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AMAN Indonesia's Contribution To Voicing The Peace Of Muslim Women In Indonesia by Using Social Media

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Abstrak

Keberagaman yang ada di Indonesia menciptakan keharmonisan namun juga menciptakan konflik. Dalam menyelesaikan konflik, diskusi harus diadakan untuk menciptakan perdamaian. Perdamaian dalam menyelesaikan suatu konflik tidak hanya dilakukan oleh laki-laki tetapi perempuan juga memiliki peran yang sangat besar dalam menyuarakan perdamaian.. Dengan perkembangan teknologi dan media informasi, kampanye perdamaian dapat dilakukan dengan menggunakan media sosial namun harus dilakukan oleh lembaga-lembaga yang telah terorganisir secara sistematis sehingga tujuan perdamaian dapat tercapai. Tujuan dari penelitian ini adalah untuk melihat kontribusi AMAN Indonesia sebagai lembaga perempuan terbesar di Indonesia dalam menyuarakan perdamaian perempuan Muslim di Indonesia melalui media sosial. Metode penelitian dalam penelitian ini menggunakan deskriptif kualitatif dengan menggunakan studi kepustakaan. Hasil penelitian ini menunjukkan bahwa kontribusi institusional untuk menyuarakan perempuan dapat dilakukan dengan gerakan sosial yang terorganisir dan bertransformasi menggunakan teknologi baru seperti media sosial. AMAN Indonesia sebagai organisasi yang terorganisir dengan baik menggunakan media sosial sebagai alat dalam menyuarakan perdamaian wanita Muslim di Indonesia. Kegiatan yang dilakukan AMAN Indonesia dalam menyuarakan perdamaian perempuan Muslim di Indonesia adalah melakukan dialog terbuka, diskusi kelompok, menonton film damai, dan edukasi di media sosial.

Kata Kunci: Wanita Muslim, Perdamaian, Media Sosial, AMAN Indonesia

Abstract

The diversity that exists in Indonesia creates harmony but also creates conflict. In resolving a conflict, discussions must be held in order to create peace. Peace in resolving a conflict is not only carried out by men but women also have a very large role in voicing peace. With the development of technology and information media, peace campaigns can be carried out using social media but must be carried out by institutions that have been systematically organized so

that peace goals can be achieved. The purpose of this study is to see the contribution of AMAN Indonesia as Indonesia's largest women's institution in voicing the peace of Muslim women in Indonesia using social media. The research method in this study uses descriptive qualitative using literature studies. The results of this study show that an institutional contribution to voicing women can be done with organized and transformed social movements using new technologies such as social media. AMAN Indonesia as a well-organized organization uses social media as a tool in voicing the peace of Muslim women in Indonesia. The activities carried out by AMAN Indonesia in voicing the peace of Muslim women in Indonesia are conducting open dialogues, group discussions, watching peaceful films, and education on social media.

Keywords: Muslim Women, Peace, Social Media, AMAN Indonesia

Introduction

The consequence of diversity is the creation of harmony or conflict. Indonesia as a plural country has a vulnerability to conflict. The Wahid Institute survey states that cases of intolerance and radicalism movements in Indonesia tend to rise. If projected, of the millions of Indonesians, 0.4% of them have committed radical actions. Looking at Indonesia's population density, such a small percentage is a challenge because if it is nominalized 600,000 Indonesian citizens (WNI) have committed radical actions. The vulnerable groups affected by this radical movement are 11.4 million people or reaching 7.1%. Meanwhile, the percentage of intolerance measures increased from 46% to 54%.¹

The tendency to increase the percentage is caused by several factors, namely political contestation, religious narratives, and the content of hate speech that is so massive on social media (social

media). Religious narratives can lead people to radical ideologies and extremism depending on how the media carries them. Thus the religious narrative in the media needs to be developed as moderately as possible and lead the ideology of society to become an inclusive reasoning society.

Meanwhile, the media is one of the important means for the public to get information. The media is very influential on society in acting out the social world. Media can influence the cognitive, affective, and conative aspects of society. *First*, the cognitive aspect (knowledge) changes the condition of society from not knowing to knowing. *Second*, the affective aspect (feeling) changes from dislike to liking, and *thirdly* the conative changes a person's attitude and behavior.² The media can also have a positive or negative impact. So the owners of policies and authorities for those who disseminate information through the media are expected to be as wise as possible to be

able to lead and shape positive public attitudes and behaviors.

Talking about radicalism and intolerance certainly requires peace talks to avoid sustained conflict. Conflicts that occur anywhere often involve women as vulnerable groups who are directly or indirectly targets of violence. The government has a special duty to provide empowerment and handle and prevention of conflicts that occur by criminalizing women. This anxiety finally received a response with the launch of the National Action Plan for the Protection and Empowerment of Women and Children in Social Conflict (RAN P3AKS) as a form of encouragement for prevention, handling, and empowerment as well as the active participation of women in echoing peace in conflict situations in Indonesia.³ Often the role of women is poorly recognized in the public sphere in conflict resolution. Global data shows that less than 6% of women are involved in the peace agenda. The reason is that the peace treaty process tends to be formalistic, masculine, and not entrenched. One example is the Malino Agreement when the role of women grassroots in the Moluccas sought to encourage a cessation of the conflict that had occurred over the years. But unfortunately, they were not included in the formal negotiations.⁴

In fact, women have a very significant role to play in peace talks. The authentic evidence is; *The first* is the Papuan peace talks conducted by a young female diplomat named Nara Masista Rakhmatia. He rejected and repelled the arguments of the six heads of state who pushed for the independence of Papua in the United Nations (UN) general assembly forum.⁵ *Second*, the role of women when there is conflict in the Maluku region. At the time of the Maluku conflict, Moluccan women were negotiating peace through hybrid diplomacy. Sometimes the role of women as agents in conflict reconciliation is intentional (*intended*) or unintentional (*unintended*). The role of women is represented by the Women's Care Movement (GPP) and the activities of women traders (*Papalele*). GPP is formed from women who have various religious backgrounds who experience disputes who have the awareness to make peace on the basis of *mutual needs*. Meanwhile, *Papalele* plays a role in the stages of *peacekeeping*, *peacemaking*, and *peacebuilding* by *building* trust in each other, influencing the perception of two warring religious communities so that it becomes the basis for peacebuilding in Maluku.⁶ *Third*, the role of women in the Aceh case was monitored by Inong Balee, a special women's movement that actively participates in reducing conflict..⁷

This is in accordance with other studies that explain that we can see portraits of Indonesian women in realizing religious moderation. In realizing religious moderation, we can see women from various roles. For example, as a woman as a mother, she always reaps the seeds of peace and justice to her child by teaching about differences in friendship. In addition, we can also see women as wives, so always be a couple who always listens when the husband feels problems or anxiety and at the same time gives encouragement in terms of kindness. Where this can foster a sense of openness for both parties so that conflicts due to mutual harboring feelings can be minimized.⁸ Based on these two roles, it can be seen that women have the potential as agents of peace.

Seeing the above reality, women have such great potential for peace that they must be given space to voice peace. In addition to being given space, they must also be given facilities to finally become agents of peace. *The Asian Muslim Action Network* or commonly known as AMAN Indonesia strives to create a religious culture that is anti-violence and gender justice. AMAN Indonesia has several programs to promote peace including Indonesia dialogue, Advancing the Participation of Women and Youth in Preventing Violent Extremism, Mainstreaming Gender And Social

Movement Building On PCVE, Amplifying the voices of Interfaith Women Groups, Asserting the values of Gender Justice, Peace and Tolerance in nation building, continuation, She Builds Peace Indonesia, and AMAN's Islam progressive movement. AMAN Indonesia is also trying to build and strengthen its media and syndication to voice peace. AMAN Indonesia is consolidating with mubadalah.com in promoting women's rights in Islam on the grounds that it is the first site in Indonesia to promote gender justice as an attempt at counter-narrative propaganda that criminalizes women.

Because there is so little religious narrative in the media that voices gender justice in an Islamic perspective, let alone cooperating with it with the peace agenda. So AMAN Indonesia is one of the interesting communities to be studied more deeply. What is the profile and background of the establishment of AMAN Indonesia? How important is the role of women as agents of peace? and what are the programs offered by AMAN Indonesia to care for diversity through the media?

Method

This research uses a descriptive qualitative approach with the type of *library research*. The research was carried out in stages of (1) preparing equipment such as

stationery in the form of notes and pencils, (2) preparing a working bibliography, which includes the content and description of a book, (3) organizing time, and (4) reading literature as well as recording research findings.⁹ Research data sources are obtained by reviewing and citing various ideas from several works of literature that have relevant themes. The required data source consists of a primary data source and a secondary data source. Primary data sources are data obtained directly from secure internet pages. Meanwhile, secondary data sources were obtained from various literature that examined AMAN Indonesia and women's peace. Then the source of the data is collected by means of a questionnaire. The data were analyzed based on the theory of Miles and Huberman¹⁰; (1) data reduction, namely sorting data and information that matches the discussion of AMAN Indonesia and women's peace; (2) presentation of data, descriptive-narrative deciphering information; (3) verification, the final conclusion of which is followed by the verification of the data obtained.

Result and Discussion

Profile and Background of Establishment of AMAN Indonesia

The Asian Muslim Action Network (AMAN) is a Muslim and non-Muslim network consisting of individuals

and institutions in Asia founded in 1990 in Bangkok Thailand. This network was formed from several proposals by scholars as a forum for creating peace between religious people and the resolution of social conflicts, especially in Islamic countries. The AMAN network is concerned with promoting justice and peace, including community empowerment, interfaith dialogue, and advocacy for human rights and women's rights. AMAN International is the embryo of the establishment of AMAN Indonesia. Meanwhile, AMAN Indonesia was established on March 2007, and it which was given the mandate to realize peace and concern for the role of women as *peace agents*. Indonesia is a representative as well as a branch organization of AMAN International which is mandated in terms of peace and the active role of women.¹¹

AMAN Indonesia is the driving force of peace education for women, organizing communities and advocating both nationally and internationally related to women, peace, and security. AMAN Indonesia also carries a progressive Islamic movement as one of the profiles that show that the action of the AMAN Indonesia network also voices the defense of human rights, respect for women, democracy, tolerance, and peace, as well as acceptance of differences. The formulation was later pursued by AMAN Indonesia considering

that the concern for women's peace is a progressive Islamic movement that is friendly to women, defends minorities, and hosts progressive voices.¹²

First, it is friendly to women which means believing that the teachings in Islam regarding justice, equality, and tolerance apply to all human beings regardless of whether they are men or women. It is precisely women in the *jahiliyah* era—before the decline of Islam—who were discriminated against and gained minimal space, with the decline of Islam, women were more valued and respected. In Islamic teachings, women who give birth to children and become the first school for children (*madrasatul ula*), nurture, educate, direct and look after them into adulthood. From this, we can understand that women actually have the potential to play an important role in human development and society, with gentleness, painstaking, patience, multitasking, and other traits. Also, so far, the role of women is not too exposed because it is often fulfilled by the roles of men, and women are more identified as neutral individuals.

Second, the defense of this minority group is already manifested in the teaching that Islam is a religion of *rahmatan lil alamin*. Islam accepts all differences as a whole as stated in the Quran Surat Al Hujurat verse 13. All the differences created

are a gift so that they are to be accepted and celebrated. While those who intervene in minorities and seek to eliminate differences must be resisted. *Third*, it is the estuary of progressive voices which means that here AMAN Indonesia has a commitment and confidence that the voices that are associated with progressive Islam are not small. Thus they can consolidate so that the movements they do are more effective.

AMAN Indonesia's vision is to create a religious culture that is anti-violence and gender justice. Meanwhile, the mission is divided into two lines, namely external and internal. On an external front, AMAN Indonesia seeks to disseminate the contextualization of gender-just religious texts and support peace to create the value of a friendly and non-rigid religious life; strengthening women's leadership and strategic roles as agents of change; provide motivation and adequate facilities for qualified female school cadres so that they can take part in public spaces; bringing together forces with the same fight both at the local, national, and global levels; and support policies that promote gender justice and non-violence. Meanwhile, internally, AMAN Indonesia has a mission to have independent funding and strives to be a reference or reference for women's movements and peace in the national and global arena.¹³

To realize its vision and mission, AMAN Indonesia offers a variety of programs, including Indonesia dialogue, Advancing the Participation of Women and Youth in Preventing Violent Extremism, Mainstreaming Gender And Social Movement Building On PCVE, Amplifying the voices of Interfaith Women Groups, Asserting the values of Gender Justice, Peace and Tolerance in nation building, continuation, She Builds Peace Indonesia, and AMAN's Islam progressive movement. In addition to launching various programs, AMAN Indonesia also has products and publications in the form of books, modules, policies, reports, and other matters related to peace and women.

As a non-profit organization that strives for peace, gender equality and maintains tolerance between people, AMAN Indonesia has a 360 leadership concept as stated by John C. Maxwell which explains that everyone has the right to be a leader, especially for themselves. Being a leader does not have to wait for someone to be at the top but in any position can become a leader. The philosophy of 360 is to be placed wherever you can still be a leader which is applied by leading up, leading *down*, and leading *across*. So, in the leadership of AMAN Indonesia, there is no single authority *power-sharing* with the

hierarchical structure that has been described.

Thus AMAN Indonesia has a very strategic role; providing facilities in progressive Islamic discussions and dialogues relating to women's peace at various levels; producing a cadre of women leaders with high capacity/extraordinary women, advocating for several cases of sexual and gender-based violence, as well as faith-based violence and authority in managing the environment/natural resources; consolidate community networks to monitor policies on the fulfillment of the rights of women and minorities; internationalization of progressive Islamic discourse through the media by cooperating with several other progressive Islamic media syndications to voice progressive Islam into the public sphere at large.

Women's Social Movement as Agents of Peace

In the discourse of social life, women are placed in the second category of social structure. This fact is based on the perspective that adheres to a patriarchal culture, on a culture that has developed only knows women in the kitchen. The stereotype that women are passive, emotional and independent has become a common image that is difficult to

change. This shows that there is gender inequality or bias that actually harms women. Gender bias influences discussions about women's roles. Many people assume that women should work only in domestic (domestic) life. But with the current development, women also dare to *go public* to participate and be involved in all political, cultural, social, economic, or educational fields. The changing times have brought women not only to take care of internal affairs but also to have the opportunity to exert greater influence on the development of the nation and the country.¹⁴

In other studies, it is also mentioned that there are many women's movements in realizing peace. For example, women's groups in Poso experienced violence but in the conflict, women took an important and main role in continuing community life during the conflict as well as pioneering the path of peace. Therefore, in these conflicts, women are not only victims of multifaceted violence, but at the same time, women become peace activists who think about preserving life and moving on. Women's stories do not stop at conflict, but also on life after conflict and the struggle to build a post-slam generation. The testimony of women's peace initiatives is that women were the first to open access to communication between communities through traditional markets. The opening of

access to traditional markets that offer groceries is the first space for communication between the Muslim and Christian communities that are currently underway.¹⁵ The role of women in carrying out peace actions turned out to be very influential in the resolution of conflicts. Women's actions in bringing about peace are taking place in several countries such as Burundi and Liberia.

Other Burundian women's roles in bringing about peace in their countries, in particular advocating for the introduction of Burundian women's rights into Burundi's peace process, including the implementation of legal mechanisms to eliminate gender discrimination and impunity for war crimes. Women are often the victims of war who suffer the most because they are not only mentally depressed but also physically. In some other conflict-affected countries, such as Liberia, women are often victims of harassment and rape. UN-led peacekeeping operations can prevent and restore conflict situations, but not through the trauma of female victims¹⁶

Here the role of women seems so relevant that women can help alleviate the suffering of other women in a "feminine" way, which many peacekeepers (in this case men) may not be able to do. The role of women peacekeepers who proved effective in restoring the living conditions of the

victims was illustrated in the case of Liberia, where an all-female Indian peacekeeping force managed to help quell the conflict in the country. This then convinced the UN to increase the number of female peacekeepers. Approximately 30% of female peacekeepers are currently active in international peacekeeping operations¹⁷

Women's participation in the public sphere has become a conversation and spotlight of the wider community. In this case, the researcher tries to see the phenomenon through the theory of social movements. The development of social movement theory began to gain popularity in the 1970s, until now the new paradigm of social movements has two main demands, namely: First, the new social movement is a product of the transition from an industrial economy to a post-industrial economy. Second, the New Social Movement that is developing today is different from the Industrial Era social movement because it has different goals, where the traditional movement pursues material-economic goals as found in the labor movement, while the New Social Movement emphasizes these goals. not economic – material¹⁸. In this study, researchers will focus more on new social movements because women's movements in the public sphere are new social movements that exist in society.

The New Social Movement is a rationally organized mobilization system in which the New Social Movement uses technology and communication as a movement, such as social media and mass media. According to Ivan Illich (1973), communication technology, the internet, and social media have become tools that can facilitate the development of people's activities, especially social movements. as a tool to influence or invite the wider party (society) to participate in social unrest, which then requires a change in circumstances¹⁹

Based on this, new social movements carried out by women as agents of peace can involve technology in campaigning for peace in the wider community. In addition to using the technology used, in creating new social movements, it must be carried out in an organized manner in an effort to realize common goals. This is in accordance with what Anthony Giddens defines as a social movement as a single unit of collective ideas and aspirations to advance common interests or movements to achieve common goals through collective action that has status outside established institutions. Meanwhile, according to Taurainen, the New Social Movement understands that amid the desire of the social elite to change, there is an opportunity to live with the differences in behavior and

culture of society. However, there are social movements that are transitional and some are organized to gather the power of solidarity toward a common goal²⁰

Looking at the portraits of social movements carried out by women in realizing peace. Because today, there are already many organizations engaged in the field of women that have common goals. In this study, we will see how the contribution of AMAN Indonesia as a women's organization contributes to voicing the peace of Muslim women through new technology, namely social media.

AMAN Indonesia's Activism in Maintaining Peace through Social Media

In research that has been done, it is explained that there is a hypothesis that peace-building has an imperialistic nature. When violent conflict occurs, many actors intersect with the concept in their hands. We often find that there is a 'universal concept' for all types of conflict. AMAN works to nurture the seeds for peace that grow from within. Peacebuilding works to overcome broken relationships and feelings that require a deep understanding of the different contexts and situations that people face. "Peacebuilding is an art. Every effort to build peace or overcome broken relationships requires certain actions at certain times²¹

This supports the notion that peacebuilding is normative. An ethical and normative approach is needed." AMAN works to train and empower these people through training such as The Three Weeks School of Peace Studies and Youth for Peace so that they can develop new ideas and start engaging with peace-building processes in their respective context.²²

Based on the background of the founding of AMAN Indonesia, it can be seen that AMAN Indonesia is the main women's movement engaged in the field of peace. When viewed through social movement theory, AMAN Indonesia is an institution that stands with an organized concept and utilizes technology in achieving the institution's main goals. In this section, researchers try to see what activities are carried out by AMAN Indonesia in caring for women's peace through social media.

AMAN does not see peace as a mere goal but as the journey itself. Peace is an important point that must be achieved even though the journey to peace can be misleading. When Johan Galtung classifies peace into negative and positive peace, **researcher see how** the implications of this classification have raised the important question of that is it peace or peace that matters. Some people justify taking violent action to bring peace. Being peaceful means

maximizing efforts to use non-violent action for peace. Among several other elements, Non-Violent and Inter-Faith have become strong characteristics of AMAN activities²³

Over the last 23 years, AMAN has maintained its efforts not only to address but also to respond to various problems faced by people in Asia. Reflecting on the past, AMAN as a Muslim initiative needs to look at future challenges which **researchers** have mentioned in the following conclusions²⁴ The first is collaboration. In peaceful work, there is no scope for competition except for very good competitors. Collaboration is essential on the journey to Peace. What we have achieved is still far from our ideals. Cooperation for peace needs to have two elements: an Inter element and an Intra-Faith element. While the former has been well addressed and practiced, the latter needs special attention as the trend of violent conflict within one faith is increasing drastically. AMAN and other Muslim organizations bear a moral obligation to bring all elements within Islam to overcome sectarianism in Islam. There is also a need to have strategic collaboration with other related sectors such as human rights, economy, military, and others whether in governmental or non-governmental bodies.

The second is institutional. Despite its success in surviving as a network, AMAN needs to reevaluate and rethink itself as an institution. Two important homework in this area. One of them is empowering the network. Just building a network is not enough, empowering a network is needed for SAFE. This requires a strong commitment from both, AMAN and its network. And there has to be a great design that allows empowerment to be part of the strategic process. Two is to prepare for the future. Regeneration is very important for AMAN to ensure greater community participation. This is also to enable the completion of unfinished tasks toward peace.

The third is evolution. AMAN has evolved from a network of people and institutions to a network of ideas, hopes, and dreams. There are two contradictory points resulting from being a 'loose' institution. On the one hand, AMAN has become an effective forum for many young people to express what they think about the world. Through this clean work, these young people try to reach out to their friends who have the same thoughts and ideas for a better world even if it's just a hope or a dream. On the other hand, networks appear vulnerable and reluctant in the absence of constant coordination to defend specific ideas to be manifested in a program.

With these three points, AMAN Indonesia is trying to transform and continue to contribute to voicing peace for women in Indonesia by carrying out activities on several social media platforms. Activities are carried out by AMAN Indonesia on several social media because the majority of people use social media to share information. So social media becomes a new world to be able to voice women's peace activities because the development of technology and information develop rapidly so that all levels of society have the same opportunity to take advantage of it ²⁵

In addition, AMAN Indonesia has human resources which are dominated by the younger generation as agents of change in voicing peace for women in Indonesia. This can be seen from several activities carried out by AMAN Indonesia which always involve the younger generation. With the involvement of the younger generation to voice peace, women can become easier and more massive. In other studies, it is also stated that with social media and the involvement of young people who are members of a community or institution it can be easier to carry out discussions and consolidate with members. Then, the younger generation can also have open opportunities to manage activities on social media as a form of self-development ²⁶

The activities carried out by AMAN Indonesia related to women's peace with social media include conducting open dialogues, group discussions, watching peace films, and education on social media. The following are some examples of activities carried out by AMAN Indonesia.



Figure 1. Open Dialog



Figure 2. Education on Social Media



Figure 3. Forum Group Discussion



Figure 4. watch peace movies

Conclusion

Women have an important contribution in carrying out social movements and contributing to peace action related to the conflict that occurred. In carrying out social movements, women must have a well-organized organization or institution. It is intended that the activities carried out to get a very good impact. In addition, if you already have an organized institution, it must be equipped with the use of new technology such as social media. The

use of social media aims to massively disseminate information and campaigns. AMAN Indonesia carried out these two social movement concepts in contributing to voicing women's peace through social media. Social media is the most effective means for AMAN Indonesia to be able to voice women's peace because the development of information is very rapid and it is also easily accessible at all levels. The women's peace activities carried out by AMAN Indonesia are open dialogue, discussion, education, and watching peace films. This has made AMAN Indonesia continue to transform into a women's organization that can voice women's aspirations for peace.

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