, 1990). Therefore, if any groups of muslim community asked for their *da'wah* service, the women will do everything possible to reject it. Although the activities of *da'wah* are good activities but they must hold some other concepts. It can be understood because the concept of time-related safe for women is also related to the "good" and "proper" concepts prevailing in society (Herusatoto, 2001: 57) Considering to cultural appropriateness, women will choose the activities that are within the limits of goodness because they culturally do not have enough courage to "break" the value held by society. Violation of this value will have the cultivated meaning of self-respect, and if this happens it will reduce the value of *da'wah* they did. Much consideration of social sanction (Brown, 1986:98) on women due to prevailing social structure did prevent women from violating the prevailing norms of their society.

On the other hand, community members as the objects of *da'wah* also hold such views. Therefore, they also sort out the time of the implementation of *da'wah* related to the persons who are doing the *da'wah* activities. With the consideration of the

values mentioned above the community will choose the persons spreading Islam among women for *da'wah* activities conducted during the day, while men can be selected in *da'wah* activities conducted during day and night.

Above all, the interpretation on the content of the *da'wah* that was delivered by the person who spread *da'wah* (*da'i*) was also important to consider, in establishing the un-equality between men and women. The myth of "Adam's rib", for example, was interpreted in such a way by the *da'i* to support the inequity between men and women. The theme is actually a value that tells about the origin of human creation that are not only the Qur'an that speaks about them, but also other scriptures such as the Gospels. Both religious scriptures talked about the myths of human creation which is consisted of several creations. The interpretation of the Qur'an itself arises in the QS. An-Nisa (QS 4: 1), which states the creation of Adam from the "one self" (Anwar, 2006: 46; Ahmed, 1992: 29; Engineer, 2000: 71-2). The interpretation is then reinforced by *hadith* that explicitly mention the word "rib". As an example is a *hadith* narrated by Abu Hurairah stating that "the Prophet said, 'Truly a woman like a rib, if you try to straighten it she will break. But if you let it then you will enjoy it still in a crooked state'".

The debate about the interpretation of Eve's creation from Adam's rib is actually quite intensive in Islamic academical discourse. So many scholars questioning the interpretation of paragraph that raises an understanding of superior-subordinated relations in the relationship between Adam and Eve as the representation of male and female. But the debate almost never reached the audience. The preachers conveyed the text in such a way that it was the only text that had to be true. Therefore, what the preacher conveyed to his audience was that women were created from male ribs.

CONCLUSION

The reality of third wave as conceived by Alvin Toffler has caused a tremendous impact in the dynamics of currently lives of Indonesian women. On the one hand the global pressure for liberating the minority, the "oppressed" which in the second wave was not considered on its presence, led the women's movement to engage actively in

various public sectors. Public sphere as productive sphere which women got into it, include the different spheres of activity, including social, culture, economics, politics, and religion. Although cultural obstacles hold women on taking part in public sphere, but in fact there are more and more women actively got involved in the public domain. This is because the sense of the right of women to gain economic access in their lives. Life orientation that is not solely on meeting the basic needs is one of the considerations of women to enter and be actively involved in economic public activity.

Requirement for fulfilling their needs that goes into their lives through various channels of information has made women as objects and battleground of various global advertising on products that they must always pursue. In such a context it can be seen how the dynamic process of globalization can be understood in Indonesian society today, as well as the process of impoverishment of women. Cultural concept on women made women kept on the limitedness-position, although they are actively involved and even had a significant role in the public sphere.

Religion, in its ideal concept positioned the two sexes, male and female, in a equal position. But practically both sexes are treated unequally. This paper only observed the practical aspects of the implementation of *da'wah* and content of the *da'wah*. Apparently, the practice of implementation of *da'wah* is very bias in treating women. There are three aspects that apparently seen in this context: the participation, content of *da'wah* itself, and the perspective of the audience about women doing *da'wah*. Women had so much limitedness in doing *da'wah*. Although many women had a qualified-knowledge on religion but they had not enough chance to spread and disseminate their knowledge on religion they had. The ideal concept on the equality among men and women that belong to Islamic concept was submerged into the concept of local tradition that see men and women unequally. This bias was strengthened by the bias in the interpretation on some religious themes, one of them is on the myth of the origin. Although there was a serious debate on myth of the origin, that factually underlined the idea that Islam saw men and women as equal, but the debate was never delivered to audience. So the audience have a

settled knowledge about the interpretation of inequality between men and women.

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AUTHOR GUIDELINES

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Analisa

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GENERAL GUIDELINE

1. The article has not been previously published in other journals or other places
2. The article should be written in English (United State of America English) with a formal style and structure. This is because it is a fully peer-reviewed academic journal, so that an oral and informal language would not be accepted
3. The article should be written in word document (MS word), 1 space (single space), 12pt Georgia,
4. The article should be written between approximately 10,000 – 12,000 words including body text, all tables, figures, notes, and the reference list.
5. The article has to be an original work of the author/s
6. The author/s have responsibility to check thoroughly the accuracy of citation, grammar, table and figures before submission
7. The author/s has responsibility to revise their article after receiving a review from the editorial boards.
8. The author/s should register at the e-journal of Analisa before submitting their paper and fill the form completely.
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11. The author should use a “template” provided by Analisa Journal (it can be downloaded from the Analisa website) to write their article.

STRUCTURE OF THE ARTICLE

1. Title
2. Author’s name, email address, author’s affiliation address
3. Abstract (250 words maximum, it consists of background of the study, research method, finding of the research)
4. Key words (3-5 words/phrases)
5. Introduction (it consists of background statement, research questions, theoretical framework, literature review)
6. Hypothesis (optional)
7. Methodology of the research (it consist of data collecting method, data analysis, time and place of the research if the article based on the field research).
8. Research findings and discussion
9. Conclusion
10. Acknowledgement (optional)
11. Reference
12. Index (optional)

WRITING SYSTEM

1. Title

- a. Title should be clear, short and concise that depicts the main concern of the article
- b. Title should contain the main variable of the research
- c. Title should be typed in bold and capital letter

2. Name of the author/s

- a. The author/s name should be typed below the title of the article without academic title
- b. The author/s address (affiliation address)

should be typed below the name of the author/s

- c. The author/s email address should be typed below the author/s address
- d. If the author is more than one writer, it should be used a connecting word “and” not a symbol “&”

3. Abstract and key words

- a. Abstract is the summary of article that consists of background of the study, data collecting method, data analysis method, research findings.
- b. Abstract should be written in one paragraph, single space and in italic
- c. Abstract should be no more than 250 words
- d. The word “abstract” should be typed in bold, capital letter and italic
- e. Key words should consist of 3-5 words or phrases.
- f. Key words should be typed in italic

4. How to present table

- a. Title of the table should be typed above the table and align text to the left, 12pt font Times New Roman
- b. The word “table” and “number of the table” should be typed in bold, while title of the table should not be typed in bold (normal).
- c. Numbering for the title of table should use an Arabic word (1, 2, 3, and so forth)
- d. Table should be appeared align text to the left.
- e. To write the content of the table, it might use 8-11pt font Time New Roman or 8-11pt Arial, 1.0 space.
- f. Table should not be presented in picture, it should be type in real table-office word formating
- g. Source of the table should be typed below the table, align text to the left, 10pt font Time New Roman.

h. Example:

Table 4. Number of Rice, Corn and Sweet potato Production

| product | 2010 | 2011 | 2012 | 2013 |
|--------------|-----------|-----------|-----------|-----------|
| Rice | 1.500 Ton | 1.800 Ton | 1.950 Ton | 2.100 Ton |
| Corn | 950 Ton | 1.100 Ton | 1.250 Ton | 1.750 Ton |
| Sweet potato | 350 Ton | 460 Ton | 575 Ton | 780 Ton |

Source: Balai Pertanian Jateng, 2013.

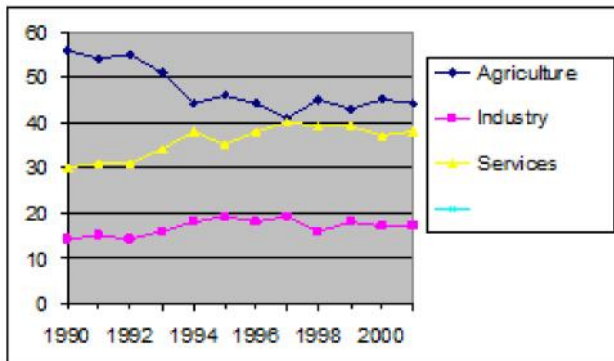
5. How to present picture, graph, photo, and diagram

- a. Picture, graph, figure, photo and diagram should be placed at the center
- b. Number and title should be typed above the picture, graph, figure, photo and diagram.
- c. Number and the word of the picture, graph, figure, photo and diagram should be typed in bold, 12pt *Georgia* and at the center, while title of them should be typed in normal (not bold).
- d. Number of the picture, graph, figure, photo and diagram should use an Arabic word (1, 2, 3 and so forth).
- e. Source of the picture, graph, figure, photo and diagram should be typed below the table, align text to the left, 10pt font *Georgia*.
- f. Picture, graph, figure, photo, and diagram should not be in colorful type, and in high resolution, minimum 300-dpi/1600 pixel (should be in white and black, or gray,).

Example:

Figure 1

Indonesian employment in agriculture compared to others sectors (% of the total employment)



Source: World Development Indicator, 2005

6. Research finding

This part consists of the research findings, including description of the collected data, analysis of the data, and interpretation of the data using the relevant theory

7. Referencing system

Analisa uses the British Standard Harvard Style for referencing system.

a. Citations (In-text)

Analisa uses in note system (in-text citation) referring to the British Standard Harvard Style referencing system; format (last name of the author/s, year of publication: page number).

- Citing someone else's ideas.

Example:

Culture is not only associated with the description of certain label of the people or community, certain behaviour and definite characteristics of the people but also it includes norm and tradition (Afruch and Black, 2001: 7)

Afruch and Black (2001) explain that culture is not only associated with the description of certain label of the people or community, certain behaviour and definite characteristics of the people but also it includes norm and tradition.

- Citations; quotation from a book, or journal article

Quotations are the actual words of an author and should be in speech marks. You should include a page number.

Example:

Tibi (2012: 15) argues that "Islamism is not about violence but as the order of the world."

It has been suggested that "Islamism is not about violence but as the order of the world" (Tibi, 2012: 15)

- Citations - Paraphrasing a book or journal article

Paraphrasing is when we use someone else ideas/works and write them in our own words. This can be done two ways, either is correct.

Example:

Batley (2013) argues that some of the detainees in the bombing cases were members of JI.

It has been suggested that some of the detainees in the bombing cases were members of JI (Batley, 2013).

- Citing a source within a source (secondary citation)

Citing the source within a source, it should be mentioned both sources in the text. But, in the reference list, you should only mention the source you actually read.

Example:

Tibi (2012, cited in Benneth, 2014: 15) argues that Islamism is not about violence but as the order of the world.

It has been suggested that Islamism is not about violence but as the order of the world (Tibi, 2012 as cited in Benneth, 2014: 15).

- Citing several authors who have made

similar points in different texts

In text citations with more than one source, use a semi colon to separate the authors.

Example:

Understanding the cultural differences is an important element for mediation process (John, 2006: 248-289; Kevin and George, 2006: 153-154; Kriesberg, 2001: 375; Alaeda, 2001: 7).

- Citations - Government bodies or organizations

If you reference an organization or government body such as WHO, the Departments for Education or Health, the first time you mention the organization give their name in full with the abbreviation in brackets, from then on you can abbreviate the name.

Example :

The World Health Organization (WHO) (1999) suggests that.....

WHO (1999) explains that

- Citing from the internet

If you cite a source from the internet (website), write last name of the writer, year of the uploaded/released: page numbers. If there is no author in that page, write the name of the body who release the article in that website, year of release.

Please do not mention the address of the url in the in-text citation.

Example:

Syrian uprising has been prolonged for almost six years and has caused thousands people death as well as millions people has forced to flee from their homeland to seek safety (Aljazeera, 2016).

Religion is an important aspect for the life of many people in the recent era. The believe system of religion plays as a guidance for some people (David, 2015: 12-13)

b. Reference list

- Book

Last name of author/s, first name of the author/s year of publication. *Title of the book*. Place of publication: name of the publisher.

Example:

Aly, Anne. 2011. *Terrorism and global security, historical and contemporary perspectives*. South Yara Australia: Palgrave Macmillan.

Effendy, Bahtiar. 2003. *Islam and the state in Indonesia*. Singapore: Institute of Southeast Asian Studies.

- Chapter of the book

Last name of the author/s, first name of the author/s. "Title of the chapter". In title of the book. Editor name, place of publication: name of publisher.

Example:

Dolnik, Adam. 2007. "Suicide terrorism and Southeast Asia." In *A handbook of terrorism and insurgency in Southeast Asia*. Tan, Andrew.T.H (ed). Cheltenham, UK and Northampton, USA: Edward Elgar.

- Journal article

Last name of the author/s, first name of the author/s. Year of publication. "Title of the article". *Name of the journal*. Volume. (Number): Page number.

Example:

Du Bois, Cora. 1961. "The Religion of Java by Clifford Geertz." *American Anthropologist, New Series*. 63. (3): 602-604

Sirry, Mun'im. 2013. "Fatwas and their controversy: The case of the Council of Indonesian Ulama." *Journal of Southeast Asian Studies*, 44(1): 100-117.

- News paper

Last name of the author/s, first name of the author/s. Year of publication. "Title of the article". *Name of the newspaper*. Date of publication.

Example:

Eryanto, Hadi. 2010. "Menyiapkan Jihad di Aceh." *Kompas*. 18 March 2010.

- Internet

Last name of the author/s, first name of the author/s. Year of publication. "Title of the article or writing". Date of access. Web address

Example:

Suhendi, Adi. 2012. "Dana Osama bin Laden dipakai untuk bom Bali 1" (Osama bin Laden's fund was used for Bali Bomb 1). Accessed August, 20, 2014 from: <http://nasional.kompas.com/read/2012/03/26/14001755/Dana.Osama.bin.Laden.Dipakai.untuk.Bom.Bali.1>

- Internet

If there is no author in that page, write the name of the body who release the article in that website, year of release, date of accessed, address of the website

Example:

Aljazera. 2017. The voices missing from Syria's peace talks. Accessed 23 June 2017, from: <http://www.aljazeera.com/indepth/features/2017/03/syria-war-missing-voices-syria-peace-talks-170322073131728.html>

- Unpublished thesis/dissertation

Last name of the author/s, first name of

the author/s. Year of publication. *Title of the thesis/dissertation*. Name of the university.

Example:

Muhtada, D. 2005. *Zakat and Peasant Empowerment: Case Study on Zakat Organizations in Yogyakarta*. Yogyakarta: Unpublished Master thesis for graduate school of social work at State Islamic University Sunan Kalijaga.

- Article/paper presented at seminar/conference

Last name of the author/s, first name of the author/s. Year of publication. "Title of the paper." Article presented at seminar/conference, host of the seminar, place of the seminar, date of the seminar.

Example:

Anwar, K. 2007. "Mengungkap Sisi Akidah dalam Naskah Syair Kiyamat." Paper presented at a seminar on text of religions, hosted by Office of Religious Research and Development Ministry of Religious Affairs Republic Indonesia. Jakarta, 30 November 2007-03 December 2007.

8. Transliteration system

Transliteration Arab-Latin system refers to SKB Ministry of Religious Affairs and Ministry of Education and Culture Republic of Indonesia Number 158 year 1987 and 0543/b/u/1987



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