

Rifka Annisa's "Anti-Sexual Violence" Campaign and the Yogyakarta Women's Network on International Women's Day 2017

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Abstract

IWD or International Women's Day is a day that is celebrated worldwide every 8 March. Coordinated under internationalwomenday.com, IWD is an annual campaign carried out by various women's organizations around the world. International Women's Day carries the motto "think globally, act locally". #BeBoldForChange is the theme of the 2017 International Women's Day organization. The collective action of IWD is carried out at the local level such as Yogyakarta. In Yogyakarta, collective action was carried out by a joint Yogyakarta women's organization (Yogyakarta Women's Network) by presenting various traditional performances at the zero kilometer point. They performed a dance which was inspired by the Jampi Gugat dance, which means obstacles to a better life. This dance will describe the obstacles that women face towards a better life, such as fighting sexual violence to fighting for equality in the work environment. The massive women's campaign movement in commemorating IWD proves that there are universal values that are spread and carried out in the IWD campaign until it is commemorated by all networks of women's organizations in the world. This paper will explain how the value of this campaign has influenced the local women's social movement in Yogyakarta.

Keywords

IWD; campaign; collective action; beboldforchange; women's social movement



I. Introduction

The history of *International Women's Day* (IWD) in general began in 1907 when there was a protest by women textile industry workers in New York, United States, demanding a reconsideration of working hours, conditions for working women, and the right to suffrage which has been fought for since 1857. As a tribute to the women's labor movement of 1907, the Labor Party designed a *National Women's Day* in the United States and began to be celebrated in 1909. The following year, in 1910, the organization *The Socialist International* held a women's conference in Copenhagen, Denmark. The conference was attended by 100 women from 17 countries representing unions, socialist parties and women's workers' clubs. As a result of this conference, International Women's Day (IWD) was celebrated for the first time on March 19, 1911 in Austria, Denmark, Germany and Switzerland where more than one million men and women attended marches calling for women's right to work, receive vocational training, and end discrimination in employment. Following developments in the US and Western Europe, IWD celebrations have also begun to be held in other countries such as Russia and China.

1975 was the International Year of Women. It was only this year that the United Nations (UN) began celebrating IWD on March 8. Since this celebration by the United Nations, countries in various parts of the world have begun to commemorate IWD every March 8th.

Today, IWD celebrations are carried out by more than 100 countries in the world, including Indonesia, and become a national holiday for some of these countries. When compared to the past, especially at the beginning of the women's movement, issues concerning gender equality have now been partially resolved. Even so, these conditions cannot be generalized in various countries that have different cultures, histories, and characteristics of problems. This is why IWD's warning is still considered crucial as a momentum to advocate for the rights and interests of women in various countries. Through this commemoration, various women's movements in each country formed a transnational network. Some examples of problems that are often on the agenda in the IWD commemoration are the issue of providing lower wages to women than men, the lack of equal representation of women compared to men in politics and business, as well as the level of education, health and acceptance of violence for women. women who *incidentally are* worse than men.

Organization must have a goal to be achieved by the organizational members (Niati et al., 2021). The success of leadership is partly determined by the ability of leaders to develop their organizational culture. (Arif, 2019).

#BeBoldForChange is the theme of the 2017 International Women's Day organization. The collective action of IWD is carried out at the local level such as Yogyakarta. In Yogyakarta, collective action was carried out by a joint Yogyakarta women's organization (Yogyakarta Women's Network) by presenting various traditional performances at the zero kilometer point. They performed a dance which was inspired by the Jampi Gugat dance, which means obstacles to a better life. This dance will describe the obstacles that women face towards a better life, such as fighting sexual violence to fighting for equality in the work environment. The massive women's campaign movement in commemorating IWD proves that there are universal values that are spread and carried out in the IWD campaign until it is commemorated by all networks of women's organizations in the world. This paper will explain how the value of this campaign has influenced the local women's social movement in Yogyakarta.

Problem Formulation

How did the “anti-sexual violence” campaign by the Yogyakarta Women's Network and Rifka Annisa become a trans-nationalism movement connected to International Women's Day?

II. Review of Literature

2.1 Social Movement

New social movement theory has its roots in the continental European tradition of social theory and political philosophy. This approach generally emerged as a response to the inability of classical Marxism to analyze collective action. There are several important points contained in this theory. First, this theory underscores symbolic action in civil society or the cultural sphere as a major arena for collective action. Second, there is an emphasis on the importance of processes in promoting autonomy and self-determination.

Third, most of the theorists of new social movement theory emphasize the role of post-materialist values in contemporary collective actions. Fourth, theorists of this theory

tend to question the weakness of the collective identity construction process and in determining group interests. Fifth, this theory emphasizes the nature of grief and its constructed ideology. Finally, this theory recognizes the existence of a variety of subversive, latent, and transient networks that often strengthen collective action.

2.2 Global Framing

Global Framing is the use of external symbols to orient local and national claims. The external symbols used are symbols that are drawn from issues that can be universally accepted. Global framing encourages local activists by connecting them symbolically to people outside their area and to issues related to their advocacy at a distance. With global framing, transnational activists can internalize content that was originally in the global realm to enter the local realm. External symbols that want to be internalized can be internalized through two methods, namely through structural equivalence and through global thinking. However, to achieve global framing, the process that must be passed is the internalization of domestic claims through communication and convergence, then formed through frame bridging and frame transformation. In the early stages, before the internalization process is carried out, structural equivalence must exist first. Structural equivalence is the similarity of structure at the local and global levels. For example, the IMF intervention in the Jamaican government's economic structure on January 15, 1985 forced the Jamaican government, which controls the selling price of petroleum, to increase the selling price of petroleum (engine fuel). Interventions due to the country's economic cracks did not only occur in Jamaica, but according to the calculations of John Walton and David Seddon, from 1976 to the end of 1992, other Latin American countries such as Peru, Argentina, Brazil, Chile and even countries in Asia, the Middle East, and North Africa are also experiencing the same problem. After the structural equivalence, to bridge the occurrence of global thinking through the global framing, frame bridging and frame transformation must be carried out. Frame bridging is a method developed by David Snow and his collaborators under the concept of collective action framing, which is defined as the relationship of two frames that are ideologically congruent but structurally unrelated, related to the issues raised. Frame transformation, then, is the planting and teaching of new values, transforming old ideas into understandings and reforming 'misframing'. After going through this process, global thinking can be formed. Basically, frame bridging that occurs in global thinking is carried out by the globalization process by using contemporary issues as frames bridging. With this, the global framing process can occur.

2.3 Yogyakarta Women's Network (JPY) – Rifka Annisa

Yogyakarta Women's Network (JPY) is a network that brings together various networks of women's organizations that focus on issues surrounding women, children, marginalized groups, transgender and so on. Although the Yogyakarta Women's Network (JPY) tends to be shaped as an organization, its membership is not rigidly bound in a limited organization. All entities, including women's organizations, activists, academics, and individuals who care about women's issues, can join the Yogyakarta Women's Network (JPY). In practice, the Yogyakarta Women's Network (JPY) will coordinate with each other when they want to make joint campaigns such as collective action on the momentum of certain days by dividing roles such as managing releases media. However, apart from coordinating for collective action, the Yogyakarta Women's Network (JPY) is also connected when handling cases that cannot be handled alone and require assistance from other women's networks that have counseling services for the client concerned. One

of the organizations that are members of the Yogyakarta Women's Network (JPY) and the object of our group's research is Rifka Annisa.

Rifka Annisa which means "Women's Friend" was founded on August 26, 1993 by the initiation of several women activists namely Suwarni Angesti Rahayu, Sri Kusyuniati, Latifah Iskandar, Desti Murdijana, Sitoresmi Prabuningrat and Musrini Daruslan. Rifka Annisa was present because of her concern over the patriarchal culture which on the one hand strengthens the position of men but on the other hand weakens the position of women. As a result, women are vulnerable to physical, psychological, economic, social and sexual violence such as sexual harassment and rape. Rifka Annisa is committed to realizing a gender-just society by not tolerating violence against women through the principles of social justice, awareness and care, independence, good integrity and maintaining local wisdom. Rifka Annisa organizes women in particular and society in general to eliminate violence against women, create a gender just society through empowering women victims of violence, including children, the elderly, and people with disabilities as well as increasing public awareness and participation through critical education and network strengthening.

2.4 AWO International and Rifka Annisa

AWO stands for Arbeiterwohlfahrt (workers' welfare), a Non-Governmental Organization (NGO) which since its inception in 1998, works internationally with local NGOs from countries around the world to support groups marginalized in order to improve their standard of living in a sustainable manner and provide humanitarian assistance to these parties, as well as provide rehabilitation and reconciliation processes. Together with Rifka Annisa, AWO International is committed to encouraging assistance for groups that are considered marginalized (in this context, women) in the Southeast Asian region. According to interviews conducted by the writing team with representatives from Rifka Annisa, the two institutions, together with the government and local institutions, are currently conducting a program to prevent and deal with sexual violence against children based on schools and communities in Gunung Kidul. This collaboration is also indicated by the values specifically held by AWO International in its platform, namely child protection, labour, human rights trafficking, migration and also some of its focus on disaster management. In the program implemented in Gunung Kidul with Rifka Annisa (and Mitra Wacana), the problem that became the focus of their collaboration was sexual violence that occurred to SMK (Vocational High School) students who did internships in the area. The targets of their program are students from the four related vocational schools, as well as local residents. In addition to experiencing sexual violence, several women in Gunung Kidul, have not received proper formal education, so they are forced to surrender to doing jobs with below average pay because they are considered unqualified. This phenomenon does not only occur when they work outside their village, but also when they work abroad. In May 2014, Rifka Annisa started the program in the area along with the vocational schools in Gedangsari, Ngawen, Saptosari and Wonosari, preceded by a study that was completed in 2013. The collaboration between Rifka Annisa and AWO International runs within the same broad framework, namely raising awareness, promoting social structure, and strengthening policy and advocacy. According to a resource person from Rifka Annisa, this has led to the collaboration between AWO International and Rifka and synergies even though AWO International has many issues to discuss.

III. Research Method

Methods The research method will be a qualitative method by collecting primary qualitative data through interviews with one of the members of the Yogyakarta Women's Network, namely the women's organization Rifka Annisa, as well as collecting secondary data through books, websites and relevant news portals. The data will be processed into a descriptive narrative about the Yogyakarta Women's Network activism campaign International Women's Day Yogyakarta 2017.

The purpose of this research is to find out how transnational activism such as IWD (International Women's Day) can mobilize the world community to collectively carry out certain activities or activism to raise women's issues. reliability and validity with the following results: affective commitment to change has a Cronbach alpha value of = 0.79 and an index validity range of 0.4-0.6 with $p < 0.01$; change leadership has a Cronbach alpha value of = 0.98 and an index validity range of 0.8-0.9 with $p < 0.01$; employee readiness to change has a Cronbach alpha value of = 0.92 and an index validity range of 0.4-0.7 with $p < 0.01$.

IV. Results and Discussion

The collective action of International Women's Day in social movement theory is a symbolic action of civil society that promotes determination on an issue. There is a collective identity construction that makes IWD celebrations carried out by many countries and even become a national holiday in some places. International Women's Day is a collective movement and momentum so that universal values in fighting for women's rights can be conveyed together so that a sense of solidarity and the values of "joint struggle" arise. International Women's Day not only serves as a memorial but also contains the values of local women's struggles who can become part of the international community.

The Yogyakarta Women's Network (JPY) is a network consisting of women's organizations, child protection organizations and marginalized groups. This network also does not rule out the possibility for individuals and academics who wish to collaborate. JPY not only participates in momentum like IWD, but cooperates and connects at any time to help each other overcome various cases.

In the global-framing framework, the way for local movements to affiliate themselves with international universal values is to use external symbols to orient local and national claims in the global sphere. In the act of JPY activism, Rifka Annisa explained that JPY carries the themes of local issues such as the phenomenon of unregistered marriage/polygamy/early marriage/sexual violence in every IWD but still under the umbrella of the global IWD theme. During IWD 2017 with global framing, transnational activists can internalize content that was originally in the global realm to enter the local realm. External symbols that want to be internalized can be done through two methods, namely through structural equivalence and global thinking. In the global framing the "anti-sexual violence" campaign, Rifka Annisa and the Yogyakarta Women's Network at IWD 2017 went through a process towards global framing through the global thinking where they took the momentum of International Women's Day to connect global external symbols to the local realm (From Global to Local).

Meanwhile, one of Rifka Annisa's efforts to bring local activism into transnationalism activism is frame bridging and frame transformation, namely steps towards Structural equivalence by collaborating with AWO International which connects cooperation between the Philippines and Indonesia. AWO International equates the

structure and similar cases in the Philippines and Indonesia (protection of children and women from sexual violence) and bridges the global framing. AWO International conducts Frame bridging with anti-sexual violence campaigns in both the Philippines and Indonesia that form collective action framing, namely as explained in the discussion that collective action framing is a relationship of two frames ideologically interconnected (this issue is structurally unconnected geographically between the Philippines and Indonesia). The final step to achieve Structural equivalence is Frame transformation, namely planting and teaching new values. Unfortunately, in this local to global, Rifka Annisa in collaboration with AWO International has only reached the stage of collective action framing.

In direct implementation, based on interviews with Rifka Annisa, AWO International collaborated with Rifka Annisa to carry out a program to prevent and handle sexual violence against children based on schools and communities in Gunung Kidul for a period of four years. The process of Structural equivalence occurs because AWO International collaborates with institutions in the Philippines such as Child Alert Mindanao which handles the protection of children and women from sexual violence and human trafficking in Davao Del Norte and Talikala.

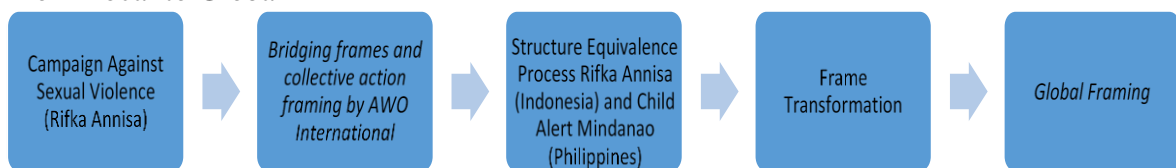
During the interview, Rifka Annisa explained that in framework, partner institutions, namely AWO International, bridged two or more issues of transnationalism by posing specific issues about what needs to be considered in the local sphere but still under framework of AWO International, namely raising awareness, promoting social structure, and strengthening policy and advocacy.

Method (Global Thinking & Structural Equivalence)

From Global to Local (Global Thinking)



From Local to Global



V. Conclusion

The “anti-sexual violence” campaign by the Yogyakarta Women's Network and Rifka Annisa is a trans-nationalism movement connected to International Women's Day. AWO International collaborated with Rifka Annisa to carry out a program to prevent and handle sexual violence against school-based and community-based children in Gunung Kidul for the past four years.

The IWD social movement succeeded in mobilizing many masses collectively and succeeded in becoming a global transnationalism movement. The fall of the IWD commemoration date on every March 8 is a significant point because it has an influence that brings universal values for women's rights and feminism values. This became a

momentum to advocate for the rights and interests of women in various countries and was followed by various women's movements in each country that formed transnational networks . sexual violence and specifically about women.

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