Women in German Islamic Organizations

Wazni Azwar*
Department of Government Studies
Universitas Riau
Pekanbaru, Indonesia
*wazni@lecturer.unri.ac.id

Abstract—Germany is part of the European Union and has taken pivotal roles among the other Members States. Germany faces trend as an immigrant country which currently more than ten per cent of population. More than 20 per cent of immigrant in Germany has background Turkey as ethnic origin. More than 85 per cent immigrant with Turkey background has affiliated with Islam as religion. Nowadays Germany has largest Muslim population in Western Europe after France. The active participation in society’s affairs is one of the key elements of integration and should be accompanied by legal equality in the religious sector, the relationship between the state and the civil society is pivotal. Feminism is one of paradigm in the European Union and in the Member States scholarship. Moreover, woman has special position on Islamic view. Nowadays the term Islamic feminism is uprising around the globe. The important question that becomes research question is does Islamic feminism help in the debate for integration? To what extent? It is most important as a basic and fundamental research to comprehensive understanding the Muslim living in Germany. For answering this research question, I tend to make a hypothesis that Islamic feminism help in debate for integration which 21st century is the time of transmission the concept of Islamic feminism which is connected with the proposal to support integration process in the European Union and in the Member States towards good governance system. This can be proven by active participation of women in Germany Islamic organization. The participation aims to increase capacity development of Muslim women. This participation also arises integration awareness that can be described by some patterns which divided based on data from an empirical research using sequential exploratory method.

Keywords: Muslim women, integration, participation, Germany, Islamic organization

I. INTRODUCTION

Cross-cultural diffusion of democratic ideas and forceful reappearance of ethnic religious issue in public affairs are two issues in globalization. The modern West transformed by Western political thought with industrialization, education, development of a middle class and pressures for popular political participation increase [1]. Moreover, democracy requires two elements. First, a civic organization characterized by voluntarism, independent associations, and a balance of powers between state and society as well as among civil organizations themselves. Second, a public culture draws on separate experiences to promote universal habits of participation and tolerance. Thus, the state has functions both as a guardian of public civility and a vehicle of the popular will [1]. Cohen and Arato constitute that civil society is different with state and market. But, they are actors of democracy transition. Civil society is new collective action which classification not based on class, related by public institution which comes from society which this institution is formal and legal [2]. This research tends to look more deeply that civil society in support of the state as schools of citizenship [3].

Indonesia is well known in term the diversity of modern Muslim politics [1]. Muslim women in Indonesia have a specific pattern that neither part of feminism that associated with Western value. Muslim women who joined Islamic organizations such as Nahdhatul Ulama and Muhammadiyah, both are the biggest Islamic organization in Indonesia, although they are actively participating in society, they are not supporting feminism issue [4]. Indonesia, a nation-state with fourth populous in the world and the biggest population which Islam as majority belief of citizens, obviously has a strong history with Islam in the past and nowadays. Indonesian Independence Day is on August 17th 1945, however Nahdhatul Ulama established in 1926 and Muhammadiyah established in 1912. It means that the age of both organizations is elder than the age of nation-state. It also means that Islamic value can be seen as the core value of citizen. Thus, it is normal when many of citizens rejected the idea of feminism.

Feminism and Western value are intertwined. Developed countries spread the Western value to developing countries. Feminism which spread in Muslim majority countries such as Iran State (Valentine Moghadam, Afsaneh Najmabadi and Ziba Mir-Hosseini), Arab (Miriam Cooke), Egypt (Margot Badron) and South Africa (Na’a’em Jeenah), become new term “Islamic Feminism” [5]. Interestingly, in developed countries and the Member of the European Union, such as Germany, Muslim women who joined Islamic organizations, DITIB [6] and IGMG [7] do not associate their activities as part of feminism. It means that although they live in Western countries, they adopt and adapt Western value, except feminism. As Muslim, they implement Islamic value in daily life.

Nation state theory based on Westphalia model of governance, thus more deeply research about good governance system implemented in Germany is good opportunity to learn and gain knowledge in the field of political science and government studies. The presence of Muslim in Western countries after attack 11/9 does not result the second attack.
with bombing issue Islam is terrorism second edition. It means that Muslim in Western countries make efforts to be good citizens. Probably, this condition makes a sharply difference with three geographic and cultural tendencies of current transnational Islamist movement, namely the Sunni Arab Middle East, the Sunni Indian subcontinent and Irano- Shiism [8].

Many of second generation still speak strong bonds to Germany due to socialized in German schools. Moreover, individuals who are not fully integrated into the religious or ethnic community or into the host society may be more open to radical action [9]. Islamic organization in Germany may accommodate aspects of Islamic principles and laws in order to be moral and vibrant communities that practice Islam within the margin of German law [10]. Islamic organization takes part for preserving the social capital of democracy. Actively participation of women members leads them to be more unfold towards complexities of social life. Reinterpretation of religious ideas is needed, thus Islamic organization can play a central role in the development and consolidation of democracy [10]. This paper presents actively participation of women members of IGMG in public sphere.

II. METHODS

This study uses a sequential exploration method. The data used are data from empirical research to explain patterns. Interview with Handan Yazici, a woman leader of IGMG has given a general description of women in Germany Islamic Organizations which are supported by several documents related to members, funding’s, activities, etc.

III. RESULTS

The term Islamic feminism was born in the early twenty-first century on Barcelona Conference in October 2005 entitled ‘First Islamic Congress on Islamic Feminism’. Around 400 people from different countries demonstrate the final declaration that women define themselves as Islamic feminists are in a search of legitimacy and they took the floor to make their voices heard with three messages.

The first message is to Islamic groups. The message that Quran does not have a single interpretation and the understanding that relegates the woman into secondary position stems not from the Quran. The second message is targeted towards Muslim women. Muslim women can produce a just and egalitarian Islamic understanding through a new interpretation of Islam. For this, Muslim women should take action. The last message is to the globally developed feminist groups. The message given to them is that they should abandon the universal-essentialist approach of global feminism and accept that women might have different problems stemming from different social conditions. In other words, they might develop different feminisms. In short, they demand white Western feminist movements to stop treating them like second-class women [11].

European legal systems guarantee the fundamental human right of religious freedom that implies the right to conversion and the freedom to proselytize [12]. Limping separation system between church and state offers religious communities have independently administered as corporation under law and provide certain specific rights in Germany [13]. Germany is well known both as first country with largest number of Turkish citizens and second country with largest Muslim in European countries [14].

| TABLE I. COUNTRIES WITH THE LARGEST NUMBER OF TURKISH CITIZENS |
|-------------------|-------------------|-------------------|-------------------|
| Country           | Est. Turkish      | Population        | Est. Turkish      |
|                   | population        | 2010 (x1000)     | population (%)   |
| Germany           | 2,900             | 81,802            | 3.55             |
| France            | 370               | 64,659            | 0.57             |
| Netherlands       | 395               | 16,575            | 2.38             |
| Belgium           | 230               | 10,840            | 2.12             |
| Austria           | 185               | 8,351             | 2.22             |
| Sweden            | 100               | 9,378             | 1.07             |
| Denmark           | 60                | 5,535             | 1.08             |

Source: [14]

| TABLE II. MUSLIM IN EUROPEAN COUNTRIES |
|-----------------|-----------------|-----------------|-----------------|
| No.             | Country         | Est. Muslim      | Est. Muslim      | Turkish as |
|                 |                 | population      | population (%)  | % of Muslim |
|                 |                 | 2010 (x1000)    | (%)             | population |
| 1.              | Germany         | 4,200           | 5.13            | 69          |
| 2.              | France          | 4,800           | 7.42            | 8           |
| 3.              | Netherlands     | 925             | 5.58            | 43          |
| 4.              | Belgium         | 640             | 5.90            | 36          |
| 5.              | Austria         | 475             | 5.69            | 39          |
| 6.              | Sweden          | 452             | 4.82            | 22          |
| 7.              | Denmark         | 228             | 4.12            | 26          |

Note: These figures are based on the 2012 statistical survey of Pew Research Centre in Washington, DC. They use demographic data and not religious affiliation. It provides us at least with some consistency, but the figures are certainly too high. In addition, we made use of the recent version of the Yearbook of Muslims in Europe published by Brill (Nielsen et al., 2013). The Yearbook gives a much more accurate picture as far as religious affiliation and practice are concerned. Source: [14].

The role of Muslim women in Western societies is an important topic, not least because of public discourses on gender equality and female oppression, which are often linked to the topic of Islamic traditions and practices.

“In addition to these public debates in which the Islamic organizations have to take a stance, Muslim women are also relevant to Islamic organizations due to their sheer number and their religiosity. Muslim women constitute nearly 50% of the Muslim population in Germany, and 41% of Muslim women regard themselves as very religious, as compared to 31% of Muslim men. The fact that issues which concerns Muslim women are often decided by the German courts (such as the headscarf debate and exemptions for Muslim girls from swimming lessons and class trips) has attracted much public attention and has led to organizational activities to address these issues [15].”
However, effectively and question is to what extend the online interaction functioning more frequently than Indonesia Islamic organization. Now the Germany Islamic organization use online interaction more than Indonesia Islamic organization. It means that the goal of women participate in Islamic organization are similar. Unfortunately, the rubric was empty due to unused by women Advocate has used website for rubric of law consultation.

Affairs and Network Development. Based on Progress Report and Advocate, Department of Research, Development, Agro and Demography, Department of Dawah and Social Membership, Department of Education and Recruitment, ten departments namely Department of Organization and implementing offline and online interaction. They are understanding how women in Islamic organization in Germany and Indonesia who familiar with two seasons could be easy to adapt and adopt this situation with using technology. They are understanding how women in Islamic organization in Germany during these four seasons is interesting to me. I am as an Indonesian who familiar with two seasons could be easy to understand how women in Islamic organization in Germany adapt and adopt this situation with using technology. They are implementing offline and online interaction.

Nahdhatul Ulama has a special organization for women members that known as Muslimat Nahdhatul Ulama which has ten departments namely Department of Organization and Membership, Department of Education and Recruitment, Department of Social and Environment, Department of Health and Demography, Department of Dawah and Social Development, Department of Economics, Co-operation, and Agro-business, Department of Manpower, Department of Law and Advocate, Department of Research, Development, Communication and Information and Department of Foreign Affairs and Network Development. Based on Progress Report Muslimat Nahdhatul Ulama in 2013, Department of Law and Advocate has used website for rubric of law consultation. Unfortunately, the rubric was empty due to unused by women members.

At this moment, in my opinion, it can be said that women in Germany Islamic organization use online interaction more frequently than Indonesia Islamic organization. Now the question is to what extend the online interaction functioning effectively and efficiently in Germany Islamic organization? However, to proof it need more research as comparative research next time if needed it. What the main point is although Women in Germany Islamic organization have same pattern with the other countries, especially Indonesia as a country with the most populous Muslim country, I think they have different challenges to survive for running their organization. Meanwhile I tend to make an opinion that these challenges are opportunities to make collaboration between women in Germany Islamic organization and women in Indonesia Islamic organization whatever their purposes for goodness.

Germany is a locus for this research. The research project concentrated on the period between 2006 and 2016 covering the time during a decade of implementation of German Islamic Conference 1 that came into force or the relevant new institutional solution has been implemented. The realization of the concept of Islamic feminism includes a number of detail Germany Islamic organization initiatives, of which the research project refers to the latest ones. The research concerns one of the most significant problems such the online functioning of Islamic organization in theory and in practice. The objectives are formulated in reaction to the discussion concerning the role of the Germany state in 21st century for integrating Muslim towards good governance system. The problem of integration into mainstream Western societies is further exacerbated by overt and subtle of racism, as well as by the tendency to view Islam as an intrusion into Western culture.

Western country, West European although is known as developed country obviously development is still continuing. Development as a planning changed, need careful formulation of policy that came from evaluation policy which is applying strategic management, thus sustainable development occurs successfully. Germany, which is the core of finance of European Union take pivotal task in globalization and obviously industrial revolution. Immigrant lands and the land of ideas, both coherently describe how Germany is. What is effect from this trend?

High technology, modern industry, high salary and high health care are several advantages living in Germany. The question is, have they got it? Living in Germany as immigrant is not easy. Many of them living in rural area or poor area and that can be said that they have under lower income and under lower status. Nowadays, many of them are having second generation and third generation. The first generation probably many of them are still under lower status because of lack of education which influence to lower income. How about second generation and third generation? For instance, many of them come to Germany in 1960 when age was 25 years old. In 1965, they have family in Germany. After 25 years forward, their children arise and also have family in 1990, and after 25 years forward again (2015), their grandchildren arise and also ready to have family in Germany. The question is how they arrange their family? How about their income and status? Where are they live? Whether first generation shows the same pattern with second generation and third generation? Most important question I think that how about the education of second generation and third generation?

Gender and family roles once seen as central to Western civility are today questioned by those who would elevate individual freedom above family unity [1]. In general, I tend to...
think that the issue regarding family harmonization is most important in globalization and modernization whatever the country. The great disruption challenges the state to manage their citizen to be good citizen. They are productive and giving contribution to society. Take more attention to immigrant family, I think that one of government task. Obviously, this does not mean native German family issue unimportant. Of course, native German family has interest to care their country. It means that they also make sure that their life rights (education, jobs) are fulfilled. Anyway, I have limitation to do research for native German family due to lack of time and funding. The next research is appropriated.

Handan Yazici explains that family problem has faced by Muslim family in Germany is different culture and foreign culture. Moreover, more than 10,000 children away from family due to domestic harassmant issue. They are Muslim family but the ruler is giving them to Christian family and homosexual family. Handan Yazici is also as a family counsellor in Marburg Germany. Previously, she was a women leader of IGMG Hessen. Currently, she is a women leader of IGMG which the main office is in Kerpam. Additional information, the main office of IGMG European Union is in Köln. She describes that IGMG suggests that Muslim women should live in society with Islamic value.

### TABLE III. WOMEN MEMBERSHIP OF IGMG HEADQUARTERS

| Month | Year | Active Member | Exit |
|-------|------|---------------|------|
| January | 2015 | 491 | 9 |
| February | 2015 | 53 | 0 |
| 2014 | 2,053 | 36 |
| 2013 | 296 | 8 |
| 2012 | 437 | 15 |
| 2011 | 492 | 28 |
| 2010 | 267 | 32 |
| 2009 | 487 | 20 |
| 2008 | 161 | 12 |
| 2007 | 116 | 12 |
| 2006 | 77 | 12 |
| 2005 | 58 | 7 |
| 2004 | 60 | 4 |
| 2003 | 25 | 1 |
| 2002 | 25 | 9 |
| 2001 | 45 | 7 |
| 2000 | 62 | 14 |
| 1999 | 109 | 26 |
| 1998 | 88 | 10 |
| 1997 | 60 | 3 |
| 1996 | 39 | 6 |
| 1995 | 24 | 4 |
| 1994 | 23 | 13 |
| 1993 | 28 | 15 |
| 1992 | 31 | 19 |
| 1991 | 97 | 69 |
| 1990 | 25 | 12 |
| 1989 | 7 | 82 |
| 1988 | 81 | 44 |
| 1987 | 1 | 1 |
| Active Member | 5,815 | 530 |
| Passive Member | 5,762 |

Based on data mentioned above, the number of women recruited annually is variant, but the highest number of women who join this community is in 2014 (2,053 new members). Normally, since 2007 the number of women who join is above 100 new members. Interestingly, in January 2015, the new member active is 491 people. In the middle of February, the active member and passive member are more equal that is 5,815 and 5,762 respectively. However, the number of women who unjoin this community is 530 people.

### TABLE IV. INFAK CAMPAIGN BASED ON REGION TARGETS

| No | Regions | Region Target | KT 25% | Result 19.02.2015 | Target % |
|----|---------|---------------|--------|-------------------|----------|
| 1 | Vienna | 90,000 | 22,500 | 43,160 | 191.8 |
| 2 | Belgium | 64,000 | 16,000 | 28,000 | 175.0 |
| 3 | Canada | 5,000 | 1,250 | 2,127 | 170.2 |
| 4 | G Hessen | 66,000 | 16,500 | 22,550 | 136.7 |
| 5 | Württemberg | 120,000 | 30,000 | 47,707 | 135.7 |
| 6 | D France | 60,000 | 15,000 | 19,390 | 129.3 |
| 7 | Bremen | 40,000 | 10,000 | 12,607 | 126.1 |
| 8 | G Bavaria | 90,000 | 22,500 | 25,554 | 113.6 |
| 9 | Paris | 30,000 | 7,500 | 8,200 | 109.3 |
| 10 | R.N Saar | 60,000 | 15,000 | 16,200 | 108.2 |
| 11 | K Hessen | 44,000 | 11,000 | 11,500 | 104.6 |
| 12 | G Netherlands | 90,000 | 22,500 | 22,667 | 100.7 |
| 13 | Hannover | 60,000 | 15,000 | 15,000 | 100.0 |
| 14 | Balkans | 1,000 | 250 | 250 | 100 |
| 15 | Berlin | 100,000 | 25,000 | 21,818 | 87.3 |
| 16 | K Nethelands | 80,000 | 20,000 | 16,919 | 84.6 |
| 17 | Hamburg | 70,000 | 17,500 | 14,470 | 82.7 |
| 18 | Linz | 40,000 | 10,000 | 8,012 | 80.3 |
| 19 | Lyon | 60,000 | 15,000 | 11,629 | 77.5 |
| 20 | Northern Ruhr | 50,000 | 12,500 | 9,622 | 77.0 |
| 21 | Köln | 90,000 | 22,500 | 17,000 | 75.6 |
| 22 | Düsseldorf | 110,000 | 27,500 | 18,086 | 65.8 |
| 23 | Schwaben | 40,000 | 10,000 | 5,850 | 58.5 |
| 24 | Freiburg D | 40,000 | 10,000 | 5,808 | 58.1 |
| 25 | Ruhr A | 130,000 | 32,500 | 18,250 | 56.2 |
| 26 | Switzerland | 40,000 | 10,000 | 5,567 | 55.7 |
| 27 | Alpes | 40,000 | 10,000 | 5,500 | 55.0 |
| 28 | Swedish | 10,000 | 2,500 | 1,300 | 52.0 |
| 29 | G France | 10,000 | 2,500 | 1,105 | 44.2 |
| 30 | GBF | 30,000 | 7,500 | 2,800 | 37.3 |
| 31 | Denmark | 40,000 | 10,000 | 3,046 | 30.7 |
| 32 | Italy | 5,000 | 1,250 | 315 | 25.2 |
| 33 | Ariberg | 40,000 | 10,000 | 2,000 | 20.0 |
| 34 | England | 10,000 | 2,500 | 270 | 10.8 |
| 35 | K. Bavaria | 40,000 | 10,000 | 1,000 | 10.0 |
| 36 | Norway | 5,000 | 1,250 | 0.0 |
| 37 | Australia | 60,000 | 15,000 | 0.0 |
| 38 | Others | 2,300 | -9,369 |
| Total | 1,750,000 | 450,000 | 440,631 | 97.9 |

Note: 100% KT general target was on 18.02.2015, 1) 100% filling the target Vienna 24.01.2015, 2) 100% filling the target K. Hessen 30.01.2015, 3) 100% filling the target G Hessen 02.02.2015, 4) 100% filling the target Hannover 02.02.2015, 5) 100% filling the target RNS 04.02.2015, 6) 100% filling the target Belgium 05.02.2015, 7) 100% filling the target Bremen 06.02.2015, 8) 100% filling the target D France 08.02.2015, 9) 100% filling the target Württemberg 11.02.2015, 10) 100% filling the target Balkans 15.02.2015, 11) 100% filling the target G Netherland 16.02.2015, 12) 100% filling the target G Bavaria 16.02.2015, 13) 100% filling the target Paris 18.02.2015. Source: IGMG Headquarter, 2015

Based on data mentioned above, four regions have annually infrak target 100,000 Euro and more. These are Ruhr A (130,000 Euro), Baden Württemberg (120,000 Euro), Düsseldorf (110,000 Euro) and Berlin (100,000 Euro).
However, 14 regions successful collected 25% of annually infak target in middle of February 2015. Namely, Vienna, Belgium, Canada, G Hessen, Baden Württemberg, D France, Bremen, G Bavaria, Paris, R.N Saar, K Hessen, G Netherlands, Hannover and Balkans. It is likely Baden Württemberg as a productive and manageable region if comparable with other region where IGMG operates around the world.

The activities of IGMG are aimed at four target groups: the individual IGMG members; all Muslim living in Europe; the global Unmakh; and the general population including various dialogue partners [15]. IGMG’s headquarters has eight departments that represent the main fields of activities: Education, Irshad (religious guidance), General Secretariat, Finances, Organizational Department, Social Services, and the Women’s and Youth departments. Various IGMG women’s department provide similar services to women and girls, with a special focus on addressing the German language deficits among first-generation migrant women. A particular focus is on religious services because ‘only well-founded knowledge makes a conscious religious life possible’. IGMG actively promotes the wearing of the headscarf (hijab), which is worn by most female IGMG members. ‘Wearing a veil (hijab) is part of the Islamic dress code and is therefore to be adhered to. Yet wearing or not wearing a veil is not significant in terms of one’s affiliation to Islam. By any means, Muslim women should wear headscarves by choice and out of their own conviction of faith. Discrimination against women who do not wear a headscarf is as unacceptable as discrimination against women who have decided for themselves to wear a veil.’ Since its beginning, IGMG has also complemented the religious services offered to women with courses on everyday issues such as marriage, parenting, and health. Similar programs are now being implemented by other Islamic organizations in Germany such as DITIB.

IV. CONCLUSION

The concept of Islamic feminism which is connected with the proposal to support integration process in the European Union and in the Member States have been examined by involving theoretical considerations regarding political and legal initiatives. Precisely and systematically analyse issues which constitute the concept of Islamic feminism will be implemented based on data from an empirical research and quantitative method that respondents should fill three tasks. Task 1 is about self-description. Task 2 is about social participation. Task 3 is about Women Leadership.

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