

DOI 10.18551/rjoas.2019-08.05

PRESENCE OF WOMEN IN CONFLICT RESOLUTION EFFORTS IN AMBON, SOUTHWEST MALUKU REGENCY OF INDONESIA

Tiwery Weldemina Y.* , Patty Febby N.
State Christian Institute of Ambon, Indonesia
*E-mail: yudit.tiwery@iaknambon.ac.id

ABSTRACT

The existence of women's important role in the process of resolving the conflict in Ambon. They have been successfully organizing an interfaith meeting to reach an agreement of understanding and conflict resolution. The study was conducted in Ambon of Maluku province. This study uses a qualitative method with a case study approach. Data collected through observation, interviews, and documentation. The results of that research addressing the role of women actively engaged as a squad leader, and also preparing the logistics for the war. The emerging role as a spiritual and religious reaction. woman plays the role of "liaison" community, especially areas where Muslims and Christians live together and they provide a safe place for families. However, efforts to the demonstration of women demanding the termination of the conflict are not addressed. This happens because public awareness of gender is still hindered by the patterns of the traditional understanding of the position and role of women in society.

KEY WORDS

Conflict resolution, women, Ambon, public relations.

The problem of conflict in Indonesia is a social phenomenon that drew public attention. Forms of conflict have led to widespread social violence at various levels of society. As the conflict based on primordial example. Noted conflict the conflict has claimed thousands of lives and forcing no less than 13 million people have become refugees (Colombijn, 2002). Problems associated with identity (ethnicity, nationality, race, and religion) are often the cause of conflicts. The violent conflict in Maluku are mostly concentrated in Ambon is one of the most devastating conflicts that broke out after the fall of the Suharto regime. The conflict claimed nearly 5,000 lives from 1999 to 2002 and displaced a third of the population of Maluku and MalukuNorth (Brow, 2005). Reported after the riots, nearly 200 gangsters Ambon sent back to the Moluccas by the Indonesian Navy (Van Klinken, 1999).

Maluku conflict is often understood as the old hostility between Christians and Muslims have a complexity that is based on historical experience began the colonization period until the formation of the new order of social order. Strategic interests and economic factors are also often contributing to conflict. The conflict in Maluku since January 19, 1999 expired since June 2005 has brought the community in a peace process. According to Trijono (2000), the social conflict in Ambon is caused by the structure inherited from the past. The structure of inter-group relations was formed long ago in the past are still burned into the dynamics of the group now. In Ambon, religious communities play a role in how individuals and groups view themselves. Religion is very instrumental in the construction of identity and the basis for the group to behave.

Conflict efforts involving all elements from the government, religious leaders to women. This resolution conflict process proved the role of women, who are the perpetrators and also the recipient of the impact of the worst conflicts. The Maluku conflict has also led to community Maluku Muslim women, Catholics and Protestants formed Women's Forum Formally with the name of Concerned Women Movement (GPP), a joint forum of the first women in Maluku. In addition, women play an active role in efforts to create peace in Ambon. Interfaith meeting among refugee women not only ensures the distribution of emergency aid to the refugees, but also a place for reconciliation between Muslim and Christian women. Women's leadership in organizing interfaith meeting is an important achievement in the