DINIKA
Academic Journal of Islamic Studies
Volume 11, Number 1, January - June 2026
ISSN: 2503-4219 (p); 2503-4227 (e)
https://doi.org/10.22515/dinika.v11i1.11321

Women's Religious Authority and Women's Empowerment: An Analysis of *Muslimah Reformis* and *Sisters in Islam*

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Abstract
In recent years, women have played an important role in the context of religious authority in Southeast Asia, especially Indonesia and Malaysia. In addition, women's empowerment has also become one of the priority issues of several Islamic activists, groups, and Muslimah-based Islamic organizations. In this case, two women's Islamic media platforms that are massive in fighting for women's issues, gender equality, and inclusive Islamic discourse, namely Muslimah Reformis and Sisters in Islam. Furthermore, this research explores the role of women's religious authority and women's empowerment in Indonesia and Malaysia through the activism of women Muslimah Reformis (MR) from Indonesia and Sisters in Islam (SIS) from Malaysia. Both focus on fighting for gender equality, and actively voice inclusive Islamic discourse. Through netnography and interviews, this research shows that Muslimah Reformis and Sisters in Islam play an important role as agents of change in women's activism, producing ideas about women's empowerment, and efforts to fight for gender equality. The findings of this study demonstrate that Muslimah Reformis and Sisters in Islam not only serve as platforms for disseminating ideas but also function as instruments for advancing counter-narratives (battle of ideas) within digital spaces at critical moments. Simultaneously, they educate Muslim women that the Quran and hadith Islam's foundational texts should be interpreted contextually rather than rigidly or literally, thereby preventing adherence to conservative and inflexible ideologies. Together, these organizations reframe Islamic teachings by highlighting their inherent support for gender equality and humanistic values, thereby providing Muslim women with a more inclusive and progressive framework for engaging with modern life.

Keywords: ***Gender, Media, Religious Authority, Empowerment, Women.***

Abstract
Dalam beberapa tahun terakhir, perempuan telah memainkan peran penting dalam konteks otoritas keagamaan di Asia Tenggara, khususnya di Indonesia dan Malaysia. Selain itu, pemberdayaan perempuan juga menjadi salah satu isu prioritas bagi sejumlah aktivis Islam, kelompok, dan organisasi Islam berbasis muslimah. Dalam hal ini, terdapat dua platform media

Islam perempuan yang masif dalam memperjuangkan isu-isu perempuan, kesetaraan gender, dan wacana Islam yang inklusif, yaitu Muslimah Reformis dan Sisters in Islam. Selanjutnya, penelitian ini mengeksplorasi peran otoritas keagamaan perempuan dan pemberdayaan perempuan di Indonesia dan Malaysia melalui aktivisme perempuan Muslimah Reformis (MR) dari Indonesia dan Sisters in Islam (SIS) dari Malaysia. Keduanya berfokus pada perjuangan kesetaraan gender dan secara aktif menyuarakan wacana Islam yang inklusif. Melalui netnografi dan wawancara, penelitian ini menunjukkan bahwa Muslimah Reformis dan Sisters in Islam memainkan peran penting sebagai agen perubahan dalam aktivisme perempuan, menghasilkan gagasan tentang pemberdayaan perempuan, serta upaya memperjuangkan kesetaraan gender. Temuan penelitian ini menunjukkan bahwa Muslimah Reformis dan Sisters in Islam tidak hanya berfungsi sebagai platform penyebaran gagasan, tetapi juga sebagai instrumen untuk mendorong kontra-narasi (pertarungan gagasan) di ruang digital pada momen-momen krusial. Pada saat yang sama, keduanya mengedukasi muslimah bahwa Al-Qur'an dan hadis sebagai teks dasar Islam perlu ditafsirkan secara kontekstual, bukan secara kaku atau literal, sehingga dapat mencegah kecenderungan pada ideologi yang konservatif dan tidak fleksibel. Secara bersama-sama, organisasi-organisasi ini membingkai ulang ajaran Islam dengan menekankan dukungan inherennya terhadap kesetaraan gender dan nilai-nilai humanistik, sehingga memberikan kerangka yang lebih inklusif dan progresif bagi muslimah dalam menghadapi kehidupan modern.

Kata Kunci: Gender, Media, Otoritas Keagamaan, Pemberdayaan, Perempuan.

Introduction

The issue of religious authority is an important issue that is always discussed and debated in public and private spaces. In this case, religious authority plays an important role in examining religious practices and interventions by individuals, groups, and religious institutions for followers of any religion in expressing their religion (Sunier and Buskens 2022). In this case, religious authority in Southeast Asia, especially in the context of the articles discussed, namely Malaysia and Indonesia, has its characteristics, characters, and situations that surround it (David Kloos 2025).

Furthermore, the religious authority examined and explored in this article focuses on the role of women, especially Muslim women's activism in fighting for gender equality, addressing women's issues, and advancing women's presence in the public sphere. Traditionally, religious authority has been dominated by men, but nowadays it has begun to shift, with women also playing a role (David Kloos and Künkler 2016). Nurmila (2021) argues that the increased visibility of women in public spheres, particularly in positions previously dominated by men, is a positive outcome of the emergence of educated women's groups. These groups consist of women who have pursued higher education,

including abroad, and who have gained broad access to public discourse through print media, radio, and both online and offline platforms.

Sisters in Islam is one of the representations of Muslim women's activism in Malaysia that voices issues of gender equality, women's discourse, women's empowerment, human rights, and the role of women in social life (Reilly 2017). Furthermore, Sisters in Islam is also an important actor in fighting for women's issues in Malaysia (D Kloos 2019). This platform also has an official website and social media to publish their writings, ideas, and thoughts.

Not only Sisters in Islam, but also Muslimah Reformis has become one of the most influential platforms for Muslim women activism in Indonesia. Muslimah Reformis is a Muslimah-based Islamic platform whose content is published on its website and social media. In general, Muslimah Reformis also shares the same vision and mission as Sisters in Islam, which is to fight for gender equality, women's issues in life, and various matters related to women's roles (Mahmood 2018).

The discourse on women's rights activism advanced by organizations like SIS and MR necessarily engages with feminist frameworks. In the Indonesian context,(Nurmila 2021) categorises three principal strands of feminism: secular, Islamist, and Muslim feminism. Indonesian secular feminists, coming from any religious affiliation either Muslims or other adherents of religion, use national or international law to achieve gender justice. Indonesian Islamist feminists believe that men and women are complementary, in which men are the family leaders and women are housewives. They resist being labeled as feminists and more appropriately called Islamist women, or the conservatives, not Islamist feminists. Indonesian Muslim feminists believe that the Qur'an is a strong basis for gender equality, but it has been interpreted according to patriarchal lenses. Therefore, to achieve gender justice, the Qur'an should be reinterpreted from an equal gender perspective. Despite operating in different countries, SIS and MR both exemplify Muslim feminism in their activism that align most closely with the third category of Nurmila's typology - Muslim feminism. Although Malaysian religious authorities have denounced SIS as liberal and heretical, the organization maintains extensive global networks with Muslim feminist groups and NGOs, including Muslimah Reformis.

For this reason, this article seeks to explore and examine more deeply the role of Sisters in Islam and Muslimah Reformis in the context of Muslimah activism which has a great influence in the context of Malaysia and Indonesia. This article also reveals that Sisters in Islam and Muslimah Reformis are the actors behind efforts to continue fighting for gender equality, women's issues, and the empowerment of women in the context of religious and social life. Therefore, it is important for individuals or groups of Muslim women who have been less accommodated and alienated in life, through Islamic platforms such as Sisters in Islam and Muslimah Reformis, can be an important reference for women to protect women's rights, both internally and externally.

Women's Religious Authority and Women's Empowerment in Southeast Asia

Religious issues are always something that will never be fully examined and explored. In this case, religious authority has an important role in addressing these various religious issues. Besides that, religious authority plays a significant role in strengthening the religious community (Alatas 2021). In this case, religious authority is often dominated by men, while women have no role in religious authority. Meanwhile, women also have an important role in the discourse of religious authority (Saputra and Saputra 2026). Women are not only religious objects, but they also have religious authority, whether individuals, groups, organizations, or religious institutions or institutions. For example, many Islamic organizational groups have a very large Muslim women mass base, such as Nahdlatul Ulama (NU) has autonomous bodies, namely Muslimat, Fatayat, and other Muslim women organizations under NU. While Muhammadiyah has Aisyiyah and a group of Muslim women organizations under Muhammadiyah, and there are many other organizations that have a large Muslim women mass base and they have their own religious authorities.

Furthermore, the issue of women's empowerment is a focus of study in the context of women's discourse. In the context of Southeast Asia, women are also inseparable in terms of religious expression (Schroeter 2012). In addition, issues of religion and gender also continue to be discussed and debated in the context of Southeast Asia (Tomalin 2015).

The issues and challenges faced by Muslim women in Southeast Asia also coincide with the rise of religious extremism with Islamist movements in the region (Othman,

2006). Malaysia and Indonesia serve as examples of how religious authority operates. Broadly speaking, Malaysia is a country that enforces Islamic law in religious and social life. Sisters in Islam (SIS) is one of the Muslimah-based Islamic platforms that voice gender equality, women's issues, and women's empowerment (Anwar 2001; Bahrudin, Khafidz, and Aini 2018; Weiss 2016)

Meanwhile, Indonesia also has various Muslim women groups and activism, where they also voice women and gender issues. In this case, Muslimah Reformis is one of the Muslim women activism platforms that has an important role in fighting for gender equality, women's issues, and women's empowerment in Indonesia (Hidayah, Hidayati, and Zada 2024). Both Muslim women's activism platforms are important actors in addressing women's issues in Malaysia and Indonesia. For this reason, Muslim women activism in both countries is a representation of how women's issues are discussed and debated in life.

Muslimah Activism and the Role of Sisters in Islam (SIS) in Malaysia

Muslim women activism plays an important role in strengthening and fighting for women's issues, gender equality, and the context in which women are discussed. In the Malaysian context, one of the Muslim women activisms, namely Sisters in Islam (SIS). This organization has a big goal, namely promoting gender equality, justice, freedom, and Islamic dignity, as well as empowering women (Ismail and Hassan 2021). Sisters in Islam is an Islamic feminist organization in Malaysia that is quite massive in voicing gender equality, women issues, and how women can be empowered (Hesová 2019; Moll 2013).

Sisters in Islam was established in 1988. However, it was formally registered in 1992 (Sleboda 2001). This organization became one of the Muslim women's struggle organizations in Malaysia, where SIS confronts reactionary politicized Islam, influences discourse and policies, and raises awareness about women's rights in Islam. SIS has also become a major force in advocating for women's rights in Malaysia. SIS leader, Anwar (2001) explained that Malaysian society was in constant tension after gaining independence from Britain in 1946. This condition led to conflict on May 1, 1969 between indigenous groups and non-indigenous Malays. It also put Malaysia under sharia law. Therefore, SIS saw women's rights being taken away and the judicial system stripping them of their rights, including allowing men to legalize polygamy (Bahrudin, Khafidz, and Aini 2018).

Structurally, SIS has a diverse membership, mainly dominated by women's organizations, such as the Muslim Women's Action Group (MWAG) and the Association of Women Lawyers (AWL). SIS seeks to promote rights for Muslim women, especially in the context of a multi-ethnic and multi-religious society (Sleboda 2001). Judging from the beginning of the organization, SIS seeks to make efforts for the injustice of women under the sharia (Islamic law) system (*Sisters in Islam* 2019). This organization also conducts critical readings of the Quran using a hermeneutic approach. This has opened up the world of Islam, a world for women filled with love and safety, as well as equality and justice as well as reinforce Asghar Ali Engineer's perspective that the Quran contains not merely theological verses concerning divinity and worship, but is a sacred revelation embodying socio-theological dimensions (Engineer 2004). Thus, this holy scripture addresses not only the vertical relationship between humans and God, but also governs horizontal human relations, the natural world, and the entire ecosystem surrounding it. Furthermore, this serves as evidence that Muslim feminists firmly believe divine messages cannot possibly endorse injustice, given Islam's fundamental principle as *rahmatan lil 'alamin*.

Historically, in the late 1990s, SIS activism also addressed specific issues, such as women's human rights. This is also one of the important and fundamental issues that have been regulated by the Federal Constitution and Human Rights. In this context, SIS has begun to play a role in the Malaysian public discourse on freedom of religion and expression. Gradually, SIS played an important role at the local and international levels. SIS also strives for an understanding of Islam from the perspective of rights, strategies and networks, as well as the Muslimah empowerment movement in Malaysia.

SIS is also an active feminist movement in fighting for its ideas. SIS is considered an organization that has liberal Islam (Ismail and Hassan 2021). SIS ideology itself carries progressive Islam in their movement. This can be seen from its posts and content, which often criticize and respond to problems concerning women's issues. SIS has also rejected the fatwa issued by the fatwa institution in Malaysia (Bahrudin, Khafidz, and Aini 2018). In SIS's view, the fatwa is considered to have violated human rights in freedom of speech, freedom of association, and freedom of religion.

The fatwa conducted by the *Muzakarah Jawatankuasa on Ehwal Ugama Islam,* which conducted a trial court on July 25-27 2006, decided that the schools of thought of liberalism and pluralism are considered as heretical teachings and deviate from Islamic law. *Kerajaan Negeri Selangor* under *Enakmen Pentadbiran Agama Islam Negeri Selangor* 2003 issued a fatwa that SIS, individuals, groups, and institutions that adhere to the thoughts of liberalism and religious pluralism are considered heretical (Bahrudin, Khafidz, and Aini 2018). The 2014 Selangor fatwa stated:

1. SIS Forum (Malaysia) and any individual, organisation, or institution that subscribes to the ideologies of religious liberalism and pluralism are deviant and misguided from the teachings of Islam.
2. Any publications containing elements of religious liberalism and pluralism must be banned and may be confiscated.
3. The Malaysian Communications and Multimedia Commission must block social media sites that contravene the teachings of Islam and Islamic law.
4. Any individual who subscribes to the ideologies of religious liberalism and pluralism must repent and return to the path of Islam.

The fatwa issuance prompted SIS, as an organization advocating for Muslim women's rights, to take immediate legal action. In 2014, the same year the fatwa was declared, they filed for a judicial review with the relevant authorities. However, their legal battle faced significant obstacles. On August 27, 2019, the Malaysian High Court rejected SIS's lawsuit against the Selangor state government, ruling that civil courts lacked jurisdiction over the matter and that the case should instead be handled by the Shariah Court. Despite this setback, SIS remained steadfast in their conviction that their struggle would have far-reaching implications for Islamic women's activism worldwide. The legal challenges continued when, on March 14, 2023, the Court of Appeal similarly dismissed SIS's appeal to overturn the controversial fatwa. Finally, after an eleven-year legal battle, on June 19, 2025, SIS had their case heard before Malaysia's Federal Court and achieved a landmark victory (Selangor Team 2025). This revocation of the fatwa represents more than just a legal triumph, it reflects the enduring struggle of Islamic feminist activism and signals the continuing challenges this movement will face in the future.

When viewed from the Malaysian context, religious authority has an important role in the pattern of interaction and the continuity of religious practice. Female cadres emerge using authority based on a combination of religious knowledge and expertise (David Kloos 2016). Several Islamic feminist figures and activism dominate debates and discussions about Muslim women and feminism in Malaysia. This means that Muslim women's activism has colored the constellation of women's discourse in Malaysia.

Furthermore, SIS also has many followers on its social media. According to one of its followers, Qurrota A'yunin, she has known Sisters in Islam since she joined the Islamic Feminism Methodology course. She knows that SIS is one of the Muslim women-based NGOs in Malaysia. She also often gets updates about SIS through its social media. For her, the Islamic legacy in SIS is an interesting thing to study, because it also discusses violence against women. Therefore, she likes to stay updated on women's and gender issues through SIS's social media accounts (A'yunin, 2024).

Indeed, it can be said that SIS is the only Muslim women's organization that is vocal in voicing women's issues, human rights, and women's empowerment in the Malaysian context. This is because the system in Malaysia uses Islamic law, so that Muslim women-based religious organizations, groups, and institutions are still few and tend to be homogeneous. Nevertheless, SIS focuses on issues of women's empowerment and human rights, as well as issues concerning women. This means that SIS has made various important efforts in accommodating the problems faced by women in Malaysia. Thus, these various problems can be addressed and overcome through mediation and ideas for countering issues concerning women, both in the context of public and religious rituals.

Women's Discourse and the Contribution of Muslimah Reformis (MR)

Muslim women's activism in Indonesia is very massive and there are various women-based organizations. In the Indonesian context, the Indonesian Women Ulama Conference (KUPI) is a large umbrella that unites various groups and organizations of Muslim women's activism. One of them is Muslimah Reformis. Muslimah Reformis is the idea of women who have spirituality and moral integrity, commit to upholding human

values, especially gender equality and justice, have a national commitment, and concern for environmental conservation.

Muslimah Reformis operates under the umbrella of the Mulia Raya Foundation, a foundation established by academic spouses Prof. Musdah Mulia and Prof. Ahmad Thib Raya. Through this idea, Muslimah Reformis (MR) seeks to become a space for humanity as "khalifah fi al-ardh" to realize the welfare of all creatures. As a "moral agent," MR seeks to educate individuals to manage world life responsibly for the creation of universal justice and welfare.

In addition to establishing Muslimah Reformis, Musdah Mulia is also known as a figure who voices inclusive and progressive Islam. Her ideas are expressed in various written works, including a book with a similar title, "Muslimah Reformis". Her writings focus on issues of humanity, justice and politics, with particular attention to the challenges faced by women in the modern world. As a movement of Islamic feminism, Muslimah Reformis focuses on efforts to liberate women from the religion-based patriarchal system. One of the approaches taken is the reinterpretation of religious teachings, especially those related to the role of women in Islam. MR advocates for women to be critical of social and religious structures, without losing the values of piety as a Muslimah. In this framework, women are not only responsible for family life but also have important roles in social, political, and economic life. In other words, MR rejects the passive narrative that is often attached to Muslim women and replaces it with an active narrative that emphasizes women's capacity to be agents of change.

The movement emphasizes the importance of reinterpreting religious teachings to eliminate gender-biased readings that are often used to limit women's roles. In MR's view, Muslim women should not only be passive objects or subjects in religion, but also active actors who can make real contributions to society. This activism is not a form of rebellion, but a *jihad* effort oriented towards monotheistic consciousness, thus freeing women from all forms of human subordination to other humans. In this way, MR contributes to a more just and inclusive social transformation (Mulia, 2019).

Muslimah Reformis position themselves within the framework of Islamic feminism that sees the Qur'an and Hadith as the main source of inspiration for gender justice. By reinterpreting verses that have been considered to reinforce gender hierarchy, MR shows

that Islam is a religion that supports equality and justice. For example, in discussing the role of women in the family, MR refers to the concept of *qowamah* (leadership) which has been understood patriarchally. Through reinterpretation, MR emphasizes that leadership in Islam should be based on moral responsibility and ability, not just gender. MR's discourse on progressive Islam emphasizes the importance of integrating traditional values with the principles of social justice. On many occasions, Musdah Mulia emphasizes that progressive Islam is not a form of "modernization" of Islam, but rather an attempt to return Islam to its basic values: justice, compassion, and humanity.

To achieve its goals, Muslimah Reformis uses education as a key tool to free women from the shackles of injustice. Hence, the movement often organizes workshops, seminars, and discussions to enhance the capacity and spirituality of Muslim women. These programs are designed to equip Muslim women with relevant knowledge. With the hope that they can actively participate in various fields of life. One of these programs is the Muslimah Reformis training program. The training program takes into consideration that half of Indonesia's population is women and over 80% of them are Muslim women. So far, the program has been attended by more than 300 people from various cities in Indonesia.

In addition to presenting various offline and online programs, Muslimah Reformis is also actively engaged in realizing its goals by utilizing its website and social media through content in the form of social media posts and popular articles. These posts and articles are not produced by Musdah Mulia herself. As a feminist Islamic movement, she has a team and contributors to help her voices, discourses and ideas more widely.

Considering that Muslimah Reformis was formed as a forum for *khalifah fil-ardh* who seeks to realize the benefits of all beings, the issue of women and gender equality is not the only one. Social issues such as religious harmony and attention to religious moderation through interfaith dialog spaces are also other issues. This is because it is considered important to build global solidarity based on human values. Thus, it appears that many issues are managed by Muslimah Reformis. This was expressed by Mawar, a Muslimah follower of the movement on Instagram. As an 'outsider', she considers that the presence of Muslimah Reformis, regarding its main issues related to women and gender equality, is less conspicuous than similar accounts that focus on women's issues and gender

equality. In her view, Muslimah Reformis has not maximally utilized digital platforms to strengthen its position in public discourse related to gender justice. According to her, in the digital era, an online presence is very important for strengthening a movement's position in public discourse. Muslimah Reformis could consider improving the quality and consistency of their digital content, for example, by presenting more visual narratives, infographics, and more engaging online campaigns.

Beyond that, although Muslimah Reformis spreads the progressive Islamic discourse, its struggle does not always get a positive response from others. Inevitably, there is resistance from conservative groups that reject the reinterpretation of religious teachings. In some cases, MR also faces criticism from secular feminists who consider their approach too compromising towards religious values.

The proliferation of Muslim women activism in digital spaces does not render these platforms free from criticism by opposing groups. On the contrary, the two-way nature of social media has created a practical arena for discursive contestation, characterized by competing narratives and provocation. The emergence of movements like "Indonesia Tanpa Feminis" (Indonesia Without Feminists) exemplifies how counter-narratives have become markedly visible in public discourse. This phenomenon further signals that textualist groups are actively participating in ideological contests amidst the diversity and plurality of social media (Azmi and Bachri 2019).

These groups typically propagate ideas that challenge progressive Muslim women movements advocating gender equality. From their perspective, such egalitarian notions contradict Islamic teachings, as they believe women's roles should be confined to domestic spheres. They maintain that gender roles are divinely ordained as final and perfect women are inherently noble according to their "natural disposition" (kodrat) without needing equality. Consequently, they view women working outside the home as violating this natural order and contradicting their religious values.

In disseminating their ideas, conservative groups do not rely solely on online platforms but also utilize offline spaces such as face-to-face meetings in mosques to expand their influence (Nurmila 2021). However, Nisa's findings reveal that conservative groups are more successful at attracting followers online than progressive groups (Nisa 2019). This success stems from their more creative and strategic communication approaches. By

maximizing digital potential, conservative groups effectively package their ideas in appealing and even lucrative ways, enabling wider dissemination and broader support (Nisa 2018).

Challenging conservative frameworks, Muslimah Reformis voiced by Musdah Mulia advocates for textual approach grounded in the Qur'an as the primary source. Her analysis reveals that 97% of the Qur'an's content comprises ethical values, predominantly concerning familial and social relations. However, Muslim communities have disproportionately focused on formal *fiqh* matters (halal-haram dichotomies), resulting in rigid interpretations. This textual literalism has not only strengthened conservative alliances opposing progressive movements like Muslimah Reformis but also, as noted by Faqihuddin Abdul Kodir, founder of the Fahmina Institute, an NGO addressing religious-social issues, reflects interpretive biases rather than textual essence. Kodir asserts that no religious texts are inherently misogynistic; rather, misogyny stems from conservative interpreters who project patriarchal values onto scripture (Daniah and Pribadi 2023).

In response to the contestation of Islamic and feminist discourses in today's information-saturated digital era, progressive Muslim movements must pursue comprehensive strategies for women's empowerment. First, by developing digital platforms that facilitate spaces for sharing experiences and critical discussions. Second, through public education on gender equality based on inclusive Islamic values. Third, by constructively engaging opposing viewpoints through productive dialogue. These efforts are not only vital for empowering Muslim women but also crucial for strengthening democracy and pluralism in Indonesia, where active female participation in public spheres can enrich national discourse (Daniah and Pribadi 2023).

The growing challenges, particularly in disseminating ideas on Muslim women's empowerment, which are often opposed by conservative groups or those at odds with progressive Muslim women's perspectives have evoked organizations, feminist activists, and allies to stand in solidarity. They unite in supporting justice for marginalized communities. This phenomenon serves as tangible proof that women's empowerment especially among Muslim women is not just about being empowered but also about empowering one another.

Pivotal moments, such as the Sisters in Islam (SIS) court hearing in June 2025, exemplify this solidarity in action. Diverse organizations, institutions, and individuals have vocally expressed support across social media. Their content goes beyond symbolic gestures, actively seeking to ignite critical consciousness in Nur Rofi'ah's terms to advance Muslim women's advocacy. In doing so, they promote inclusive, gender-equitable narratives.

Conclusion

In recent years, Muslim women's activism has grown rapidly. This phenomenon is influenced by the growing number of educated women committed to advancing women's rights, gender equality, human rights, and other social challenges. This increased awareness has led to several strategic initiatives aimed at providing space for Muslim women to contribute to a more just and inclusive society. The emergence of Muslim women's organizations is clear evidence of this dynamic. Among the Islamic feminist movements that play an important role are Sisters in Islam (SIS) in Malaysia and Muslimah Reformis (MR) in Indonesia, which actively accommodate women's issues in the context of religious and state life.

The existence of movements such as SIS and MR not only facilitates gender advocacy but also opens a new dialogue on the role of women in religion. SIS, for example, focuses on reinterpreting religious texts to align with principles of justice, while MR combines spiritual values and social awareness to educate Muslim women to become independent leaders. Both highlight the importance of women not only being objects but also active subjects empowered to determine their own destiny. With an inclusive approach, these organizations bridge the gap between religious traditions and the needs of modern society.

In addition, the success of this movement is also influenced by the development of digital technology, which provides a wider platform for Muslim women to voice their perspectives. Digital spaces also serve as vital arenas for upholding Islamic values and feminist ideas. Social media has become an important tool for disseminating information, raising awareness and building solidarity across communities. Accounts such as MR's on Instagram have become platforms for Muslim women to discuss issues of gender, justice,

and spirituality. This shows that Muslim women's activism is not only limited to the local sphere but has also entered the global arena. With more cross-country collaborations, it is hoped that this movement can continue to grow and have a greater impact in the future.

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