

# Religious Authority in Women's Mosque (Ummul Mukminin Mosque at Universitas Islam Bandung)

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## ABSTRACT

This study spotlights women's religious authority in the Ummul Mukminin Mosque at Universitas Islam Bandung (Unisba). It seeks to investigate how female initiative negotiates with and coexists with existing (and generally male-dominated) religion, as well as the role of women in its re-emergence. In the early twentieth century, a new wave of women's revivalist groups promoted the role of women in public spaces such as mosques and *madrassas*, spreading new or reinvented forms of religious practice, attire, and interpretation among Muslim women. Furthermore, women with formal education gained access to employment prospects traditionally exclusive to men. Nonetheless, the growth of female religious roles presents both possibilities and barriers. Women's presence and involvement in the mosque are demarcated by general perceptions of women's prayer at home, gender stereotypes, and leadership restrictions on women. Therefore, this paper concerns the struggles of women in the academic community of Unisba to sustain their existence in a male-dominated public environment. According to the findings of this study, women's agency at Unisba elevates its religious authority through building the mosque and organizing the numerous religious events geared primarily at women's empowerment. The qualitative technique employed includes in-depth observation, interviews, and pertinent social media sources.

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## 1. INTRODUCTION

Fresh wave of the early 20th century opened wider opportunities for women to take on responsibilities, roles, and impacts on

social and religious issues in mosques.[1] The emergence of female leaders in mosques at least shows a shift in Islamic authority in male-dominated spaces.[2] Women increasingly have the freedom to be involved

in mosques and *madrasas*, attend mosque lessons, and teach and interpret the Qur'an.[3] Moreover, in some cases, women attempt to shift religious authority and challenge patriarchal domination. This phenomenon occurs in different communities in varying ways. In 1994, at the Clairemont Main Road Mosque in America, Amina Wadud became the imam and delivered the Friday *khuthbah* in a mosque attended by both male and female worshippers.[4] Similar to what happened in Denmark. In a magazine, *Information*, published in Denmark on March 3, 2015, Sherin Khankan stated her plans to build a women-only mosque and plans to invite Friday prayers led by women and attended by mixed genders in August 2015.[5]

The involvement of women with mosques in the contemporary era has implications for women's role in religion and the shift in Islamic authority. But it also has social implications. In Britain, the presence of women in mosques is used as an effort to overcome radicalism because women have a vital role in educating their families not to fall into terrorism. Therefore, mosques that are attended by women are considered safe mosques and follow "the British way of life." Conversely, mosques that are not attended by women are called "barbaric" and "immoral" mosques.[6] Another social phenomenon is that the mosque becomes a place of social activities and reunion for female Muslim immigrants who come to Italy.[7]

The phenomenon of women's freedom and involvement with the mosque above does not explain the whole picture. Although in the contemporary era there is a shift in the structure of Islamic authority, efforts for women's equality are still often hampered by general perception and patriarchal dominance.[8] In 2010, Muhammadiyah, as one of the progressive Islamic organizations, legalized female imams for mixed congregations. Despite this, the fact is that no Muhammadiyah mosque has implemented the edict of female religious leadership.[9] Likewise, "Women in the Mosque" campaigned in Turkey about the limitations of women-only prayer spaces

because they are often used by men in Friday prayer.[10]

Hence, mosques are often claimed to be hegemonic, male-dominated, and patriarchal.[11] General perceptions of men's presence in mosques as more necessary than women's, gender stereotypes that address men as stronger than women lead to women losing their roles, and disdain for women's leadership and decision-making abilities are important factors that limit women's participation and contribution in mosques.[12] Women's absence in voicing their needs in the mosque pushes the public space to be unresponsive and can cause inconvenience for one gender.[13] For most of Islamic history, women have been underrepresented in mosques and madrasas in many Muslim communities, limiting their capacity to earn Islamic authority by establishing a public reputation as instructors and disseminators of Islamic knowledge.[14] Women have been shunned, isolated, sidelined, and rendered invisible as a result of these diminishing attempts.[15]

The establishment of the Ummul Mukminin Mosque at Universitas Islam Bandung is an illustration of the women's college initiative on the issue of women's limitations and invisibility in public space. Although women are given a wide space to participate in transmitting knowledge, women's religious authority is not visible at all in the campus environment. In fact, they have extensive, in-depth, and credible religious knowledge. Therefore, this paper concerns the negotiation efforts of women's colleges over male dominance in public space, especially in the mosque, and their trajectories or roles to insist on their existence. To explore this information, this research uses a qualitative approach by conducting in-depth observation and interviews with the management of Ummul Mukminin Mosque and its congregation and analyzing relevant social media.

## 2. LITERATURE REVIEW

### 2.1 Women and Mosques in Islamic History

Women's involvement in Islamic history has received attention in several studies. Reda [16] examined the access of women and mosques since the time of the Prophet Muhammad in Makkah and Medina in 610 AD to 925 AD. Her research concluded that during the period of the Prophet Muhammad, women had full access to the mosque. Whereas after the Prophet died, there were three trends: pro-segregation, anti-segregation, and trends that prohibit women from going to the mosque. Similar to Sechzer's research [17], after the death of the Prophet Muhammad, women became isolated and were forced to pray at home. This is also supported by Auda's research [18] that the prohibition of women to the mosque is a misunderstanding of scholars who generalize Aisyah's statement in a particular context on mischief by some women.

The trend of restrictions and prohibitions has in fact become a patriarchal culture that dominates in many countries and communities. Cholil [12] and Joosub [11] prove that there is an intervention in power relations that tries to eliminate the role of women in public sacred spaces, especially mosques. Moreover, Aryanti [9] concluded in her research that the existence of women's leadership in the mosque can only be seen if it is in a critical situation.

## **2.2 *Communicating Women's Rights to the Mosque***

Restrictions on women's access to mosques result in gender stereotyping, discrimination, and even harassment. According to Australian research, Muslim women are "othered" in the house of God, have less ownership of the mosque, have limited access, and are uncomfortable when they visit it. [18] As a result, Alyanak [10] and Nas [19] are intrigued by how women use social media campaigns to advocate for their freedom to worship. Similarly, Hoel [2] and Guardi [4] investigate women's efforts to challenge male supremacy in mosques by becoming protagonists during a mixed-gender Friday prayer in New York.

Another option, as described by Prickett [20], is to actively participate in the

mosque by occupying and using places to demonstrate religious identity while resisting gender, economic, and racial discrimination. Even according to Ferrero, [7] immigrant Muslim women's lives are expressed via everyday mosque activities that shape a new Islamic identity as a result of morality, secularism, and displacement. Women's needs, involvement, and contributions must be addressed since they have equal access to worship places. According to Mateo's study [21], Muslim women utilize mosques to educate and learn about religion, disaster resilience [22], and counterterrorism[6].

## **2.3 *Women-only and Women Friendly Mosque***

The above argument demonstrates that women should be allowed to attend, participate, and contribute to mosques. As a result, the availability of space, comfort, and accessibility for women in mosques must be considered. Unfortunately, many nations and localities still do not have sufficient mosques for women. According to Mohd Razif et al. [23] and Fadlia et al., many mosques continue to have difficulties with lack of facilities, women's access to restrooms, inadequate ablution areas, poor air circulation, and rooms that enable aurat to be seen.

In addition to women-friendly mosques, there are women-only mosques, which are designed to provide female worshippers with comfort and independence when worshipping or participating in religious and social activities at mosques. For example, Petersen [5] and Jaschok's [24] article highlights the importance of women-only mosques. The mosques are the Marriam Mosque in Denmark and Qinzen Nusi in China. Both serve to strengthen women's authority and safeguard and soothe women worshippers as they worship, learn, and engage in religious, social, and economic activities.

## **3. METHODS**

This research uses a qualitative approach by conducting observations, in-depth interviews, and using data from relevant social media. The subject of this research is religious authority, which is

analyzed in the context of women's mosques. The object of this research is the Ummul Mukminin Mosque at the Islamic University of Bandung.

#### 4. RESULTS AND DISCUSSION

##### *The Building of the Ummul Mukminin Mosque as Religious Authority* *Ummul Mukminin Mosque*

The Ummul Mukminin Mosque was built and inaugurated at Universitas Islam Bandung in 2020. This mosque is reserved exclusively for women. The term of "mosque" is equated with other mosques at Unisba because each building has a mosque. Al-Ash'ari and Al-Mi'raj Mosques are in different buildings and are built for female and male worshippers. The background of the use of the "mosque" term was determined by the strengthening of the religious spirit of Unisba, namely Vice Rector 3, Dr. Amrullah Hayatuddin, S.H.I., M.Ag. While the name Ummul Mukminin refers to the words "umm," which means mother, and "mukminin," which means believers. Philosophically, the naming of Ummul Mukminin refers to Sayyidah Khadijah, the wife of the Prophet Muhammad. Ummul Mukminin also contains the hope that the female worshippers of the mosque can emulate the good qualities of Sayyidah Khadijah. In addition, religious activities organized by the mosque are expected to increase the religious spirit of female worshippers.[25]



Picture 1. Ummul Mukminin Mosque

This mosque is located on Jl. Hariangbanga No. 4, Tamansari, Kec. Bandung Wetan, Bandung City, West Java 40116. This mosque building is not like a mosque in general, which has a dome and pulpit and does not show a typical female

design. This mosque was built on the 6th floor of the LPPM Unisba Building. The head of mosque management admitted that the place was not designed for the mosque at first. The place was a storage area for goods. Because the need for women's prayer is urgently needed, the Ummul Mukminin Mosque was built with inadequate facilities. The background of the construction of the mosque is the lack of a place for women to pray at Al-Mi'raj mosque.

The Chief of DKM Ummul Mukminin said: "The women's prayer space at Al-Mi'raj mosque is always full, and often the male congregation fills the women's space. At the same time, LPPM was being built. Therefore, a special mosque for women was provided." [25]

After being inaugurated by the Rector of Unisba, Prof. Dr. H. Edi Setiadi, S.H., M.H., in each mosque, there is an appeal through a banner stand. The announcement contains:

"Based on the circular letter of the Rector of the Islamic University of Bandung number: 306/F.04/Rek/VII/2022 concerning the appeal for the implementation of prayer in the mosque at Universitas Islam Bandung, that : the Ummul Mukminin Mosque is specifically for women's congregational prayers. Men are welcome to perform congregational prayers at al-Asy'ari Mosque or Al-Mi'raj Mosque."

##### *Facilities*

Although it has been inaugurated, the facilities in this mosque are not yet child- and women-friendly, were built simply, and cannot accommodate many worshippers. The air conditioning available is still not functioning properly. Therefore, it often feels hot if there are quite a lot of worshippers. Because the elevator does not reach the 6th floor, the worshippers have to take the stairs to the 1st floor. Toilets are not on the same floor, so worshippers have to go down the stairs. There is no bag hanger in the ablution place. The existence of stairs from the elevator to the mosque shows that the design of the mosque is not friendly to children, the elderly, or people with disabilities. Other facilities, such

as mukena and al-Qur'an, are available. In addition, the position of windows and doors is closed enough so that women can cover their *aurat*.

There is a symbol that makes this mosque look more feminine. The exclamation is taped to the mosque wall and designed with images of flowers and icons of female symbols. It appeals to "placing luggage on the front side, not the side," "not talking or chatting and joking in the mosque and during prayer," "it is recommended to fill the front *shaff* first," "for those who bring children, please take care and accompany them always for mutual comfort," "leaving the mosque by stepping on the left foot first, then praying," "rawatib prayers before and after the obligatory prayers except for subuh and asar prayers," "tidying up the prayer line," and "using neat and polite clothes that cover *aurat*."



Picture 2. The exclamation for the women congregation

### **Women's Religious Authority**

The establishment of the Ummul Mukminin Mosque is an affirmation of women's authority in public sacred space. The successful establishment of the mosque is an effort to negotiate with women to get a comfortable and free space to carry out particular activities for women. As stated by the head of DKM Ummul Mukminin that based on the satisfaction survey of places of worship, women feel uncomfortable praying in congregation with men. In addition, the place devoted to women is narrow, so male worshipers occupy the women's space.

According to Unisba female congregations, going to the mosque is not taboo. They do agree with the general perception that women should pray at home rather than in the mosque. However, the recommendation is due to concerns over the mixing of men and women:

"It is true that in Islam, it is better for women to stay at home and men at the mosque. However, it is actually the mixing of men and women that is not allowed in Islam. So, it has to be separate. When talking about sharia tourism places, the ablution place must be separate, and the prayer place must be separate. Connected to other tourist destinations must be separate. Like the sharia salon, it must be separate for men and women. If women can go to the salon because there is no mixing, of course it is allowed to enter the mosque." [25]

For women in the Unisba environment, the mosque substantially does not only function as a place of worship. However, it is used as a place of empowerment for female congregations. Women in the Unisba environment have often carried out social activities in the mosque. Some students are actively involved in the management of male and female mosques. They often hold womenhood studies for women-only audiences. Actually, there is no strict supervision from the central mosque management on the activities carried out by women. However, because the mosque's management is dominated by men, women's voices are few and less heard. [26] This causes women-only activities to be limited. Therefore, with the establishment of women's mosque, female students can freely be actively involved in carrying out social and religious activities in the Unisba environment.

The assertion of women's religious authority at Unisba can also be seen through the organization of religious activities. The activity that has been running is a study of Muslim womanhood (*kajian kemuslimahan*) which is led by female

lecturers in the Unisba environment. This activity is an effort to show the voice of women and their authority as a women's college that has broad, deep, and credible knowledge.

"When there is a female speaker with a male audience, it cannot be accepted by the Unisba environment. So as to provide opportunities for female preachers who have in-depth knowledge. Therefore, the aim of this mosque is to show that women have experts who must be shown, even though the audience is only for fellow women." [25]

Another activity is learning the Qur'an, led by Ustadz Yunus. This activity is an effort to empower women by training them to read the Qur'an. This activity is organized only for lecturers and women's teaching staff in the Unisba environment. In light of the fact that the activity was led by men, it only ran for two months and was never continued.

### *Negotiating Sacred Space: The Comfort and Rejection of General Perception*

As explained earlier, one of the efforts to negotiate women's limited space and comfort is to build a women-only mosque. The problem of limited facilities and spatial layout that is not friendly to women is a severe problem in male-dominated mosques. [13] In some mosques, women-only spaces are often unclean and cramped or placed on terraces and basements, with inadequate or even unavailable ablution facilities and distant access to prayer spaces and priest lectures. [11] The layout of spaces for women in mosques should pay attention to entrances, windows, and walls, which are often planned in the wrong way. Therefore, women's private parts can be seen by non-Mahrams. Circulation spaces and the comfort provided by facilities should be considered for female congregations. [23]

Women's efforts to negotiate the mosque have gone through various stages in every country or community. Whereas women at Unisba do it by building a mosque, another phenomenon can be seen in Turkey.

Women activists of the WIM (Women in the Mosque) campaign through social media to voice women's limitations in the mosque, male ownership of the mosque, women's isolation, and no sense of belonging to the mosque for women. [19]

To overcome this, planning for the construction of women's mosques or women-only spaces and women's involvement in development must be done properly. Musdah Mulia said that the absence of women's participation in the arrangement of the mosque causes a mosque to be gender biased. This is exacerbated by a patriarchal culture that ignores the role of women. Moreover, women tend not to criticize or voice their needs. [13] Women's involvement should also not be interfered with by political interests or male dominance. In Turkey, female designers are employed as promotional and legitimizing tools. Women are gaining space and have their own place in mosques, but this does not automatically transform them into agents. They can design mosques, but there is an issue with authority, so they are pseudo-agents. [27]

The success of women's negotiations at Unisba with the construction of the mosque still leaves issues. The available facilities still do not meet the needs of women. Inadequate air circulation, minimal air conditioning, the location of toilets and elevators that are quite far away, and facilities for worshipers who cannot sit are still homework for administrators and universities. Nevertheless, women are fully involved in the management and construction of the mosque so that it will gradually be adapted to the needs of women, children, and the elderly.

The lack of facilities at the beginning of the mosque's construction is similar to another women's mosque located in Denmark, the Mariam Mosque. The mosque was initially built as a pop-up mosque. The mosque is housed in an apartment, but it has no physical permanence. It only lasts a few hours at a time. The room where the monthly Friday prayer takes place is set up in the hours before the prayer, and when it is finished, the calligraphy and other things are removed and

kept until the next prayer a month later. In between Friday prayers, the space is used for a variety of different reasons by the apartment's inhabitants and other users.[5]

Women's voice in building the Ummul Mukminin Mosque shows a contradiction to the general perception that thrives in the community regarding the recommendation to pray for women at home, not in the mosque. Indeed, there is a female congregation that agrees with the hadith perception. However, she emphasized that if there is mixing between men and women, women should be at home. Thus, women can freely go to the mosque, especially if it is notably for women.[25]

Historically, women's involvement in the mosque was not prohibited by the Prophet.[17] Women may attend sermons, ask their fellow male companions if something evaded their listening, pitch their tents inside the confines of the mosque, sweep the mosque, and even create their 'clinic'. [28], [29] The shift in women's presence in the mosque occurred in the period 634–925 CE. This period began during the regime of 'Umar bin Abdul Aziz, when the hadith had been written in codified books. This is evidenced by the existence of a separate room for women in the Jerusalem Mosque. According to Revin Reda, there are three trends regarding the relationship between women and the mosque based on Hadith studies. The first trend is that there should be separation between men and women. The second trend is to strongly oppose gender separation in the mosque because it was not practiced by the Prophet. The third trend tends to keep women away from the mosque.[16]

Thus, the establishment of the Ummul Mukminin Mosque actually confirms the first and second trends. If the first trend emphasizes that there must be a separation between men and women, then the Ummul Mukminin Mosque separates men and women as a whole. Therefore, there is no space for men in the Ummul Mukminin Mosque. Likewise, this mosque exemplifies the phenomenon of women's involvement in the mosque in the prophet's time by utilizing

it for various social and religious activities. In addition, this mosque rejects the third trend that distances the presence of women from the mosque.

Responding to the first trend, the separation of men and women also leaves other problems. Nafiseh's research explains women's efforts to challenge male dominance and the practice of gender separation in Australian mosques. The practice of separation damages the dignity of Muslim women, sexualizes them, and others towards them.[18] Thus, discomfort comes not only from unsupportive facilities but from humiliation and sexual issues as well.

#### *Religious Activities: Insisting Women's Colleges More Visible*

The mosque, primarily a place of prayer, has been a spiritual, educational, cultural, social, and administrative institution in Muslim cultures since the time of the Prophet Muhammad (PBUH) fourteen centuries ago.[22], [30] Mosques have served as a focal point for a variety of activities, including imparting religious and general knowledge to men, women, and children, [31] sheltering and feeding the needy, and hosting social events like weddings. Furthermore, the mosque has served as a resting area for war-injured troops and travelers, as well as a venue for talks with foreign representatives and the announcement of major decisions and athletic events.

The use of mosques for various positive activities in the community as above is also agreed upon by the head of the DKM of the Ummul Mukminin Mosque. She agreed that the mosque can be used as a place to empower women who are supported by various social and religious activities. One of the activities held is the study of womanhood (*kajian kemuslimahan*). This study was held specifically to show the authority of the women's college at Unisba. Women's colleges here are female academics consisting of lecturers. Although women today have access to a wide range of education, their knowledge has not been fully accepted at many universities. This is evidenced by the absence

of appreciation for women's knowledge by making them lecturers for men and women openly in Islamic studies and in the Unisba environment. Therefore, the study of womanhood was held to raise women's knowledge in the public sphere, even though it is still concerned with a women-only audience. *Kajian kemuslimahan* addresses the issue of Islamic and women's studies. Among the topics discussed are "The Role of Mothers in Creating Halal Awareness in the Family", "Silaturahmi and Cooperation in Creating Synergy in the Workplace", "Family Financial Management in an Islamic Perspective", "Building an Islamic Family" as well as "Family Communication in the Qur'an".

The speakers and themes raised in this study show that women have deep, broad, and credible knowledge. This is an affirmation that women are able to create their own religious authority in the Unisba environment. Thus, women become more visible through their knowledge, leadership, and roles as well. In other cases, mosques can actually improve the position of women. For migrant women, the resources and networks available through mosques can assist them in navigating the social and political systems in their new environment, negotiating gender equality at home, developing strong relationships with other women of similar social and religious status, and increasing their feminist consciousness.[32] The relationship between women, mosques, and authority was also studied by Salma A. Nageeb. Based on her research in Khartoum, women participating in mosque organizations are seeking (greater) authority by becoming (more) devout. They create a space, change public and religious ones, and negotiate their gendered status in relation to social and religious authority and institutions through this power.[33]

The issue that arises from this phenomenon is: why should women strive to show their presence? Are women's voices not heard? Is it taboo to talk about religion among men?. Women's absence in history has had an impact on every aspect of women's lives. Second-class labels, women's rights

ignorance, gender inequality, political limitation, and patriarchal culture influence shut down women's presence in the public sphere.[34] Moreover, women's voices are often silenced and unheard. In the West, Muslim women are frequently viewed through the filters of erroneous preconceptions and insufficient understanding.[35] When women try to enter the public sacred space, their presence seems to desecrate the place of worship and threaten theological leadership in male-dominated spaces. When women are given leadership roles, many question the extent to which women can assume the titles and functions that have been held by men. These challenges often make women afraid to speak out. In the history of Islam, the cause of the marginalization of women that impacts women's legal, social, and religious lives is the interpretation of the holy book that is in the hands of men. As a result, women are presented with a variety of scriptural role models framed in terms of feminine standards, one of which is frequently to stay silent.[36]

This understanding is not in line with the Qur'an. The Qur'an calls on men and women to develop themselves morally, spiritually, and socially. The Quran is very explicit about men and women having equal responsibility for creating public welfare, but today, the physical space and amenities offered to women in our mosques are not always enough. Activities can begin at the mosque, where women can participate for social, educational, political, religious, and economic reasons, since women's contributions to society can be more productive.[8]

Based on the above, Unisba basically hears the voice of women. The proof is that women's aspirations for uncomfortable and limited facilities in mosques with mixed congregations are answered by building a women-only mosque. In addition, the funding center for construction and social and religious activities comes from university funds. However, in other cases, women's



knowledge and capabilities in conveying religion are still restricted.

The womanhood studies activity not only encourages the role of women to continue to be empowered. However, it empowers other women as well. Therefore, the involvement of women and the organization of womanhood studies are efforts that must be carried out continuously to maintain this authority. Thus, the assertion of women's authority through religious activities is not only to voice their existence but also to empower women. Another empowerment activity is the teaching of reciting the Qur'an for female worshippers. Other activity plans include a social program in collaboration with the sharia economic community by conducting special economic studies at the Ummul Mukminin Mosque and alms for orphans in Ramadan.

#### *Marginalized Men*

Men can do activities and take responsibility freely in other mixed-congregation mosques at Unisba. Nevertheless, men are marginalized at Ummul Mukminin Mosque. Men who enter the Ummul Mukminin Mosque will be seen as strange. As conveyed by one of Unsiba's lecturers:

"We were holding a meeting at the Ummul Mukminin Mosque. We became the center of attention for the female congregation who were there.

## 5. CONCLUSION

The assertion of women's religious authority at the Ummul Mukminin Mosque is carried out in two efforts. The first is building a women-only mosque. The establishment of the mosque is a form of negotiation by women in the Unisba environment to overcome the discomfort of worship. Although a women-only mosque has been built, the facilities and provision of space are not yet adequate because it is still in the repair process. To overcome women-friendly facilities, women's involvement, the absence of political intervention, and patriarchal culture must be considered. The

They looked at us with an unfavorable scrutiny." [37]

Men are marginalized in Qur'anic studies. For the last two months, the Unisba women's congregation has been receiving Qur'an reading instruction. However, because the teacher is male, the coaching is halted. The female congregation wishes to have a female coach. As faced by women, men can become marginalized in particular public sacred spaces. Ummul Mukminin Mosque has shown that women can build a female-dominated area. This female-dominated area is evidence of women's success in building their authority, which is usually claimed by men.

The phenomenon of men being marginalized in public sacred spaces also occurs in shrines in India and Morocco. In Morocco, men have to shorten their ziarah because female visitors flood the place. Likewise, in India, men were the object of intense and decidedly unfriendly scrutiny by the assembled women. [15] Differences in gender, beliefs, nationalities, and other factors can all contribute to marginalization in mosques. In the United Kingdom, sectarian disagreements among Salafi, Sufi, Deobandi, Barelvi, and other faiths cause discomfort in some congregations. The diversity of ethnicities, such as Bengali, Arab, Turk, Malay, and others, also has an effect on feeling alien in particular mosques. [38]

second is organizing social and religious activities. One of the goals of organizing Muslim women's studies activities is to bring out the knowledge and expertise of women who have not been heard in the Unisba environment. Women's efforts to show their existence in the world of work and in educational institutions illustrate that women's voices still experience challenges even though access to education is wide open. Nevertheless, Unisba, as an Islamic educational institution, is among the institutions that are willing to hear women's voices by appreciating women-only




development and supporting social religious activities with adequate funding.

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