

## **Women, the Pandemic, and Humanitarian Solidarity (A Study of Fatayat NU's Advocacy for Covid-19-Affected Communities in the Special Region of Yogyakarta)**

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### **Abstract**

The Covid-19 pandemic and social restriction policies (PSBB/PPKM) have reshaped everyday life and generated wide-ranging socio-economic impacts. Women have experienced layered vulnerabilities from increased unpaid care work and loss of livelihoods to rising domestic violence and heightened family precarity. Against this backdrop, this article poses two questions: (1) how did Fatayat NU DIY's advocacy strategies build humanitarian solidarity for communities affected by Covid-19 in the Special Region of Yogyakarta; and (2) what were the impacts of this advocacy particularly for women and what enabling and constraining factors shaped its implementation? This study adopts a qualitative approach using a case-study design focused on PW Fatayat NU DIY, drawing on interviews with organizational leaders and volunteers, analysis of organizational documents and program records, and observations of advocacy practices during the pandemic. The findings show that Fatayat NU DIY implemented advocacy through a combination of emergency response and recovery initiatives: distribution of basic necessities, support for healthcare workers, assistance for pesantren clusters, public communication to prevent and counter misinformation, corpse care volunteers and vaccination support through GARFA, and recovery programs such as support for self-isolating patients, MSME assistance, family and domestic-violence consultation services through LKP3A, parenting programs, trauma healing, and food security initiatives. These efforts strengthened social protection and the resilience of women's communities, although they were constrained by mobility restrictions, pervasive hoaxes and public resistance, and household economic pressures. The study recommends strengthening vulnerability mapping and beneficiary databases, developing crisis-response SOPs, expanding referral networks for women's protection services, intensifying anti-misinformation digital literacy, and sustaining economic recovery programs through simple monitoring and evaluation mechanisms.

**Keywords: Women; Covid-19 Pandemic; Humanitarian Solidarity; Advocacy; Fatayat NU DIY; Women's Movement.**

### **Abstrak**

Pandemi Covid-19 dan kebijakan pembatasan sosial (PSBB/PPKM) mengubah tatanan kehidupan serta memunculkan dampak sosial-ekonomi yang luas. Perempuan menjadi kelompok yang mengalami dampak berlapis mulai dari beban ganda, kehilangan mata pencaharian, hingga meningkatnya kekerasan dalam rumah tangga dan kerentanan keluarga. Dalam konteks ini, artikel ini merumuskan dua pertanyaan: (1) bagaimana strategi advokasi Fatayat NU DIY dalam membangun solidaritas kemanusiaan bagi masyarakat terdampak Covid-19 di Daerah Istimewa Yogyakarta; dan (2) bagaimana dampak advokasi tersebut bagi masyarakat, terutama perempuan, serta apa faktor pendukung dan penghambatnya. Penelitian ini menggunakan pendekatan kualitatif dengan studi kasus pada PW Fatayat NU DIY, melalui pengumpulan data wawancara (pengurus dan relawan), penelusuran

dokumen/program organisasi, serta observasi atas praktik advokasi selama pandemi. Hasil penelitian menunjukkan bahwa strategi advokasi Fatayat NU DIY dijalankan melalui kombinasi respons darurat dan pemulihan: distribusi bantuan kebutuhan dasar, dukungan tenaga kesehatan, bantuan klaster pesantren, sosialisasi pencegahan/penanggulangan hoaks, relawan pemulasaran jenazah dan dukungan vaksinasi melalui GARFA, serta program pemulihan seperti pendampingan isoman, UMKM, layanan konsultasi keluarga/KDRT melalui LKP3A, parenting, trauma healing, dan ketahanan pangan. Dampaknya terlihat pada penguatan perlindungan sosial dan resiliensi komunitas perempuan, meski menghadapi hambatan berupa pembatasan mobilitas, derasnya hoaks dan resistensi masyarakat, serta tekanan ekonomi keluarga. Rekomendasi penelitian ini ialah memperkuat pendataan kelompok rentan, menyusun SOP respons krisis, memperluas jejaring rujukan perlindungan perempuan, mengintensifkan literasi digital anti-hoaks, serta memastikan keberlanjutan program pemulihan ekonomi melalui monitoring-evaluasi sederhana.

**Kata kunci: Perempuan; Pandemi Covid-19; Solidaritas Kemanusiaan; Advokasi; Fatayat NU DIY; Gerakan Perempuan.**

## Introduction

The emergence of Covid-19, which affected approximately 200 countries and was declared a pandemic, fundamentally altered the social order. With a very high transmission rate, the virus attacked the respiratory system, could cause severe symptoms, and could be fatal. One major government response to reduce transmission was the implementation of Large-Scale Social Restrictions (PSBB) and, later, Community Activity Restrictions (PPKM). Through these policies, the spread of the virus was expected to be controlled, thereby lowering Covid-19–related mortality.

These restriction policies generated significant impacts across social strata not only economically, but also in education, social life, and culture. The economic sector was among the most severely affected. Not only large enterprises, but also micro, small, and medium enterprises (MSMEs/UMKM) experienced major disruptions, even though MSMEs play a vital role in sustaining Indonesia's economy. Calls to remain at home reduced transactions, slowing economic circulation and causing repeated disruptions (Amelia & Zahara, n.d., p. 22).

In education, social restrictions transformed learning for school-age children from face-to-face instruction to online learning. This shift produced substantial challenges not only for students, but also for parents who supported learning at home, and for teachers who had to adapt their instruction (Azizah & Lubis, n.d.). Home-based learning was widely perceived as less effective than in-person education. Moreover, online learning limited the development of social and spiritual dispositions, as character education cannot be adequately cultivated

through online networks or found solely in information technology (Azizah & Lubis, n.d., p. 11).

One of the groups experiencing layered impacts was women. The pandemic placed women in a particularly vulnerable position, exposing them to a double burden, loss of livelihood, and increased domestic violence. Consequently, divorce rates rose during the pandemic (Fauziah et al., 2020; Tristanto, 2020). Women's subordinate position contributed to gender injustice, which in turn exacerbated these problems. Gender mainstreaming approaches that had been pursued previously were often insufficient to dismantle discrimination, oppression, and marginalization issues that intersect with poverty, race, ethnicity, and other social structures (Arivia, 2020). As a result, gender issues were not effectively translated into feminist-informed policy responses.

In a pandemic context, solidarity movements became crucial as a buffer sustaining social life. Various philanthropic initiatives emerged both faith-based and community-based forming a distinctive national strength. Without civil society participation in pandemic response through solidarity action, the state could have faced severe collapse amid compounding negative impacts. In this context, despite operating within limited social space and being classified as a vulnerable group, women were able to mobilise collective action and create public-interest space through humanitarian solidarity movements. The narrowing of public space did not diminish women's determination to survive; instead, many provided support and advocacy for communities affected by Covid-19. This women's agency was evident in the collective movement of women within Fatayat NU DIY throughout the pandemic. Fatayat NU DIY implemented numerous programs, including food resilience, assistance for Covid-19 patients, trauma healing for survivors, and advocacy around the increasing incidence of early marriage during the pandemic. Importantly, Fatayat NU's humanitarian solidarity action consistently foregrounded a gender perspective an aspect often neglected in other solidarity efforts.

Accordingly, this study examines: How did Fatayat NU DIY formulate advocacy strategies to build humanitarian solidarity for Covid-19-affected communities in the Special Region of Yogyakarta (including program forms, volunteer/work mechanisms, and collaboration networks)? Further, what were the impacts of this advocacy on affected communities especially women and what enabling and constraining factors shaped it during the pandemic?

### **Fatayat NU DIY as a Progressive Women's Movement in Yogyakarta**

Fatayat is a Muslim women's organisation under Nahdlatul Ulama (NU), Indonesia's largest Muslim organisation. It was founded on 24 April 1950 in Surabaya. After being formally endorsed by PBNU as an autonomous body in 1952, Fatayat NU expanded rapidly and formed organisational structures in all Indonesian provinces, with levels from national to provincial, district/municipal, subdistrict, and village. Fatayat NU provides a platform for Muslim women to develop and contribute across sectors, especially education, health, and the economy (Fatayat NU, n.d.).

In Yogyakarta, the provincial leadership (PW) was initiated in 1961; however, the first official provincial board period began in 1979–1984 under Lilik Haryati. This period focused on introducing Fatayat to broader society. While internal consolidation was prioritised, collaborations were also initiated with organisations and institutions such as KNPI and BKKBN in the Special Region of Yogyakarta (Tim Penulis PW Fatayat NU DIY, 2002, pp. 19–23).

PW Fatayat NU in the Special Region of Yogyakarta oversees five district/city boards (PC) in Sleman, Kulon Progo, Bantul, Gunungkidul, and Yogyakarta City. Organisationally, PW Fatayat NU Yogyakarta has experienced fluctuating dynamics since 1961 and has now reached its ninth leadership period. Each leadership period has developed distinctive flagship programs. This study briefly outlines leadership periods up to the eighth, which ended in March 2022.

The second period (1989–1992), led by Sri Andari Faqih, prioritised reproductive health and maternal and child health issues that also aligned with national agendas. Fatayat played a significant role in public education and campaigning through training programs, including cadre training and advanced cadre training (Tim Penulis PW Fatayat NU DIY, 2002, pp. 27–32).

The third and fourth periods were pivotal. The third period (1993–1997) occurred during the late New Order, while the fourth (1997–2001) coincided with political transition and early reform. During these periods, PW Fatayat NU DIY gained national and even international recognition (Tim Penulis PW Fatayat NU DIY, 2002). Under Habibah's leadership across both terms, PW Fatayat NU established the Fatayat Welfare Foundation (YKF), an NGO under Fatayat. At the time, PW Fatayat NU Yogyakarta was reportedly the only women's mass organisation to have an NGO. Through YKF, program reach expanded beyond formal organisational structures and benefited diverse groups, from santri to female

religious leaders' communities. YKF also operated a maternity clinic in cooperation with a maternity clinic in Gunungkidul (Tim Penulis PW Fatayat NU DIY, 2002, pp. 43–45).

The fifth period (2001–2006), led by Choiratun Chisaan ("Entis"), established a cooperative and a mini-market (waserba) called "Nadia." PW Fatayat also formed "Posko 21" with PMII for humanitarian solidarity during the 2006 earthquake, distributed "Vitalia" aid for toddlers affected by the disaster in collaboration with HKI (Helen Keller International), strengthened LKP2 (Women's Study Institute), and initiated a madrasah diniyah/TPQ for school-age children in Saudagaran, where the GMNU office is located (Tim Penulis PW Fatayat NU DIY, 2002, pp. 65–78).

The next period (2007–2011), led by Siti Rahma Nurhayati, continued to prioritise reproductive health while focusing on internal reorganisation and strengthening district/city branches, including reactivating the previously inactive Yogyakarta City branch. PW Fatayat also sought wider public visibility through large-scale events featuring Habib Syech and Gus Mus, thereby expanding public recognition of the organisation (Tim Penulis PW Fatayat NU DIY, 2002, pp. 83–97).

The seventh period (2012–2017), led by Isti Zusrianah, included reproductive health education in 13 pesantren in Yogyakarta, revitalisation of the cooperative under the new name Yalisa (Yasmin Lintang Sanga), and routine religious activities such as Qur'anic khataman (Tim Penulis PW Fatayat NU DIY, 2002, p. 103). The eighth period (2017–2022), led by Khotimatul Husna, prioritised structural strengthening and cadre development. Management reforms aimed at transparency and accountability were pursued, along with mobilisation of branches to deepen community engagement. In cadre recruitment, leaders at multiple levels were tasked with recruiting as many young women as possible to join and formally commit to Fatayat; subsequent agendas were developed to nurture members' potentials and talents (Tim Penulis PW Fatayat NU DIY, 2002, p. 135).

During this period, PW Fatayat NU DIY expanded empowerment and advocacy on women's protection, child protection, and minority rights. The organisation responded to numerous issues including reproductive health, sexual violence in pesantren, the Sexual Violence Eradication Bill (RUU PKS), gender justice and mubadalah, deradicalisation and religious moderation, social media da'wah, and most salient humanitarian mobilisation during the Covid-19 pandemic. All organisational divisions were active in implementing programs aligned with their respective mandates.

As a youth-based organisation, Fatayat NU DIY also engaged in social oversight of government policy to promote good governance that is democratic, clean, transparent, and equitable. Under Husna's leadership, several progressive initiatives were implemented, benefiting not only grassroots women but also broader communities. These included establishing and activating FORDAF (Forum for Fatayat Preachers), LKP3A (Institute for Consultation, Women's Empowerment, and Child Protection), IHF (Fatayat Hafidzah Association), the Yasmin cooperative, and PIKER (Centre for Reproductive Health Information). PW Fatayat NU Yogyakarta also developed a website as an alternative media platform for Muslim women, built a community-based vocational training centre, and established GARFA (Garda Fatayat) through Integrated Basic Training, followed by the inauguration of GARFA structures at provincial and district/city levels across Yogyakarta. The pandemic further increased the organisation's visibility and relevance, as its programs provided substantial benefits to communities discussed in the subsequent section.

### **Garda Fatayat NU and Rapid Response During the Pandemic**

Garda Fatayat NU (GARFA) is a movement initiated by young Fatayat cadres, functioning as a platform for NU young women's militancy in protocol and security support, disaster mitigation and response, and self-defence particularly to manage and neutralise crowds. GARFA was initiated jointly by the socio-cultural division and the organisational development, education, and cadre division of PW Fatayat NU DIY. GARFA's establishment was driven by concern among NU women cadres who sought direct field engagement across these three areas. With support from multiple stakeholders (PWNU DIY, ANSOR DIY, BANSER DIY), GARFA was declared on 3 February 2019. Subsequently, PP Fatayat NU adopted GARFA as a national organisational structure, inaugurated directly by the then PBNU Chairperson KH Said Aqil Siraj (Interview with Fetra Nur Hikmah, 10 July 2022; Fatayat DIY, n.d.).

GARFA is expected to serve as a frontline unit with specialised skills to safeguard, support, and strengthen Fatayat's programs and activities and those of NU young women. GARFA is also expected to act as a driver and pioneer for Fatayat's involvement in social, cultural, humanitarian, peacebuilding, tolerance, harmony, and anti-violence initiatives. To become GARFA members, recruits must undergo specific GARFA training and regular capacity-building sessions. They must also learn disaster-management cycles and practice self-defence roles in crowd-management contexts. GARFA coordination units are formed

across organisational levels from central to provincial, district/city, subdistrict, and village (Husna et al., 2019).

During the pandemic, Fatayat NU DIY through GARFA became one of the women's movements at the frontline of humanitarian support, both during emergency response and during recovery. Key activities included:

### **1) Emergency Assistance**

The spread of Covid-19 in Indonesia was declared a national non-natural disaster by President Joko Widodo through Presidential Decree No. 12 of 2020. This emergency status was based on the number of victims, material losses, the scope of affected areas, and socio-economic impacts (Indonesia, 1984; Indonesia, 2007; Indonesia, 2020a; Indonesia, 2020b). From the earliest cases and subsequent escalation, PW Fatayat NU DIY Chair Khotimatul Husna responded by organising tahlil and collective prayers every Thursday night, conducted virtually and attended by members from provincial to grassroots levels (Interview with Khotimatul Husna, 21 July 2022).

During the emergency phase, PW Fatayat NU DIY initiated fundraising, beginning internally and later expanding to broader contributors. Donations included both cash and in-kind support such as food packages, masks, hand sanitiser, disinfectant, and other necessities. Aid distribution involved district/city branches across Yogyakarta's five administrative areas to reach eligible community recipients.

In addition to food assistance, PW Fatayat provided PPE and nutrition support for healthcare workers. Approximately 32 health facilities puskesmas, clinics, and hospitals received assistance. PW Fatayat NU DIY also channelled support to the Indonesian Red Cross (PMI), prison and detention centre residents, and subdistrict-level Covid-19 task forces.

### **2) Covid-19 Prevention Communication**

Widespread transmission and restrictions increased reliance on digital devices and social media, accelerating information flows yet not all information was reliable. According to Ministry of Communication and Informatics (Kominfo) data, approximately 850 Covid-19-related hoaxes circulated between 23 January and 15 June 2020, during the emergency phase (Kominfo, n.d.). Such misinformation amplified anxiety and panic. Early in the pandemic, many people doubted the virus's existence or severity, and restrictions including limitations on congregational worship triggered resistance. Some narratives framed Covid-19 as a conspiracy; in extreme cases, preachers publicly claimed it was a fabrication.

In response, PW Fatayat NU DIY disseminated prevention information through videos and social media and provided religious framing for social restrictions, including guidance on worship practices during the pandemic. This intervention was especially helpful for the public amid overwhelming and conflicting digital content.

### **3) Assistance for Pesantren Clusters**

Pesantren were significantly affected by the pandemic across education, health, and economic sectors. Traditional face-to-face learning (*muwajahah*) required adjustments; many *santri* were sent home and shifted to distance learning, often constrained by inadequate infrastructure and limited technological capacity.

Economically, pesantren faced increased operational costs, especially when managing returns of *santri* and when investing in clinics, isolation rooms, and Covid-19 task force training. They also had to implement health protocols and improve nutrition, including changing communal eating practices to individual arrangements, and ensuring handwashing facilities.

During the emergency phase, PW Fatayat NU through GARFA assisted pesantren across Yogyakarta. Thirty-nine pesantren across five districts/cities received antiseptics, hand soap, and related supplies. For pesantren experiencing outbreaks, PW Fatayat NU GARFA also delivered daily nutritional support for *santri*, teachers, and administrators during isolation, including vitamins, healthy snacks, fruit, and additional protein sources such as eggs and fish. Beyond institutional support, PW Fatayat NU GARFA distributed fruit and vitamins to the families of ulama and pesantren caregivers as a form of solidarity with religious leaders during the crisis (Interview with Fetra Nur Hikmah, 10 July 2022).

### **4) Volunteers for Corpse Care**

As a frontline unit, GARFA developed specialised competencies in emergency contexts, including corpse care. PW Fatayat NU DIY collaborated with RSA UGM to provide corpse-care training for GARFA members. During the emergency surge, many Covid-19 deaths overwhelmed available corpse-care personnel. This burden was especially acute for women's bodies due to limited trained responders and fear of contagion, given strict protocols. GARFA members, trained in Covid-19 corpse-care procedures, became crucial in assisting communities particularly for deceased women during peak periods. After the emergency phase subsided and Covid-19 moved toward endemic status, GARFA remained active, supporting Covid-19 vaccination implementation. Overall, GARFA emerged as a critical organisational organ for Fatayat NU DIY in crisis response.



### **PW Fatayat NU DIY's Humanitarian Solidarity During the Covid-19 Pandemic**

Beyond emergency response, PW Fatayat NU DIY actively developed solidarity initiatives, particularly for women's communities experiencing layered impacts (Interview with Khotimatul Husna, 21 July 2022):

#### **1) MSME (UMKM) Assistance**

Covid-19 severely impacted household economies. Many individuals lost jobs, disrupting family income. In response, the economic division of PW Fatayat initiated assistance for household economies, especially among Fatayat members, through MSME mentoring. These MSMEs were largely driven by women, including those serving as primary breadwinners. After the emergency phase, MSME mentoring continued.

#### **2) Support for Self-Isolation (Isoman)**

High infection rates including among Fatayat leaders and members led to widespread self-isolation at home. PW Fatayat NU DIY established support programs for self-isolating individuals. Beyond vitamins, PW Fatayat collaborated with doctors and psychologists to facilitate dedicated groups where participants could consult medical professionals, discuss symptoms, and receive guidance on appropriate medications, supplements, and diets. Self-isolating participants also shared experiences and coping strategies.

#### **3) Family Support and Domestic Violence Response**

During the pandemic, divorce rates reportedly increased, often due to economic stress intensifying household conflict and domestic violence. PW Fatayat NU DIY, through LKP3A (Institute for Consultation, Women's Empowerment, and Child Protection), opened consultation services for couples and families facing conflict and/or domestic violence. LKP3A also provided accompaniment for cases requiring more intensive support.

#### **4) Vaccination Socialisation and Implementation**

PW Fatayat NU DIY became a partner in vaccination implementation and conducted public communication about Covid-19 vaccines. From the early pandemic through vaccine availability, misinformation was widespread and contributed to vaccine hesitancy. Through multi-stakeholder socialisation, vaccine implementation became more effective. Vaccination programs continued, including booster provision.

#### **5) Da'wah on Social Media**

As physical gatherings were restricted, online platforms became major sources of public information. PW Fatayat NU DIY used this momentum to conduct public

education/da'wah on social media, addressing pandemic-related issues such as increasing early marriage, violence against women, and rising divorce. Fatayat also organised discussions/webinars and engaged in advocacy on domestic violence.

#### **6) Parenting Programs**

Mobility restrictions increased parental burdens—not only economically but also in supporting children's education. Parents were expected to supervise learning at home, requiring specific skills. PW Fatayat developed parenting programs as a forum for sharing and strengthening knowledge and skills in age-appropriate caregiving and education. Webinar series on parenting attracted both members and the wider public.

#### **7) Trauma Healing**

The socio-cultural division organised trauma healing sessions for families that had undergone self-isolation. These were conducted online (Zoom), open to the public, and featured speakers from Covid-19 volunteer networks. Participation levels indicated strong public interest even in online format.

#### **8) “Families Looking After Each Other” Initiative**

To support household economies, PW Fatayat introduced the “families looking after each other” program, distributing vegetable and fruit seedlings and catfish fry to recipient communities in groups of five households. Alongside material support, beneficiaries received cultivation guidance, periodic monitoring, and evaluation.

#### **9) Food Security Program**

Food security was a key strategy to promote social solidarity and food self-reliance. PW Fatayat encouraged leaders and members to plant food crops in home gardens or shared plots, aiming to increase household self-sufficiency and reduce dependence on external supply chains. These programs were implemented over approximately two years of the pandemic. Crucially, PW Fatayat NU DIY did not operate alone; it collaborated with multiple partners such as the Yogyakarta Health Office, BKKBN, hospitals, AFSC (American Friends Service Committee), Gusdurian networks, PSKP UGM (Centre for Security and Peace Studies), PWNU DIY, Lazisnu DIY, Afkaruna Care of Humanity, Rahima, and others.

#### **PW Fatayat NU DIY's Humanitarian Solidarity from a Women's Perspective**

PW Fatayat NU DIY's collective humanitarian action demonstrates organisational agency: the capacity to identify goals and act upon them, particularly to address women one of the groups most affected by Covid-19. An agent can confront problems and participate

in social roles; influencing factors include internal and external dimensions. Internal factors derive from within the agent (motivation, interest, and capabilities), while external factors derive from outside the individual, including norms, values, social structures, culture, and economic conditions.

As part of NU's civil society ecosystem in Yogyakarta, PW Fatayat NU possesses strong and cohesive human resources, with diverse professional backgrounds including lecturers, religious counsellors, social activists, researchers, teachers, homemakers, private-sector employees, and entrepreneurs. This diversity provides organisational strength, enabling members to complement one another. The organisation's mission grounded in NU's Ahlussunnah wal Jama'ah values (tawazun, tasamuh, tawasuth, ta'adul) and gender justice ensures that programs and actions consistently apply a gender perspective and treat women's experiences as the foundation of organisational practice.

This orientation distinguishes Fatayat NU DIY's model from other organisations or communities engaged in humanitarian work. Amid public distrust of Covid-19, PW Fatayat NU DIY actively promoted social restrictions through religious framing, including guidance to worship at home and comply with health protocols (mask-wearing, etc.) in mosques an approach that was controversial due to conspiracy narratives and resistance (MUI, 2020a, 2020b, 2020c).

As an organisation of young women, PW Fatayat NU DIY also responded to women-specific problems through gender-just da'wah. Themes aligned with advocacy efforts, including women's reproductive health, prevention of child marriage, prevention of violence against women, and encouraging cooperative household relations during the pandemic. This illustrates that PW Fatayat NU DIY provided not only religious discourse grounded in women's lived experiences but also concrete partiality and support, such as household-problem consultation and accompaniment for violence survivors through LKP3A. The organisation also empowered women through practical activities such as producing PPE and cloth masks, involving Fatayat members and community women.

These initiatives were possible because Fatayat NU DIY had internal strength: robust human resources grounded in religious knowledge informed by gender-just Islamic perspectives. Women's distinctive experiences differing from men's also shaped organisational partiality toward women. This internal strength enabled organisational transformation: strengthening women's communities through MSME coaching, training, and

related initiatives. Hence, Fatayat addressed women's problems not only through discourse but also through economic empowerment.

### **Conclusion.**

The article concludes that Fatayat NU DIY's advocacy strategy during the pandemic was implemented through a combination of emergency responses including fundraising and the distribution of food staples and PPE, support for pesantren clusters, Covid-19 prevention outreach, corpse-care volunteering, and vaccination support and recovery programmes, such as assistance for self-isolating patients, MSME (UMKM) support, family and domestic-violence consultation through LKP3A, parenting programmes, trauma healing, and food-security initiatives. This work was strengthened by GARFA as a rapid-response unit and by collaborative networks involving government agencies, health services, Islamic mass organisations, and community groups. The impacts of this advocacy are reflected in strengthened social protection for affected communities particularly women through basic-needs assistance, physical and psychosocial health support, household economic strengthening, and family protection services. Key enabling factors included strong human resources, grassroots organisational structures, cadre development, and partner networks. Major constraints involved mobility restrictions, widespread misinformation and resistance among segments of the public, and escalating household economic pressures and vulnerability. The study recommends that Fatayat NU DIY strengthen data collection and mapping of vulnerable groups to improve targeting, develop crisis-response SOPs (covering emergency aid, self-isolation support, corpse care, and domestic-violence referrals), and expand women's protection referral networks through LKP3A in collaboration with community health centres/hospitals, psychologists, P2TP2A, and legal advocates. In addition, anti-misinformation digital literacy should be conducted more routinely, and economic recovery programmes (MSME support and food security) should be designed for sustainability through simple monitoring and evaluation to ensure more measurable and accountable advocacy outcomes.

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