

# **The Urgency Of The Knowledge And The Role Of Women As Agents Of Peace And Justice Gender At Sidomulyo Batu East Java.**

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**ABSTRACT:** *The purpose of this study is (i) To obtain information / overview of the in-depth knowledge of the respondents (women's group) in the village called Sidomulyo at Batu City on peace and gender justice (ii) To get an in-depth overview about how big the role of a group of women as agents of peace and gender equality at Sidomulyo, Batu city, East Java, Indonesia. The Data used is primary data with a qualitative approach and using the field survey approach. The data collection Techniques used are 1) Observation, 2) Spreading the questionnaire, and 3) Interview. All data collection techniques are used by considering each data needed has different characteristics. So, the data collection techniques are also different. The population of this research is a villager at Sidomulyo, Batu city, while the number of respondents as a sample is a group of women that have activity as a mentioned in the standard of the "peaceful Village". Two stages are used in the data analysis. The first analysis is the descriptive statistics and the second stage is interpretive analysis which taken from the results of the descriptive analysis. Then it is interpreted in accordance with the standards which have been already set, and the last is forming conclusion. The Target of this research aims to provide motivation to the group of women as agents and activist of peace in the Village of Sidomulyo. Based on the research results, it can be concluded that : 1) the Knowledge of the group of women ( as respondents) in **the peaceful village of Sidomulyo Batu city on peace and gender justice** has already been deep and able to be implemented in maintaining the life of the society of peace and justice. 2) The Role of a group of women as agents of peace and gender equality in the Peaceful village of Sidomulyo Batu City is so important, because women's groups that can provide color and changes in participating in the political, legal, economic, social, cultural, educational, national defence and security and equality of development*

**KEYWORDS:** *Urgency of Knowledge, the Role of Women, the Agent of Peace, Justice, Gender, Peaceful Village*

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## **I. INTRODUCTION**

Peace means a quiet and prosperous circumstance. The peaceful situation in the environment of human life is expected by everyone, both in the small scale such as household and the large scale such as a country or even the scope of the World. Therefore peace is always a good issue to be discussed studied in depth. Realization of peace must be begun from goodwill, power of love, brotherhood, friendship, and positive thinking. (Source: <https://mediaindonesia.com/read/detail/268119>). In line with this, the Wahid Foundation (WF) as one of the foundation established to advance the vision of humanity from KH Abdurrahman Wahid (Gus Dur) in advancing the development of tolerance, diversity in Indonesian society, improve the welfare of the poor, build democracy and justice, fundamental, and expand the values of peace and non-violence in Indonesia and around the world, has been initiated to establish a "Peaceful Village" in East Java ( Malang Raya and Sumenep) as one of the *pilot project* in order to create an environment of peace , prosperous aimed at preventing radicalism, violence on women, creating gender equality/ gender justice.

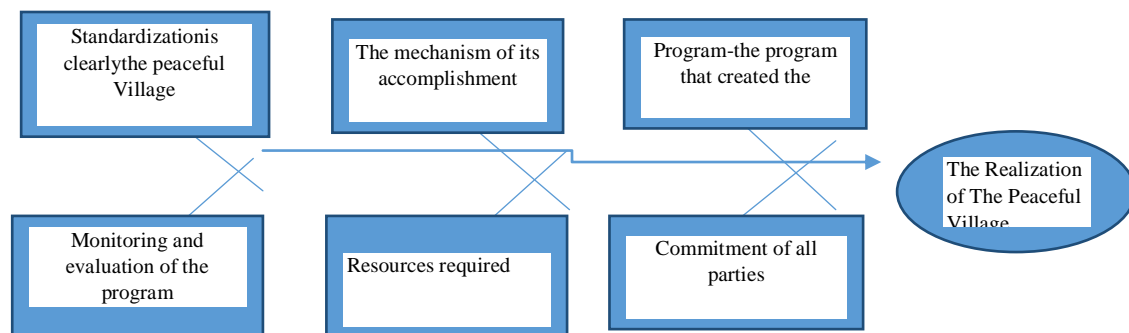
In order to create a village of peace, prosperity, and justice for gender, some of the programs are needed which should be made by the WF, which in practice will involve all stakeholders such as academics, government and community actors for peace. The participation of all parties is needed in order launched the program so that be able to run as expected. For example, the empowerment of women to participate in improving the economy of the family, or the role of women in government decision-making (at the village level) to promote peace, health, and gender justice. The promotion of peace, tolerance, non-violence, gender equality/gender justice needs to be done properly and effectively. Based on a survey conducted WF, produce a conclusion that in the period of the last few years there is a potential increase in radicalism/violence and In-

tolerance that developed in the community ( Wahid Foundation, 2019), further explained that the necessary synergy between the various institutional or ministry in the prevention of intolerance and radicalism/violence. The violence means especially violence on women. However, in reality the role and the involvement of the stakeholder aimed to create a synergy so that it can be done as expected.

The success / effectiveness of the programs that have been implemented, the course must be measured (*measurable*). On the other hand, measuring the effectiveness of a program of needed information / data is valid and complete. Likewise, programs that have been implemented by the WF in cooperation with UN Women in the *Women Participation or inclusive society (WISE)* also requires valid data and complete used to analyze the success or failure of these programs in order to strengthen and increase of women group capacity in promoting peace dan gender justice. However, in reality the data or the information is not perfect. Ideally, if a village has declared itself as the PEACEFUL VILLAGE of expected from all stakeholders, especially the instigators of peace in the village also already understand about all the necessary things concerning the peaceful village of these, for example, requirements to establish the peaceful village, the indicator of the peaceful village, the purpose of the establishment of the village of peace, the way of working or the mechanism of the implementation of the peaceful village and how to measure the success of the peaceful village in the effort of creating peace, or measure the involvement of women as agents of peace, and others.

Based on the exposure, it is necessary to do a study, in order to obtain data in-depth about how big of knowledge and the role of women in the activities promote peace, realizing gender justice peaceful village in the village of SidomulyoBatu city, East Java. From the results of a preliminary survey has been conducted of the research team, obtained an overview of the profile of the Peaceful Village of Sidomulyo. The number of residents are 7.586 people, with the composition of the number of women 3.885, while the number of men are 3.701. In this village there are 5 activists of the women's groups, 4 of which are formed from the Wahid Foundation as stated as follows : 1) a Group of waste management 2) Groups of patchwork fabric 3) Group of chips production 4) Group of accessories maker while group 5 was a group that had long been in operation called the Group of Women Farmer (GWF) which is under the patronage of the department of agriculture of the Batu City with the number of members more focus on farming and processed foods sectors. Since declared as the peaceful village in 2017 until around the beginning of 2019, the number of members in each group of women formed by the Wahid Foundation has decreased. Similarly, in the case of activities or the activities of each group also experienced a decline, as explained by Mrs. Anita, the Secretary of the Sidomulyo Village. More also explained that the Sidomulyo village divided in three subvillages; Tinjumoyo (6 RW), Tonggolari( 3RW), and Sukorembuk ( 3 RW).

Based on the results of a preliminary survey can be said that the empowerment of women in the 'village of peace' has not been maximum such as in the aspects of agents of peace and gender justice. Therefore, future efforts should be made to perform a variety of advanced research related to a variety of things about the constraints faced, the opportunities that can be achieved, how the process - how it takes to form a community/village of peace, how to evaluate the program whether it has been effective yet, and others, all of which require data and the commitment of all parties to the INSTIGATORS of PEACE. Given the importance of the data about various things that have been described, then here is presented a map of the research that will come as on the picture frame *fishbone* research:



From such a framework, it can be explained that the banyak things that should be researched related to the creation of peace, especially at the village level. For example, from the one frame of *fishbone* directly related to the standardization of the peaceful village. Standardization is necessary and should be made/ composed with a clear and constant as the one size that describe/ show the peaceful village. For example, if the standard of the peaceful village there are 12 standard, then how do I justify that if a village or still meet the 9 standard or even 5 standard course. Measurement is achieved whether or not the standards set will also need to be specified clearly. Similarly, in the implementation of the program are also required assessment or evaluation, it is intended to

determine the effectiveness of the program initiated (such as the program of WF), and so on. From the framework of such an outline can be concluded that it is very necessary research-advanced research related to efforts to achieve the peaceful village.

## II. METHODOLOGY

This research was conducted with a **qualitative approach**, where the **source of data** used is **primary data** so the approach to the research field survey. As for the **data collection Technique** used is 1) Observation, 2) spreading questionnaire, and 3) interview. All data collection Techniques used because each of them has different characteristics so that the data collection are also different. The population of this research is residents in the 'peaceful village' of Sidomulyo Batu city, while the number of respondents as a **sample is a group of women** who fulfill requirement of the peaceful Village standard. The **data analysis used** two stages; the first is **In depth Interview** and the second stage is **analysis of Community-Based Research**.

## III. DISCUSSION

The declaration of the Village of Peace initiated by the Wahid Foundation together with UN Women aims to work hard encourage community participation level of the village to be an agent of peace from the 'bottom'. For that, both of these institutions have spawned a number of indicators or characteristic of a village who holds the title as the village of peace. At least, there are nine indicators that have been set both of these institutions. The indicators that have been prepared have been through a number of processes including dialogue and consultation with elements of women, community and village. As for the ninth characteristic of the peaceful village of: 1) a lack of commitment to peace; 2) the education and the strengthening of the values of peace and gender equality; 3) the practice of value-the value of brotherhood and tolerance in the lives of the citizens; 4) the strengthening of the values and norms of local wisdom; 5) a System of Early Detection of the prevention of intolerance; 6) the presence of a system of fast handling, disaster, recovery of violence; 7) the presence of the active role of women in all sectors of the community; 8) the presence of institutions with a mandate to monitor the implementation of the peaceful Village; and 9) the presence of social space together between the citizens of the community. The ninth indicators are interrelated and its implementation takes time, the process, and the cooperation of all elements of society.

Through the 'village of peace', a member of the society is committed to protect and foster tolerance and peace in their community," said Yenny Wahid. The strengthening of tolerance, peace, to the empowerment of women in the villages is both the most expensive. Because the seeds of radicalism and social upheavals of the other can be quickly detected of the community. "Because if there is new ideology, they will be quickly detected. If there are guests in, residents of the village know it earlier (Central Java Governor, Mr. Ganjar Pranowo). Women are the agents that are effective in maintaining peace and tolerance, peace and tolerance at the start of the home, the role of women in appreciate each other no bias underestimated, as the first line of defense to fight extremism and radicalism (Retno LP Marsudi, Minister of foreign AFFAIRS in a speech at the Regional Training on Women, Peace and Security). Even the UN Security Council has passed a Resolution 2538 related to the role of women in peacekeeping missions such as 1) More sensitive to the situation of the environment and culture 2) Gives a sense of secure and convenient, especially for children and women 3) plays a Role as the creator of the peace of the self and a role model for local women in the activity of the development of the peace 4) Address the issue of gender violence in conflict areas.

Sidomulyo village, Bumiaji, Batu city is one of the village which was designated by the Wahid Foundation to become a *pilot project* for the implementation of the Peaceful Village. The pop women play an important role and become the front line in realizing the peaceful village. For that, they have to understand the urgency of the Knowledge and the Role of women as agents of change and Gender justice. Based on the observations and questionnaires distributed to respondents, the picture can be obtained that women already understand and realize that they have an equal opportunity to participate in terms of ideology, politics, economic, social, cultural, defense and security, education, and enjoy the result-the result of the construction. For example in the field of education, the women activists sought to increase the knowledge and insight they founded the women's school located in the Hamlet of Sukorembug Village Sidomulyo. School this is the container of the women of the village to exchange knowledge and experience, the originator of the - recognize the needs and interests of women, to improve the quality of life. School girls aims to build and strengthen women's leadership in the countryside. The process of empowerment which is done by the school girls of rural Hamlet Sukorembug Village Sidomulyo Batu is to provide the knowledge and motivation - motivation to women - women in a rural location that the women of the village also have the right to have a voice and gain the knowledge in the world of government and is associated with the equality and the welfare of the women themselves. School girls using the principle of - the principle of feminist and education for those adults, among others:

1. Using the method of participatory
2. Knowledge and experience of women to be the source of the process of learning.

While the values espoused in this school is about simplicity, self-reliance, honesty, justice, equality and solidarity, respect for diversity, rejecting all forms of violence, refusing discrimination. Related educational curriculum in Female School at Sukorembu Hamlet, Sidomulyo Village Batu city emphasis on learning which is in accordance with the needs of women.

Composed of 60 percent of the knowledge and 40 percent skill. Knowledge and experience are exchanged in school is associated with the needs of women who are practical and strategic. The knowledge that contribute to the needs of practical women include: the knowledge and skills to increase income of families, skills of food and beverages, business, culinary, and information technology. There is also the knowledge of justice and gender equality, knowledge about parenting, knowledge about nutrition (production and consumption of healthy food); knowledge about sanitation (patterns of living a clean and healthy); knowledge of rights—the right of reproduction of women, knowledge about family health, English, public speaking, and the leadership of women. The knowledge that contribute to meet the needs of strategic women, including: knowledge about *human rights*; the rights of the child (*children rights*); the rights of women (*woman rights*); the rights of minorities (*minority rights*); knowledge about women's rights as citizens (*civic education*); knowledge about the planning of development in the level of the local, the national, which influence to the lives of women, there is also knowledge about the system of economic global and its effects for the women of the countryside. Knowledge about rights—women's rights on the food system (production, distribution, and consumption of food). Knowledge about sustainable agriculture, the impact of environmental management as well as the impact of changes in climate on the lives of women. With the women's school this also has changed the way of thinking of society that still considers that women work only in the kitchen now think more modern and advanced. That women, especially women of rural also has the right to get knowledge or insights that are broadly about the problem of social that is associated with women. In the other words, the women of the at Sidomulyo, Kecamatan Bumiaji, Batu City plays a major role in creating and maintaining peace, to realize the participation of people in political, legal, social, cultural, economic, educational, national defence and security and equality in terms of development, so that Sidomulyo Village deserve to be the Village of Peace.

#### IV. FINDINGS

Based on the results of the questionnaires obtained the answers to each of the variables can be presented in table 1. the following :

Variable	Item of the Statement	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree	
		F	%	F	%	F	%	F	%	F	%
X1	X1.1	0	0	1	2,5	2	5	18	45	19	47,5
	X1.2	0	0	0	0	5	12,5	17	42,5	18	45
	X1.3	0	0	0	0	0	0	19	47,5	21	52,5
	X1.4	0	0	4	10	0	0	17	42,5	19	47,5
	X1.5	0	0	3	7,5	0	0	16	40	21	52,5
	X1.6	0	0	0	0	5	12,5	17	42,5	18	45
	X1.7	0	0	3	7,5	0	0	16	40	21	52,5
	X1.8	0	0	0	0	4	10	17	42,5	19	47,5
	X1.9	1	2,5	0	0	2	5	22	55	15	37,5
	X1.10	0	0	2	5	4	10	19	47,5	15	37,5
	X1.11	0	0	0	0	0	0	19	47,5	21	52,5
	X1.12	0	0	4	10	0	0	17	42,5	19	47,5
X2	X2.1	0	0	0	0	3	7,5	21	52,5	16	40
	X2.2	0	0	0	0	5	12,5	20	50	15	37,5
	X2.3	0	0	0	0	0	0	21	52,5	19	47,5
	X2.4	0	0	0	0	0	0	21	52,5	19	47,5
	X2.5	0	0	0	0	0	0	19	47,5	21	52,5
	X2.6	0	0	0	0	0	0	15	37,5	25	62,5
	X2.7	0	0	0	0	5	12,5	20	50	15	37,5
	X2.8	0	0	0	0	3	7,5	22	55	15	37,5
X3	X3.1	0	0	0	0	17	42,5	17	42,5	6	15
	X3.2	0	0	2	5	0	0	22	55	16	40
	X3.3	0	0	0	0	0	0	21	52,5	19	47,5
	X3.4	0	0	0	0	0	0	22	55	18	45
	X3.5	0	0	0	0	2	5	23	57,5	15	37,5
	X3.6	0	0	0	0	0	0	25	62,5	15	37,5
	X3.7	0	0	0	0	2	5	22	55	16	40
	X3.8	0	0	0	0	0	0	17	42,5	25	62,5
	X3.9	0	0	0	0	0	0	25	62,5	15	37,5
X4	X4.1	0	0	0	0	6	15	20	50	14	35
	X4.2	0	0	0	0	5	12,5	25	62,6	10	25
	X4.3	0	0	0	0	0	0	21	52,5	19	47,5

X4.4	0	0	0	0	0	0	0	23	57,5	17	42,5
X4.5	0	0	0	0	0	0	0	30	75	10	25
X4.6	0	0	0	0	0	0	0	21	52,5	19	47,5
X4.7	0	0	0	0	4	10	10	26	65	10	25
X4.8	0	0	4	10	0	0	0	24	60	12	30

**Table 1. Summary Of Respondents ' Answers Based On The Item Statement**

Based on the information obtained from the questionnaires in the table 1, it can be described as follows :

For the Variable of Peace (X1) (91,68%) of respondents stated strongly agree and agree, while citizens stating disagree and neutral are only a small fraction (8,32%), it indicates that in terms of peace of respondents are able to understand better, they realize and accept the conditions that they are experiencing at the moment, so this causes them to make peace with himself and not too much demanding. In interacting with another person, they do not too suspicious, have mutual respect and appreciate as well as have tolerant to others, does not distinguish cultural background, religion and tribe and have a strong religious tolerance, there is no gender difference in the association because they feel the same as God's creature who has the same position. They do not see the social economy status in the association, making a conducive situation and those who are poor do not feel ashamed and the rich don't feel the arrogant. It makes the community of the Village feel peaceful and safe in establishing the relationship in the community. They do not have negative thought if there are group differences, especially men who do not have to prove itself as a group that should be respected and feared. Something different is not a problem even the difference is beauty when it can complement each other, look at the conflict as part of life and if the conflict is managed well, it will be able to encourage the development of loving each other. They minimize the occurrence of violence that can cause dissension and schism, they believe that every issue can be resolved peacefully without any violence, they will recognize the errors that have been done consciously and admit it without being asked, these actions make the life of people in the Village can be more peaceful without any suspicion that can emerge conflict and separation. Respondents will always forgive if there are other people who acknowledge their mistakes and ask for apology. So, it can avoid resentment that can ignite hostility.

For the Variable of gender Equality (X2) the majority (95%) of respondents stated strongly agree and agree, while stating the neutral is only a small part (5%), this shows that the community at Sidomulyo Village, especially the women already understand and realize that they have an equal opportunity to participate in terms of ideology, politics, economic, social, cultural, defense and security , education, and enjoy the result of the improvement. They realize that the opportunity to participate in politics is widely open regardless of gender, so a lot of the women in the Village a join in government and create a group of activist women, their opportunity to participate in the legal field are also widely open, so that with the Wahid Foundation, which launched at Sidomulyo Village as the village of peace is an opportunity for women to learn more with regards to the law, the respondents have the motivation to improve the family economy by adding the knowledge and practical skills related to the production and marketing methods that most of them have, especially business in the field of ornamental plants and agriculture, the respondents have concern for the social life of society, the activities of a social nature , making them sensitive to changes and able to adjust to social change because lot of the information obtained from the actuator women, respondents understand the culture and the habits and customs that has been prevailing in the society, so that it can more freely in conveying the message of peace to the community without leaving the norms and ethics and culture during this applies, respondents aware of the importance of education for the improvement of knowledge that contribute to meet the needs of practical women include: the knowledge and skills to increase (income) families, skills in food and beverages, business, culinary, and information technology. There is also the knowledge of justice and gender equality, knowledge about parenting, knowledge about nutrition (production and consumption of healthy food); knowledge about sanitation (patterns of living a clean and healthy); knowledge of rights—the right of reproduction of women, knowledge about the health of the family, public speaking, women's leadership, the ability of having global insight is beneficial for more acceptable to change. Women at Sidomulyo have an equal responsibility with men in terms of defense and National security, so they strive to maintain the security by taking the opportunity to participate in field of national defence and security. They also have the same rights to be able to enjoy the results of development, for that they got a chance to participate by becoming a member of a group of activist women, especially in field of economy.

For the Variable Role of a Group of Women As Agents of Peace (X3) most (95,22%) of respondents stated strongly agree and agree, while stating neutral and disagree only a small fraction (4,78%), this shows that the community Sidomulyo Village, especially the women have a large role in realizing peace on the basis of commitments that are built together, facilitating education and the strengthening of the values of peace and gender equality, put into practice the values of brotherhood and tolerance, prevent the occurrence of intolerance and radicalism by strengthening values and norms of local discernment, able to realize a handling system, prevention and recovery of violence as well as actively monitor the implementation of the peaceful village to

realize the social space shared between residents. They also have a big role in facilitating education and strengthening the value of gender equality, so that they do not want to miss to participate in this education in order to increase the ability or competence. In addition, their role is implementing the value of brotherhood and tolerance in the society regardless of social background, economic, religious, ethnic or race. They plays a major role strengthening the values and norms of local wisdom. It has a major role in realizing the system of early detection of a deterrent intolerance and radicalism with emphasis on the understanding of tolerance and radicalism as well as equality starts from the family. They plays a major role in realizing the system fast handling, disaster, recovery of violence, it can be realized with the socialization intensive to the entire community and optimal support of the community . It is important for them to have roles in all sectors of society . Furthermore, they have a major role in monitoring the implementation of peaceful village, by the formation of the group of women activists will facilitate in the implementation of the task . Their role in realizing social space together between the citizens of the community are prominent, where all elements of society to participate actively in the help and motivate the embodiment of that desire.

For the Variable Role of women realizing gender justice (X4) 9 to 6,04% of respondents stated strongly agree and agree, while the states of the neutral and disagree only a small fraction (3,96%), this suggests that the Village of Sidomulyo, especially women have a major role in realizing the participation of people in all fields, in the fields of political, legal, economic, social, cultural, education, national defence and security and to realize the participation of the people in the field of similarity in enjoying the result of development. They plays a major role in realizing the participation of people in politics by plunging into political practices. Their role also impact the participation of people in the legal and the economic field. By the formation of women activist group will give women opportunity to improve the economy of the family in particular and the rural economy in general. The also impact in the participation of people in the field of social and culture based on the values of local wisdom. Their role is also in the field of Education to unlock insights, so women not only do chores, but also doing other work that could add to its capabilities. In addition, their role also in the field of national defence and security by giving knowledge of how to ward off the emergence of radicalism and intolerance that would divide the unity of the nation. Their role in the field of similarity in enjoying the results of development with the education of gender equality and family economy is also very important.

## V. CONCLUSION

The knowledge of the group of women ( as respondents) in **the peaceful village of Sidomulyo Batu city** of peace and gender justice already deep and able to be implemented in maintaining the life of the society of peace and justice. The role of a group of women as agents of peace and gender equality in the Peaceful village of Sidomulyo Batu City is so important, because women's groups that can provide changes in participating in the political, legal, economic, social, cultural, educational, national defence and security and equality of development.

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