

INDONESIAN WOMEN: EMANCIPATION EVIDENCE AGAINST GLOBAL PANDEMIC

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ABSTRACT

After the bird flu outbreak (H5N1), now the world is again affected by a pandemic outbreak called COVID-19. The global pandemic outbreak, Covid-19, devastated immunity, so that most countries in the world were forced to survive through lockdown. Using a collection of data and sources of literature both international and national, as well as factual information from books and articles, this research employs the qualitative descriptive method to produce a constructive study. The restriction motion reduced interaction each other. This effort has an impact on the sustainability of economic. Indonesia's economic conditions plummeted due to the government imposing a semi lockdown policy or Large-Scale Social Restrictions (PSBB). All economic sectors are paralyzed, especially the informal sector. The policy generates economic vulnerability, especially for groups of women workers. They also trigger to continue making various efforts to get out of vulnerability. Efforts to get out of vulnerability are carried out by increasing emancipation through affirmative approaches to strengthen domestic and public economic resilience. In Indonesia there is a spirit of affirmation and emancipation of women from a religious perspective. The perspective of the sociology of religion provides a strong impetus for the emancipation of women through Islamic law in a text called fiqh of women. This perspective provides much support for the emancipation of women through religious opinions in the fiqh of women. This factor is our emphasis that the involvement of women's emancipation in stemming economic vulnerability will be able to overcome when the government fully supports the interests to women's emancipation under the fatwa of the Ulema.

Key words: emancipation, COVID-19, economic vulnerability, women worker, fiqh of women

INTRODUCTION

Corona virus or better known as Covid-19 has claimed many victims. For almost 4 months the outbreak of this virus threatens human life throughout the world. The Corona virus was discovered at the end of 2019 and created global unrest due to its rapid spread. It is noted that Corona virus has spread rapidly in 213 countries. Data published by www.covid19.go.id confirm that 2,245,872 people were affected and as many as 87,816 people died. In fact, the report made by Johns Hopkins University the number of infected patients confirmed by June 2020 is 8.7 Million and will continue to increase.

This fast-spreading virus forces many countries to close or lockdown. In Wuhan, Hubei province, China, as the first country to deal with the virus, made a closure in one of the affected provinces by temporarily stopping all community activities such as schools, worship, offices, businesses and public facilities (Sohrabi, Alsafi, Neill, Khan & Kerwan, 2020). China imposes various sanctions on anyone who violates these regulations. Economically, the lockdown policy has an impact on reducing the supply of goods and services due to the cessation of production and workers (Leavitt, 2020; Hausmann, 2020). The disruption of the economic sector causes all individuals to deal with financial problems (Atkeson, 2020). The rush of laid-off workers causes production to decline and leads to an economic crisis. Thus, the crisis will increase poverty (Leavitt, 2020; Suryahadi, Izzati, & Suryadarma, 2020).

In addition to death, the economic sector is also paralyzed in some countries in the world (Beutels & Smith, 2010; Atkeson, 2020; Barro & Weng, 2020). According to Kristalina Georgieva, head of the International Monetary Fund (IMF), said that the worst and biggest economic crisis, The Great Depression, had happened in the 1930s. This pandemic is repeated in this century. The worry of this pandemic is that it takes a long time to deal with it and it is estimated that in 2021 only partial recovery will occur. Isolation results in the cessation of company operations and dismissal of workers (layoffs). The United Nations (UN) stated that 81% of workers in the world had to be fired due to the Covid-19 outbreak. The International Labour Organization (ILO) also stated that as many as 25 million people worldwide lost their jobs. The ILO calls on each country to maximize the protection of millions of workers, most of whom are women, who are most vulnerable to the economic crisis. However, it also does not rule out impacts on men.

Vulnerability of women during the pandemic is an issue that must be considered by the government. Their role is very important because they are required to play an active role in the family both economically and socially. This is because not a few women are the backbone of the family. The Ministry of Women's Empowerment and Child Protection stated that as of June 2020 there was a 30 percent termination of work rights against women. In addition, cases of domestic violence also increased by 80%. This problem then becomes the basis for the government to create policies that can help women's groups. Through the emancipation of women, a proactive step that can help women deal with difficulties during a pandemic is through empowerments which can not only help women's groups, but also disability groups. Cooperatives in Spain, Italy, Bulgaria, Argentina and other countries utilize disability groups and women workers to produce PPE (personal protective equipment) and other medical devices that can be used

as a support for the family economy (CICOPA, 2020). In addition, women in America constitute the majority of economic health contributors to the family (Bukhari et al., 2020). Through this view, it is necessary to emancipate women during the pandemic to reduce the rate of gender inequality. Because, the crisis can be an opportunity gender issues to be overcome.

IMPACT OF COVID-19 ON INDONESIA

In Indonesia, the impact of Covid-19 was direr than the influenza pandemic outbreak around 1918 (Chandra, 2013). This pandemic forces offices, factories and business units to close, thereby affecting the way people consumed their daily needs (Widayat & Arifin, 2020; Sholikah & Suni, 2020). In addition, most of the teaching and learning activities are carried out at home using online facilities. According to Smith and Keogh-Brown (2013) and Baker, Davis, Terry, and Bloom (2020), the closure of schools and universities has a profound impact on workers and housewives. In Indonesia, school closures result in disruption of student assessments and postponement of final exams, thus affecting the psychological aspects of children and parents, especially their female parents (Aji, 2020). Short-term effects on school closure scenarios bring serious problems to the community. Keogh-Brown, Wren-Lewis, Edmunds, Beutels, and Smith (2010) and Lucas (2020) say school closures due to death cases result in decreased job offers that will have an impact on GDP. This might also trigger inflation and decrease consumption. Because, labour productivity in Indonesia is influenced by the level of education, while productivity is a support of GDP (Baharin, Aji, Yussuf, & Saukani, 2020).

The economic impact of the Indonesian government's efforts to implement a semi-lockdown policy or a Large-Scale Social Restriction (PSBB) is a decline in economic growth. The decline in economic growth occurred due to disruption of the financial sector, public health, economic activities and education. This triggers the emergence of poverty vulnerable groups (Hidayatullah & Purwanto, 2020). Suryahadi et al., (2020) study also provides a projection that Indonesia's economic growth will be 4 percent or smaller than the growth rate in 2020 which is projected at 5 percent. This deceleration increases the poor population from 9.2 percent in September 2019 to 9.7 percent by the end of 2020. This means that there is a population of 1.3 million people who will become poor. If the Indonesian government is not agile in handling this pandemic, the poverty rate will be far worse, which is 12.4 percent or 8.5 million inhabitants.

In Indonesian culture, regarding the problem of the impact of this pandemic, it is not only the economic sphere that needs to be considered, but also other factors that support the strengthening of women's emancipation in welcoming economic power, as mentioned in the preceding paragraph. Ulama or Islamic religious leaders were also involved in dealing with the social crisis caused by this pandemic. Indonesian Ulama Council (MUI), Nahdlatul Ulama (NU) and Muhammadiyah which are the largest religious organizations in Indonesia have appealed to all Indonesian Muslims to jointly raise awareness in reducing the spread of viruses and overcome socio-economic vulnerability due to isolation policies. The lines of Islamic law are emphasized so that with the existence of a Pandemic, harmonization of life is maintained, especially in the domestic sphere (Johari, 2019). Vulnerabilities tend to increase cases of domestic violence, especially women because of economic problems (Mustikawati, 2015). During the pandemic, the group that received the most pressure was women. Women play an important role in a household. In addition to being a mother, women must also be guardians of family property. Therefore, the role of women through emancipation must also be considered. Thus, affirmative action towards women can reduce the vulnerability of the family economy (Ahdiah, 2013). This is consistent with the results of research conducted by Suhardono, Baroroh, and Aji (2016), which states that the involvement of women can contribute in improving the economy.

WOMEN, ECONOMY AND PANDEMIC

Pandemic has not only attacked human health that infected, but now due to its rapid and wide spread cause countries getting into an economic and social crisis. The initial phase of appearing this pandemic continues to show the number of infected victims which makes serious problems such as termination of work right, an increasing in poverty, slumping economic growth that towards to going up unemployment and economic recession (Baldwin & di Mauro, 2020). The impact of covid-19 on women was initially not taken into account, but slowly women with their main roles as housewives and heads of families, for certain family group, should be struggling because of direct implications (Baldwin & di Mauro, 2020); Baker et al., 2020), and dismissal not only occurred to male groups but also women's groups (Smith & Keogh-brown, 2013; Sholikah & Suni, 2020). This termination of employment will affect the demand of female workers because after crisis in 2008, the recruitment of male worker was a faster increase than female workers (Pérvier, 2014). The burden of women, as breadwinner and child care, becomes heavier due to the imposing of work-from-home policies, looking after the house and teaching children at home (Chandra, 2013). Afterward, Indonesia women migrant workers in which most of them are the backbone of the family, have to be returned consequences of the countries they are working implemented lockdown rules (Beutels & Smith, 2010; BPS, 2018). Domestic violence in result of being at home for a long time has an increase after stress of quarantine (Yu, 2020). As a result, women experienced difficulties in fulfilling the basic needs (Widayat & Arifin, 2020; Jackson et al. 2020).

Apart from the economic side, the impact of a pandemic has a different effect on the gender side, between men and women (Baldwin & di Mauro, 2020). Pandemics create injustices that are increasingly felt by women, marginal groups and people with disabilities. Moreover, some of these groups who do not have economic capacity will be worse off. They are marginalized and become a new vulnerable group (ASEAN, 2020). In Indonesia, there are several impacts that have been caused by gender norms in the pandemic context for women and other vulnerable groups. These adverse effects are gender norms which pose a risk of unbalanced work division, understanding gender perspectives in involving women in planning, and increasing gender-based violence (Abidin, 2008; Nurmansyah, 2014; Amar, 2017; Aji, 2020).

Gender norms in community induce the problems and are consider to be patriarchal. This circumstances pulls women over not to involve in making decisions when the outbreak occurs. Moreover, the condition of women is exacerbated by limited financial resources, making it difficult for them to access health for themselves and their children. Paradoxically, men tend to be the group with a high mortality rate compared to women (WHO, 2020). This is because biologically the immune system of women

is stronger than men apart from lifestyle and the illness they experience (Curley, 2020). This is why early detection of the virus must be carried out to prevent the possibility of fatal conditions such as spreading the virus to other family members.

This fatal condition disturbs the important role of men which is earning income patriarchy. The Indonesian government has also imposed a quarantine policy step to break the chain of transmission and force the main breadwinner actors to stay at home, causing the family's economic resilience disrupted. As an outcome, the onset of tension resulting from domestic economic conflict occurred. However, besides economic factors, the majority of Indonesian women's groups are also affected by social impacts. Why this happens? How are the Indonesian government's efforts to overcome the impact of the pandemic on women's groups? And what is the legal basis for Indonesian women to fight against the conditions of economic vulnerability they experience? This paper is a show evidence of Indonesian women in resisting the Covid-19 pandemic through examining the emancipation of Indonesian women on an ecological basis of labour and socio-logical review of Islamic law in the study of fiqh of women.

FEMINISM THEORY AND EMANCIPATION OF WOMEN

Social Feminism Theory

The theoretical approach used in the study is the theory of affirmation of gender equality (emancipation). Affirmation theory clearly defines programs to improve the impact of past discrimination so that opportunities for equality in employment and also education for women in social, economic and political aspects can be aligned (Fakih, 2008). Looking at feminism in the Covid-19 pandemic situation, there is a production relationship that threatens the existence of women's emancipation in the domestic and public spheres. Jackson (2009) argues that orthodox Marxist analysis, which makes production relations in society, needs to be explained further about the dominance of men in the framework of work exploitation. Feminist social theory links women's subordination with capitalism. According to him there are two analyses that must be examined in the aspects of women's economic situation. First, the position of women in the labour market is different from that of men. Women are more likely to be paid less and are focused on more limited types of work and are more likely to be employed on a non-continuous basis than men and are often employed on a part-time basis. Second, besides paid work, women are also generally involved in unpaid domestic work. This was also said by Lee Bacchi (1993). He said that the aim of the affirmative action program was to strengthen women in non-traditional work and seek to increase women's access to positions for higher wages and status.

Feminism Theory and Economic Change

Feminism at the locus of economic change is true, especially in the current pandemic. Factually, there have been many cases of company arbitrariness by terminating the employment relationship unilaterally. This is seen when women are in a relationship with nonmarket jobs. This is also explained by Adkins (2009), when women find it difficult to exchange work for wages and whatever is given in return is more in the form of rewards than reciprocal exchange relations, meaning that there is no balance between wages and work. This theory, which emphasizes the boundaries of work that women are involved in, to obtain equality relations when entering the more-sexist realm of work is not easy. So that women in the world of work are sometimes seen as physical forms rather than professional abilities that can make economic changes.

Political Theory of Feminism

The term feminism movement is one of the characteristics that is always present in the constellation of women's modernity in positioning their rights. There are three main characteristics in fighting for the political rights of feminism according to Frazer, (2009): The first is an organized campaign to demand certain legislative actions, such as demanding legislation in guaranteeing women's votes in elections or guaranteeing equal opportunities in employment and welfare. The second is an organized campaign to demand social change such as the demand for more women to sit in parliament and also the position of women in their work (Roviana, 2014). The third is the efforts of women in various social relations in putting pressure on social change as well as demands for protection for women victims of violence (Eriyanti, 2016). Broadly speaking, political theory of feminism is an effort to fight the relationship between various events and changes in law, and social relations in various institutions such as companies and households (Thornham, 2010).

FIQH OF WOMEN IN INDONESIA

Fiqh is a legal product that is sourced from Islamic laws in the Qur'an and the Hadith. The Qur'an has provided an explanation of basic human rights in Islam. The culture of Indonesian women working outside the home has a female fiqh (al-fiqhun-Nisa) view of many Indonesian scholars (Abidin, 2008; Gani, 2016; Aji, 2020). Like women workers in various countries in the world, work culture for Indonesian women is an effort of Indonesian women to increase their knowledge or skills in increasing productivity (Mustikawati, 2015). The view of al-fiqhun-Nisa in the Indonesian context is based on aspects of emancipation and gender awareness (Roviana, 2014; Eriyanti, 2016). Referring to the Indonesian ulama fiqh, it states that basic human rights are treated equally, both in the structure of society and in the face of the law (Djoeffan, 2001). The foundations of Fiqh mentioned by many Ulama in Indonesia are QS. Al-Isra: 70; QS. An-Nisa: 78, 105, 107 and 135; QS. Al-Bakarah 170 (Johari, 2019). Judging from the sociological background of fiqh in the Indonesian context, working women have their own views in Islam (Nurmansyah, 2014; Muhibuddin, 2018; Wardiono & Izziyana, 2018; Johari, 2019). Illustrations of female fiqh outside the home in the time of the Messenger of Allah are like Khadijah, a wife of the Prophet Muhammad who was recorded as a successful trader, Zaenab bint Jashy, wife of the Prophet who worked as a tanner and As-Syifa 'a woman who is good at writing and works as a market organizer in the city of Medina.

MATERIALS AND METHODS

For this study various sources of literature such as official report from government on the handling of Covid-19, ministries official website, selected research journal, article and printed news as a factual information have been used either international or national sources. These sources then read and reviewed to meet the accuracy of the actual information that correspond to the findings in this study. The method used is a qualitative descriptive method by displaying the construction of information from these various theoretical and factual sources of information and data previously stated (Yustakaningrum, 2020).

In analysis section the findings related to the sources then cited as an evidence of foundational sources in qualitative studies in order to be resulting research providing valuable insight (Lane, 2009). Through this method, we emphasize to women group to build a relationship of factual information about the impact of the pandemic on women and the economic crisis due to Covid-19 as well as another fact of the emergence of vulnerable groups of women in Indonesia. Focusing this study to women group is that the affirmation of women's emancipation on the impact of pandemic outbreak has its own uniqueness, namely a lot of literature explains that this concept is supported in Islamic law for affirmative efforts to protect women's emancipation. Besides, the Indonesian government is enthusiasm in protecting women's economic rights when they are outside the house.

Efforts to save women in economic side due to the impact of the pandemic have been carried out, but not been found any support for these efforts from an Islamic legal perspective. Meanwhile, Indonesia as a predominantly Muslim country where Indonesian scholars fully support the protection of women's rights to work outside the home through Islamic law for the struggles made by women's groups in dealing with the pandemic (Abidin, 2008; Wardiono & Izziyana, 2018; Gani, 2016). This method is the main basis of research in exploring literature evidence from various literature which are the focus of this research material.

ANALYSIS AND DISCUSSION

Various attempts have been made by the Indonesian government in dealing with a pandemic. For example, Indonesia complies with what is ordered by international institutions, namely the UN, WHO, ILO or ASEAN. When heads of state and heads of government are asked to make maximum efforts to restore the social and economic life of their people for years to come, the year in which Covid is running, each country is asked to protect millions of workers in the health sector whose tendencies are women (ILO, 2020a; ILO, 2020b). In the aspect of vulnerability, if an economic crisis occurs, women are likely to feel the most impact. This statement does not mean to rule out the economic impact on men. This statement is based on the record of 190 million people in the world who are unemployed (Lucas, 2020). The most vulnerable sectors are the food and accommodation sector, namely 144 million workers, retail and wholesale 482 million, service and administration 157 million, and manufacturing, 463 million (ILO, 2020b). Also, the informal sector with 61% of workers worldwide will lead to poverty if the country fails to protect them (ILO, 2020a). In addition to these impacts, there are also serious impacts which are influenced by the weakening of the informal sector (Faisal & Nirmala, 2020). This impact is not solely Indonesia, which is making efforts to change its development strategy through accelerating infrastructure development, but also many countries affected by Covid such as Australia and many countries in the world (Faisal & Nirmala, 2020; Widayat & Arifin, 2020). The following, Table 1, is a comparison of the contraction of economic growth in the scope of ASEAN countries;

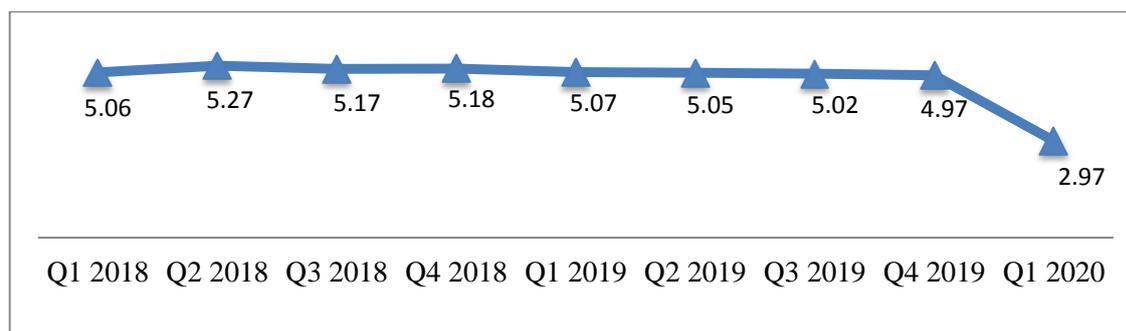
Table 1: AMS GDP Growth Forecasts for 2020

Country	Initial Forecast	Revised Forecast		Source
Brunei Darussalam	1.5% Sep 2019	2.0%	03-Apr-20	ADB
Cambodia	6.8% Sep 2019	2.30%	03-Apr-20	ADB
Indonesia	5.3% Official target Aug 2019	4.7 to 5%-0.4% to 2.3%	04-Mar-20 to 01-Apr-20	Ministry of Finance
Lao PDR	6.2% Sep 2019	3.50%	03-Apr-20	ADB
Malaysia	4.8% Official Target	3.2% to 4.2%-2.0 to 0.5%	Feb-20 to 03-Apr-20	Ministry of Finance & Bank Negara Malaysia
Myanmar	6.8% Sep 2019	4.20%	03-Apr-20	ADB
Philippines	6.5% Official Target to 7.5%	5.5% to 6.5% (if outbreak until June) - 0.6% to 1%	Mar-20 to 19-Mar-20	NEDA
Singapore	0.5% Nov 2019 to 2.5%	-0.5% to 1.5%-4% to ' -1%	17-Feb-20 to 26-Mar-20	Ministry of Trade and Industry
Thailand	2.7% Nov 2019 to 3.7%	1.5% to 2.5%	17-Feb-20	National Economic and Social Development Board
Viet Nam	6.80%	6.27% if contained in Q1-6.09% if contained in Q2-5.96%	05-Feb-20 to 13-Feb-20	Ministry of Planning and Investment

Source: ASEAN, 2020

The impact that is felt by Indonesia is economic growth which can be described as shown in Figure 1 below;

Figure 1: Development of Indonesia's Economic Growth before and during the Pandemic



Source: Indonesian Statistics Bureau, 2020

The decline in economic growth due to the impact of a pandemic outbreak not only hit Indonesia, but also a global trend (Smith & Keogh-brown, 2013; Leavitt 2020; Baldwin & di Mauro, 2020). Again, which is a threat and causes contraction in economic growth, one of which, is the factor of workers in the Informal field (Hidayaturrahman & Purwanto, 2020). This economic condition is felt by families who support themselves because they do not depend on compensation for income compensation (aid) or savings. As explained by the ILO (2020c), in 2020 there were 62% of people working in the world. This figure is derived in 3 criteria: 90% are informal workers from total employment in low-income countries, 67% in middle-income countries, and 18% in high-income countries. The surprising fact from these 3 criteria is that female workers are more exposed to the informal sector in low and middle-income countries and are often in a lower situation than male workers. This situation is said to be an economic situation induced by Pandemic (Baker et al., 2020).

Pressure from the Impact of the Pandemic on Women in Indonesia

Before the Pandemic occurred, women experienced a greater decrease in unemployment compared to men from 2015-2019. However, vigilance must be increased after the virus outbreak. Women become unemployed is because most work in the informal sector such as working at lower rates and being paid less than men in the same occupation. The following, Table 2, is data on poverty in Indonesia before the Pandemic incident;

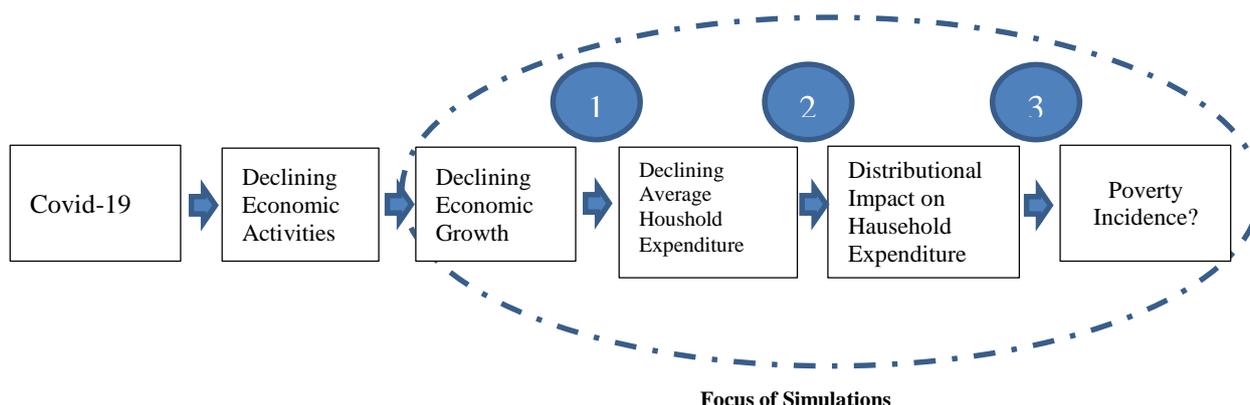
Table 2: Number and Percentage of Poor Population by Region September 2018-September 2019

Region/Year	Number of Poor Population (millions)	Percentage of Poor population
Urban		
September 2018	10.13	6.89
March 2019	9.99	6.69
September 2019	9.86	6.56
Rural		
September 2018	15.54	13.1
March 2019	15.15	12.85
September 2019	14.93	12.6
Total		
September 2018	25.67	9.66
March 2019	25.14	9.41
September 2019	24.79	9.22

Source: Central Statistics Agency 2020

Economic vulnerability in women's groups is also caused by poverty. Although Indonesia is categorized as a middle-income country, the number of poor people is almost the same as the population in low-income countries in the East Asia region (ILO 2020a). The vulnerability of this group will increase poverty. The increase in prices of basic commodities that occurred during the pandemic will make it even more difficult for women to meet their daily needs. The position of women who experience vulnerability actually needs to get good affirmation from the Indonesian government. In accordance with their position in the eyes of the law, women must truly obtain legal and social protection (Fakih, 2008; Adkins, 2009; Jackson, 2009; Frazer, 2009; Gamble, 2010; Thornham, 2010). The following Figure 2 illustrates the transmission of poverty flow due to pandemic outbreak.

Figure 2: Transmission Mechanism from Covid-19 to Poverty Incidence



Source: Suryahadi et al., 2020

Figure 2.2 shows the transmission and impact of covid-19 to poverty. The limitation activity of implementing the restrictions on social distance and the prohibition of crowd gathering has resulted in reduced activity of economic transactions at low levels such as in markets and small shops. This then has an impact on decreasing economic growth because people's income has dropped sharply and the high daily needs of working from home have resulted in reduced additional income due to the focus on main income. Stay at home due to lockdown results in an uneven distribution of goods and services. Because the state cannot fully guarantee economic needs, which leads to the economic vulnerability of the family and has an impact on poverty. In Indonesia case, this is in need serious attention considering that poverty has been decreasing since 2012 and relatively until 2019.

Poverty, as it has been said, has begun to decline since 2012 and has continued to decline relative to 2019. The latest unemployment rate in 2018 was around 7 million (based on BPS data). The ILO vigilance is in line with the attention of the Indonesian government. Therefore, a strategy is needed to maintain the economy so that it does not collapse during the pandemic and to plan recovery efforts after Covid-19. If there is a planned recovery, the total poverty rate is not as bad as predicted. Especially does not have implications for women so that poverty in families in Indonesia can still be overcome. Women affected by Covid-19 in Indonesia according to data from www.covid.go.id/peta-sebar as much as 42.2%. More than 70% of women work in the informal sector with limited access to social protection and daily income that prevents them from getting paid when they are not working. Meanwhile, most work in the informal sector relies on crowds and social interaction - which has now been restricted to slowing the spread of the virus. Reported by UN Women the global recession due to COVID-19 will make women's income decline and women's participation in the workforce decreases. Even those who are free from poverty are vulnerable to falling back because of a vulnerable situation.

Indonesian Women against Covid-19

The meeting of the eight world's Women's Foreign Ministers held on April 16, 2020 under the Women Foreign Ministers Meeting in 2020 discussed the impact of a pandemic on women. The eight foreign women ministers were Marise Payne (Australia), Alexandra Hill Tinoco (El Salvador), Kamina Johnson Smith (Jamaica), Raychelle Omamo (Kenya), Claudia Blum (Colombia), Kang Kyungwha (South Korea), Maria Arancha Gonzalez Laya (Spain), Ann Linde (Sweden) and Retno Lestari Priansari Marsudi (Indonesia).

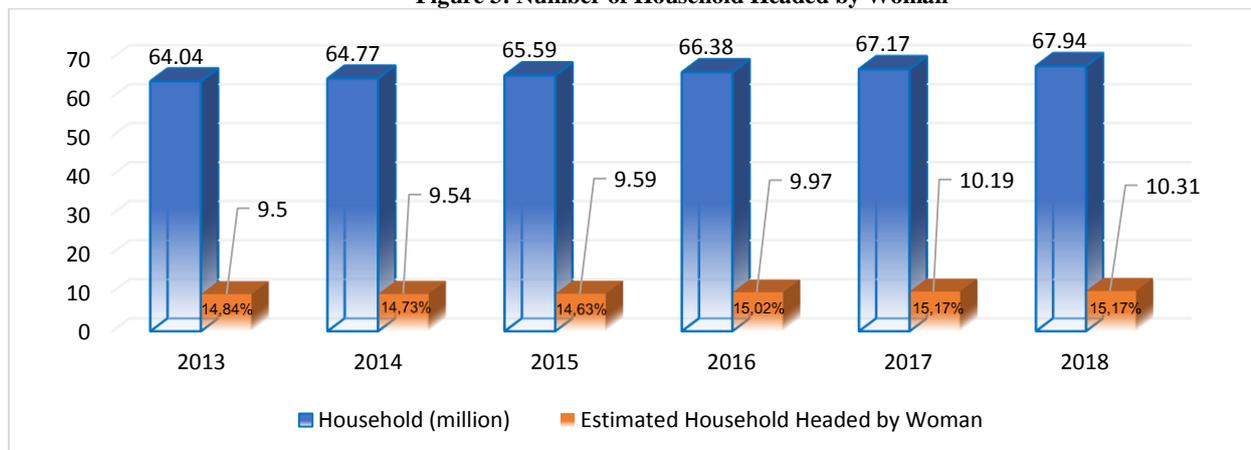
The meeting produced an important note for women to fight Pandemic. First, the state must pay more attention to women who are at risk vulnerable to the negative effects of the pandemic, and the state continues to protect women to be part of the solution and the spearhead of economic and social resilience in the midst of a pandemic. It is reported that 70 percent of global medical personnel are women, around 60 percent of MSMEs in Indonesia producing masks, protective clothing, and hand sanitizers are also played by women. Women have created jobs and at the same time guaranteed the availability of medical equipment which is completely essential for medical workers. The strategic role of women is becoming increasingly significant amid various policies for work from home or stay at home. The women educate the community to take preventive steps to reduce the spread of the virus. What important as a global policy is the international community supports each other and empower women.

The eight foreign ministers have initiated multilateral agreements, so that Indonesia immediately follows up at the national and local levels. In the agreement, governments in various countries are requested to pay attention to the needs and role of women in various interventions and policies in the midst of a pandemic. With a hope this spirit will also become a spirit for the Regional Head, policy makers and government technical implementers, to fight Covid-19 with a more tangible local movement (Darmawati, 2020). Every succession process in our political history after 1998, has encouraged women's political participation, but in fact there is no equality without the involvement of men (Suhardono et al., 2016). Today's emancipation is a real work against the global pandemic. The sensitivity of women's policies become a supporting pillar in solving the global pandemic problem.

Empirically the analysis of research on vulnerable groups of female heads of household in Indonesia shows a serious problem. Empirical data on the number of this group continues to increase from year to year. The data show a serious increase, especially in conflict and disaster areas. Based on data from the Indonesian Central Statistics Agency in 2018 and published by Kompas Daily, August 3, 2020, there were 10.3 million households with the proportion of 15.7 percent women as family heads. The main reason women become heads of households is divorce. Another reason is that husbands are no longer the main breadwinner due to disabilities or have lost their jobs, husbands leave for a long time without providing support, and women who

are not married but have family dependents. The following in Figure 3 shows the trend of women becoming heads of households in Indonesia.

Figure 3: Number of Household Headed by Woman



Source: Profile of Indonesian Women 2018 processed by Research and Development of Kompas

Figure 3 above shows household headed by women in which this group derives from the lower middle class and earn less than IDR 1 million per month. Generally, they are worker in the informal sector in small-scale agricultural labour, garment factory and another domestic sector and is lacking of getting touched by government. The data for Women's profile in 2019 defines the head of families is a person from family member who play critical role to responsible in the daily needs of household. However, according to the Ministry of Social Affairs quoted from Kompas said had provided assistance to the head of the woman's family affected by pandemic. This assistance was distributed through the Family Hope Program. the recipients are given based on the component of family member. Starting from the number of children, pregnancies, elderly (senior's citizen) also included.

Women's Fiqh Affirmations

In the context of roles, women are needed to provide affirmation to families in COVID-19 situations. Family resilience is a shared responsibility between men and women (Djoeffan, 2001; Abidin, 2008; Roviana, 2014; Aji, 2020). Indonesian scholars support a lot of involvement of women's activities outside the home in the need for work or social activities (Roviana, 2014). The phenomenon of handling Covid-19 as part of protecting all citizens without exception, the social lines can be taken as follows; if in a state of war, women can participate in the defence of truth and justice as well as more external gait. In this COVID-19 disaster, women also have to work together to give their sacrifice to the family and to the social sphere. In the fiqh of women, Indonesian scholars have supported women's efforts in carrying out activities outside the home, but must follow Islamic legal norms. In addition, the role of women's jurisprudence in protecting women for family security has been emphasized in various verses in the Koran (Johari, 2019).

Women's fiqh approach, which supports women's participation in various economic activities, can maintain family resilience during a pandemic (Aji, 2020). So by efforts to maintain gender equality, women will be able to substitute for men's shortcomings, such as protection for women while working outside the home. Although engaged in informal employment, they are able to withstand economic difficulties. This is where the role of the government must be in synergy with the advice of ulama in the fiqh of women. The government must support women victims of Pandemic to get out of economic vulnerability (Hidayaturrahman & Purwanto, 2020). When economic security is maintained, economic activity can be carried out within the household, purchasing power of each household improves. Economically, at least the government will be able to withstand the fall in economic growth (Abidin, 2008; Wardiono & Izziyana, 2018; Gani, 2016). Many women in villages can carry out traditional economic activities, such as farming, raising livestock or gardening. They are not directly affected economically, because they are able to survive economically through traditional activities. Therefore, their presence in daily activities needs to be protected, because not a few of them are affected by their husbands who are terminated because of the Pandemic. In addition, these women can still survive and support their families because of traditional occupations that have been occupied for a long time. Therefore, the government must ensure that these women are not under the pressure of violence.

CONCLUSION

The work of Indonesian women is needed. Socially, the work of Indonesian women in the public sphere or in the domestic sphere under the conditions of the COVID-19 pandemic is a support for economic and social conditions. In the current Pandemic situation, women are among the economically vulnerable groups. Nevertheless, women are able to stand at the front end to save household economic resilience with a variety of informal economic activities that can be done. In Indonesia the role of women in confronting socio-economic vulnerability due to a pandemic has an Islamic legal basis called fiqh of women. There is no longer any doubt regarding Islamic law to protect emancipation in pandemic conditions. So that women will be able to optimize their role in the household and outside the home (public) in an effort to maintain the family economy. When the economic resilience of the family is good because of the work of women, naturally economic indicators that influence the rate of economic growth will survive and can reduce negative contractions. When these conditions occur, the government's efforts to contain economic growth can be successful.

Through this paper, we need to recommend that the handling of the impact of covid-19 by the Indonesian government should continue subsidiary assistance for women as the head of family or single mother in fulfilling their primary daily basic and children's school needs. For families who have an impact due to layoffs, the government should make labor-intensive programs for women that are household-based, such as skills development in collaboration with the Ministry of Cooperatives and SME's. Then, reducing household expenses such as electricity and water costs. Finally, the recommendation for education programs should be that the government does not rely on online learning but also by creating educational programs through special broadcasts on state television. This research still needs to be developed to find a true picture of the number of women who have been laid off from work, the number of decreasing unemployment rates and empirical data processing on the effect of women's contributions to the economy. This is the limitation of this study because the data presented and reported by the government and statistical agencies are still in the form of temporary reports obtained from complaints or by non-governmental organizations as well as data collection from related ministries.

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