



# Eurasia Research

## ACCEPTANCE/ INVITATION LETTER (To Whom It May Concern)

14-Sep- 2018

**Paper Title:** Green Ribbon Identity (Phenomenology Study about Muslim Women Involved in Caring Women Movement - Gerakan Perempuan Peduli in Ambon)

**Paper ID:** ERCICRSSH1810085

**Conference Name:** Jakarta – International Conference on Research in Social Science & Humanities (ICRSSH)

**Conference Dates:** 20-Nov- 2018 to 21-Nov- 2018

**Conference Venue:** Universitas Al Azhar Indonesia, Komplek Masjid Agung Al Azhar, Jakarta

**Organizing Association:** Social Science & Humanities Research Association (SSHRA)

**Professional Conference Organizer:** Eurasia Research

**Name of Person Attending:** Elka Anakotta

**Affiliation:** Postgraduate Program of Christian Education, The Christian State Institute of Ambon, Maluku Indonesia

**Participation Category:** Oral Presenter

**Author/ s :** Elka Anakotta

This International Conference aims to bring together industry, academia and professionals to exchange and share their scholarly ideas, research findings or experiences.

Herewith, the Conference Committee is pleased to inform you that the above mentioned delegate is cordially invited to participate in the aforesaid conference.

- *The conference committee highly appreciates the researcher's work, and we request all concerned authorities to cooperate in the funding/ leaves/ visa process.*
- *The original articles accepted for the conference will be double-blind peer reviewed and published in conference journals without any additional publication fee if the registered author fulfills reviewer/ editor guidelines within stipulated time.*
- *The co-authors (if any) are also cordially invited for the conference. They need to kindly apply and register separately.*
- *This invitation is conditional on fulfillment of required registration formalities.*
- *This letter also certifies that the delegate is also, free life-time member of the scholarly association organizing this conference.*

We would greatly appreciate if you could facilitate granting the conference delegate the necessary visa/ leaves/ grants.

Dr. F. Charles

**Conference Secretariat,**

**[www.eurasiaresearch.org](http://www.eurasiaresearch.org)**

**Email: [info@eurasiaresearch.org](mailto:info@eurasiaresearch.org)**





## **CONFERENCE PROCEEDINGS**

**Jakarta – International Conference on Research in Social Science & Humanities (ICRSSH), 20-21 Nov 2018**



### **Conference Venue**

**Universitas Al Azhar Indonesia, Komplek Masjid Agung Al Azhar, Jakarta, Indonesia**

**Email: [convener@eurasiaresearch.info](mailto:convener@eurasiaresearch.info)**

**<https://eurasiaresearch.org>**

**<https://sshraweb.org/>**

**Table of Content:**

S. No.	Particulars	Page Numbers
1.	Preface	3
2.	Keynote Speaker	4
3.	List of Presenters	5-33
4.	List of Listeners	33-34
5.	Upcoming Conferences	34-36



## **Preface:**

Social Science And Humanities Research Association (SSHRA) is a global group of scholars, academicians and professionals from the field of Humanities and Social Sciences for encouraging intellectual development and providing opportunities for networking and collaboration. This association achieves its objective through academic networking, meetings, conferences, workshops, projects, research publications, academic awards and scholarships. The association is driven by the guidance of the advisory board members. Scholars, Academicians, Professionals are encouraged to freely join SSHRA and become a part of this association, working for benefit of academia and society through research and innovation.

For this conference around 100 Participants from around 17 different countries have submitted their entries for review and presentation.

SSHRA has now grown to 3173 followers and 3539 members from 45 countries.

Membership in our scholarly association SSHRA is completely free of cost.

List of members: <https://sshraweb.org/membership/list-of-members/>

Membership Application form link: <https://sshraweb.org/membership/>

Proceedings is a book of abstracts, all the abstracts are published in our conference proceedings a day prior to the conference.

You can get our conference proceedings at: <https://sshraweb.org/conference/proceedings/>

Facebook is a very popular free social networking website that allows us to keep in touch with friends, family and colleagues.

We hope to have an everlasting and long term friendly relation with you in the future.

In this context we would like to share our social media web links:

<https://www.facebook.com/gahssr.org/>

You will be able to freely communicate your queries with us, collaborate and interact with our previous participants, share and browse the conference pictures on the above link.

Our mission is to make continuous efforts in transforming the lives of people around the world through education, application of research & innovative ideas.



## THE CHALLENGES OF GOOD GOVERNANCE

The main constituents of the good governance are rule of law; honesty, or probity in public affairs; independence of judiciary and human rights; people's participation; equality of treatment; absence of discrimination on the basis of colour, creed, caste, race, language, sex, region, ability; administrative responsiveness; social sensitivity; ethical approach or conduct; willingness to learn, and an urge to improve, as well as to evolve the capability to anticipate the nature and direction of change; to cope with challenges as they arise, from time to time.

### Findings:

Some other challenges which to be removed are: Corruption at various levels, Centralisation of power and authority, Criminalisation of politics; Violation of human rights; Weak legislators with criminal records, poor knowledge about development; issues and low level of education; Poor people's participation in development processes; Less active civil society; Poorly empowered grassroots democratic institutions; Poor coordination among the political, administrative and community level; organizations and institutions; Delay in delivery of judicial decisions and Poor participation of disadvantaged in decision making process.

**Key words:** good governance, democratic institutions, Criminalisation of politics, rule of law, caste, language, sex



**Elka Anakotta**  
ERCICRSSH1810085

### Green Ribbon Identity (Phenomenology Study about Muslim Women Involved in Caring Women Movement - Gerakan Perempuan Peduli in Ambon)

**Elka Anakotta**

Postgraduate Program of Christian Education, The Christian State Institute of Ambon, Maluku Indonesia

### Abstract

Based on classical interpretations of the Qur'an, women position is lower than men, or women are seen as inferior to men. Nevertheless, in a modern and contemporary (with different approaches and different methodology (such as hermeneutics), women are placed in equal positions with men. Ambon conflict in 1999 had an impact on all parties, including women. What often goes unnoticed during the conflict is that women have an important strategic roles to protect themselves and their families when men organizing the strategy or plunging into the arena of conflict. The Caring Women Movement (Indonesian shortly: GPP-Gerakan Perempuan Peduli) established much earlier than some other movements or groups that also sought peace on the horizontal conflict.

Caring Women movement formed as soon as horizontal conflict occurred in Ambon in 1999, involved women from three different communities: Christian, Catholic and Islam. They using green ribbon as symbol of life, while white ribbon used by Moslem community and red ribbon used by Christian community. This research will focus more on Muslim women who are involved from the start, through various obstacles (maybe even including their faith beliefs that still see women in a lower position than men) to engage and inform their involvement for peace. They have an identity as a Muslim women with the shape of authority in their religion (women position in classic interpretation on Qur'an that put them as secondary), but they have to actualize it in strained situation like Ambon conflict (as the citizen of Ambon). Using phenomenology approach, this research will reveal how Muslim women experience in Caring Women Group to make peace happen in Ambon. They actualize their identity to make peace happen, however they have to facing constraint from themselves, their family, their neighbourhood, and their community. Muslim women in Caring Women Group indicate that their involvement establish the totality of identity that shaped them became the true Muslim in conflict area.



	<p>The importance of this research is to mapping the position of religion to being a moderate religion, with open space for equality between men and women and valuable in the eyes of God as them Creator. The involvement of Muslim women in the Caring Women Movement being important reference for a more moderate religious presence and placing equality between women and men, and women can make an important role in bringing peace.</p> <p>Key words: Identity, Phenomenology, Muslim women, Caring Women Group.</p>
<p>Jaegyu Park ERCICRSSH1810086</p>	<p>Cooperation between South Korea and ASEAN</p> <p>Jaegyu Park Master's Programme in International Relations, Faculty of Social and Political Sciences, University of Indonesia, University of Indonesia, Jakarta, Indonesia</p> <p>Abstract</p> <p>This study aims to analyze the cooperation between South Korea and ASEAN in the fields of culture, economy and security. According to the analysis of this study, we can find out that the cooperative relationship between South Korea and ASEAN has become much closer than before since The Meeting of Minister of Foreign Affairs in 1989. Specifically, in the field of security, this study will explain the history of cooperation in terror and international crime. In the economic field, it will explain the change of trade scale between South Korea and ASEAN after Korea - ASEAN Free Trade Agreement in 2006 and in the culture field, it will also explain the change in cooperation through Korean wave such as K-pop and movie films. In addition, this study has confirmed the blueprint for the future cooperative relationship between South Korea and ASEAN through the vision of South Korea and ASEAN. In other to achieve the rationale for the paper, we will look at interpretation of data findings of research.</p> <p>Keywords ASEAN, South Korea, Cooperation</p>
<p>Lady Beatriz Labuzon ERCICRSSH1810092</p>	<p>National Literature as Value-Making</p> <p>Lady Beatriz Labuzon English Unit, Philippine Science High School- Cagayan Valley Campus, Nueva Vizcaya, Philippines</p> <p>Abstract</p> <p>Cadiente, in his introduction to "Philippine Literatures: Texts and Co(n)texts", states that "The Literature of the Philippines is one of the discourses that constitute the Philippine society. Our literature exists as a superstructure that arose from the base- the material conditions of living which, in the course of our history, informed (consciously or unconsciously) our literary production." Philippine Literatures is a "reconstruction of the historical, political, and cultural base of the nation which shaped and is shaped by our literary tradition (Cadiente, 2010)." Philippine (national) literature represents Filipino nationhood and is always entwined with Filipino identity. This paper therefore endeavours to explore how the concept of national literature is conceived and what constitutes national literature through examining the two anthologies of Bienvenido L. Lumbera and Cynthia Nograles Lumbera namely "Philippine Literature: A History and Anthology" and "Filipinos Writing: Philippine Literature from the Regions "in light of the work of the theorists Barbara Herrnstein Smith and Terry Eagleton.</p> <p>This paper finds that anthologizing is also value-making. The notion of objectivity is smothered by the arbitrariness of value-making. Thus, the Lumberas' anthologies do not escape the arbitrariness of value-making</p>

# **Green Ribbon Identity**

## ***(Phenomenology Study about Muslim Women Involved in Caring Women Movement - Gerakan Perempuan Peduli in Ambon)***

**Elka Anakotta**

*The Christian State Institute of Ambon, Maluku, Indonesia, [anakottaelka@gmail.com](mailto:anakottaelka@gmail.com)*

### **Abstract:**

Based on classical interpretations of the Qur'an, women position is lower than men, or women are seen as inferior to men. Nevertheless, in a modern and contemporary (with different approaches and different methodology (such as hermeneutics), women are placed in equal positions with men. Ambon conflict in 1999 had an impact on all parties, including women. What often goes unnoticed during the conflict is that women have an important strategic roles to protect themselves and their families when men organizing the strategy or plunging into the arena of conflict. The *Caring Women Movement* (Indonesian shortly: GPP-*Gerakan Perempuan Peduli*) established much earlier than some other movements or groups that also sought peace on the horizontal conflict .

*Caring Women movement* formed as soon as horizontal conflict occurred in Ambon in 1999, involved women from three different communities: Christian, Catholic and Islam. They using green ribbon as symbol of life, while white ribbon used by Moslem community and red ribbon used by Christian community. This research will focus more on Muslim women who are involved from the start, through various obstacles (maybe even including their faith beliefs that still see women in a lower position than men) to engage and inform their involvement for peace. They have an identity as a Muslim women with the shape of authority in their religion (women position in classic interpretation on Qur'an that put them as secondary), but they have to actualize it in strained situation like Ambon conflict (as the citizen of Ambon). Using phenomenology approach, this research will reveal how Muslim women experience in *Caring Women Group* to make peace happen in Ambon. They actualize their identity to make peace happen, however they have to facing constraint from themselves, their family, their neighbourhood, and their community. Muslim women in *Caring Women Group* indicate that their involvement establish the totality of identity that shaped them became the true Muslim in conflict area.

The importance of this research is to mapping the position of religion to being a moderate religion, with open space for equality between men and women and valuable in the eyes of God

as them Creator. The involvement of Muslim women in the Caring Women Movement being important reference for a more moderate religious presence and placing equality between women and men, and women can make an important role in bringing peace.

**Keywords:**

*Identity, Phenomenology, Muslim women, Caring Women Group*

## **1. Introduction**

In early 1999, horizontal conflicts occurred in Maluku and become a dark history. It was appered precisely when Muslims were celebrating Eid al-Fitr 1419H. The conflict that begin with a fight between young people of Bugis descent who lived in Batumerah district with Yakob, a young Christian who lived in Mardika district. The fighting between them has triggered a prolonged conflict which is difficult to understand at that time, because it extends in other several districts and leads assault, murder, arson, looting, which had never happened before.

Facing with conflict situation like this, peace efforts began to be initiated and carried out, not only by the government but directly by the people who experienced the direct consequences of the conflict that occurred by re-raising and restoring the values of peace which the people in question actually owned. Based on report from the United Nation (2000,45) a number of groups were formed that involved two community members both Muslim and Christian, including TIRUS who made the governor's office a neutral meeting locus to meet and agree on matters of peace, and there was also the Women's Caring Movement (GPP or Caring Women Group) who are motivated to work for peace. Furthermore, this report tries to tell how the Women's Care Movement moves with the aim of religious tolerance and peace through empowering women, and supporting schools for children and young people affected by the conflict. This movement emerged in 1999 containing women from both communities with diverse professional backgrounds, which were fundamentally motivated by their desire to build peace on the basis of their beliefs. They aware of organizational limitations and need training and support for more mature and planned activities. Nevertheless, Caring Women Movement are "potential bridges" to bridge the gap between the two communities.

Caring Women Movement as a grassroots movement formed in September 1999 (only a few months after the conflict broke out in January 1999) were more than 40 women involved, from several communities, consist of Islam, Protestant and Catholic. They actively mediate and



conduct counseling in the field, even directly meeting government officials and also religious leaders to create peace. However (perhaps) it is unfortunate, that at a formal level in Malino II, the three communities were not involved together, because later those attending the meeting were one Protestant minister (later known as Rev. Eta Hendriks) and one Catholic nun (next known as St. Briggita). There were no representatives from Muslim women at the meeting. The role of Muslim women is called less visible by this (Buchanan, 2011, 24-25). From this description, a temporary conclusion can be drawn that the formation of the GPP involves the Protestant, Catholic and Muslim women's communities with the intensity of involvement of Muslim women who are considered to be less active on the one hand, and on the other side then involved. Is that really the way it is? Or is there something behind the previous findings about the involvement of Muslim women in this Caring Women's Movement? This study will try to explore the phenomenological involvement of Muslim women in the GPP to discover the meaning of their involvement as a Muslim woman in the GPP. Muslim women living in Ambon, a Muslim as well as an Ambonese, are integrated in their identities and are part of a group that works for peace in Ambon and more broadly in Maluku. In his identity as a woman who embraced Islam, of course he had an attachment to his belief in Islam. What exactly is the position of a woman in Islam?

Identity refers to a picture of one's essence or a group realized by the subject and recognized by another person or group, formed and built through dynamic social interactions in the context (Barker, 2000, 165). Chris Barker then said that identity is related to the way someone sees himself and how others see us. While Anthony Giddens (1991: 75) understands identity as a skill to narrate about themselves about what is done, how to do it, who becomes? The trajectory of development experienced by someone from the past to the future with all its twists and turns, that's the identity according to Giddens.

Identity is a clear self-image involving a number of values to be achieved, values, and beliefs chosen by individuals, which increase over time. This value and trust becomes important in one's life because it will give direction, purpose and meaning to life. In the same understanding, Marcia (1993:3) shows that self-identity is an important component that is an individual's awareness of uniqueness and similarity with others, as well as awareness of weaknesses and strengths in living life. For this reason, Marcia says: identity formation involves a synthesis of childhood skills, beliefs, and identification into a more or less coherent, unique whole that provides a young adult with a sense of continuity with the past and a direction for the future. With this understanding, identity formation is a process of combining unique,

and better experiences, beliefs and identifications, which will give the early adults feelings of relevance to the past and direction for the future.

To discuss the role and position of Muslim women, this section will be opened with a basic verse from the Qur'an which is often used to describe the origin of women's events, namely Surat al-Nisa (4): 1: O men, fear your Lord who created you alone, and from whom God created his wife, and from both God multiplied many men and women. This verse is generally understood as a source of verse explanations about creation from Adam and Eve. On a different understanding, men and women are equal or equal in the Qur'an, which gives an appeal to all believers (both men and women) to accompany their faith with action, and later will be rewarded based on action that is. The reference to legitimizing this is for example from the letter al-Nahl (16): 97: He who works righteous deeds, both men and women in a state of faith, then we will give him a good life and will give them a reward with a reward that is better than what they have done. Or Surat al-Tawba (9): 71: And believers, men and women, some of them (are) become helpers for some others. They command (do the ma'ruf, from the dead, establish prayer, pay zakat, and they obey Allah and His Messenger. They will be given mercy by Allah. Obviously, the position of men and abilities is not mentioned in Al -Qur'an, but in it has contained the values of equal position between men and women. The measure of glory beside God is the quality of life without distinguishing the sex in it (Hasyim, 2003. 120).

There are also quotations that form the basis for differences in men and women, and even tend to show the superiority of men is QS. Al-Nisa (4): 34: Men are leaders for women. Classical interpretation of this verse places women in an inferior position compared to men. But there are also those who interpret that this verse cannot be used for arbitrary treatment of women, but women need to be respected (Umar, 2001, xxxi). Amina Wadud (in Ismail, 2003:192) sees that there are indeed men in the family and they can be leaders for the family if they can fulfill two conditions, namely men must be able to prove their strengths and be able to provide women with their own assets, so they have the right to become leaders in the home stairs.

In the contemporary era, the idea of equality emerged (gender justice) accompanied the development of Islamic thought in addressing the present situation, so that gender bias began to be discussed or even precisely Issued. Muslim intellectuals emerged, such as Amina Wadud, Riffat Hasan, Asma Barlas, etc. In Indonesia it can be mentioned Musda Mulia, Nasarudin Umar, etc. They generally agree that the interpretation of the Qur'an is one source of inequality in gender injustice in society.



Amina Wadud (1999:10) reviews the interpretation of the Qur'an and tries to dismantle gender bias from a feminist perspective so that a fair interpretation between men and women is produced. For her, interpretation can continue to be carried out in a changing context. For her classical and medieval interpretations use an atomistic and very textual approach, so that the social context at the time the verse is revealed is not taken into consideration. What happened, the verse was interpreted using a male perspective so that women's experience was more neglected and not counted.

Sources in the Al-Qur'an that see parallels between women and men are QS. Al-Lail (92): 3-10 which mentions men and women in *qasam* (oath) which is *qarinah* (proof) that Allah sees equality between the two (Mudzhar and friends, 2001:40). Human differences only lie in their actions, whether good or bad, regardless of their sex. This approach sees parallels between women and men based on five bases (Umar:1999:248-269): first, men and women alike as servants; second, men and women as caliphs on this earth; third, men and women accept the primordial agreement, fourth, seen from Adam and Eve actively involved; fifth, both men and women have the same potential to achieve.

The position of women in understanding based on classical interpretations of Al-Our'an, puts women in a lower position than men (Esposito, 1998:44). Women are seen as inferior to men. However, in a more moderate and contemporary view that uses different approaches (feminist, cultural, anthropological, etc.) and different methodologies (hermeneutics), women are placed in a position equal to men. This view ultimately has an impact on the issue of status, position in society and its relationship with men. In the contradiction of the quite large views in Islam, the position of Muslim women in Ambon will be looked at further by looking at their involvement in the GPP, which in a number of views and results of existing research seems less prominent. How is this possible? Is the involvement of Muslim women not yet fully separated from the influence of the calcical interpretation that places a woman not to be a leader, so that they do not move freely in the public sphere and involve various interests in it, including GPP for example? Or is the involvement of Muslim women merely filling in a part of community involvement that cannot be ignored but for their activeness not to be highlighted to the public? What's behind their actual involvement in GPP? How did their involvement begin? What actually motivated them to be involved and become part of this GPP group?

This research will use analytical descriptive method with phenomenology approach. Through the phenomenology approach, it is hoped that the experience of Muslim women in the Women's

Caring Women Movement can be captured more deeply. This approach will lead to observations of what appears in the experience of Muslim women in the GPP, and what is given directly from the experience of Muslim women in GPP. How all this is done is by refraining from making decisions so that the meaning of the experience of Muslim women in GPP can be captured properly. Next, find the essence of reality that is subject to individual object reduction observations (items from object observations). Therefore, in building qualitative methods and phenomenology approaches, the research will be more focused on the words and actions of the subject and the situation experienced and experienced directly, by holding on to the interview data in depth. With this approach, the subjective experience of the perpetrators (Muslim women in the GPP) will try to be captured by not including prejudices or previous conceptions (Cresweel, 1998,51-52).

The phenomenology approach does not examine the causal aspects of an event, but seeks to understand in depth how a person does certain experiences and the meaning of the experience for him. So, this research does not merely look for an explanation or measure of the reality of the experience of Muslim women in GPP but to discover the meaning and nature of their experiences, from their own perspective through in-depth interviews.

Data collection of this study will use three ways, namely observation techniques, interview techniques and documentation techniques. Through observation, data on the involvement of Muslim women will be traced through direct encounters with GPP members. Observation is also done on the activities carried out by the GPP and how Muslim women are involved. The essence of the involvement and interaction of Muslim women with GPP will be carefully observed and recorded.

## **2. FINDINGS AND DISCUSSION**

### **• Initial Appearance of Caring Women Movement**

In personal communication with Mrs Margaretha Hendriks as one of the founder of Caring Women Movement (Mrs. Margaretha Hendriks, personal communication, at September 24, 2018), there have been several are there: Mrs. Retty Assegaf, Mrs Ena Tatuhey, Mrs. Ul Latuconsina, Mrs. Anisa Latuconsina, and Mrs. Rita Hayat. According to her, they can be collected together with the help deputy governor's wife (Mrs. Latuconsina). Most of them are employees or those who are at least actively working in government offices, and some others do have closeness (direct family relations with the governor's). Some of them are only active



at the beginning of formation and are later inactive due to various personal activities and the tendency to be more conducive to the situation.

The Caring Women Movement began to carry out various peaceful actions without violence, ranging from street marches, mass mobilization, civic education, anti-violence training, peaceful preaching, art shows, interfaith meetings, etc. In addition, of course women who have experienced a process of awareness of peace have become a trigger to their family (husband and children) to making peace and not join to conflict again. Activists of the Caring Women Movement wear green headbands (as a donation from governor's wife) with the words stop violence. This green headband have been distributed anyone who they met, at markets, at streets, offices, or each community. Rejection of course happened even ridicule of what was done, but they never stopped and were tired to share it.

Green headbands in Sister Catholic Brigitta Renyaan (include one of the founder of Caring Women Movement) becoming conflict at that time. The Christian community in conflict area always identical themselves with red ribbons, while the Islamic community in conflict area always identical themselves with white ribbons. Green became a resistance to red and white at the time, because it became a symbol of life that must be maintained and maintained. From there, then the conscience of Women was born as part of the anti-violence movement which contained a call for the government and authorities to expressly stop the ongoing violence and destroy lives. Exclamation of Women's Conscience is also an invitation to the Christian community and Islamic community to rebuild a brotherhood that has been devastated by conflict. In addition, the conscience of women wants to restore the essence of basic needs as humans, which in conditions of conflict become disrupted by economic and educational life, so that the "stomach" and "head" begin to have problems. Food supplies are increasingly demanding with expensiveness because availability is not commensurate with demand, and children's education is hampered due to prolonged conflict.

- **Moslem Women Identity**

In interview with Ul Latuconsina as one of Moslem women who actively involved in Caring Women Movement (personal communication, July, 11, 2018), their involvement was from the beginning of the formation of the Caring Women's Movement. According to her, this began when all women of various religions (Islam, Protestantism and Catholicism) collected at the home of the Governor of Maluku, namely Saleh Latuconsina. She says: "At that time, after the conflict broke out about two weeks after the conflict, on the initiative of Mrs. Paula

Renyaan who was the deputy governor of Maluku, gathered several women including Mrs. Rety Asega, Mrs. Kia Tatuhey, Mrs. Senda Titaley and Mrs. Etha Hendriks, to do "something" because the current conflict situation has made so many victims, especially victims of children and mothers".

The other participant of Muslim women in Caring Women Movement, Mrs. Tum Latuconsina, have a different experience. Her involvement through a long process (Mrs. Tum Latuconsina, personal communication, July, 4<sup>th</sup>, 2018). She says: "During the riots, I had been displaced in the mosque and when the Caring Women Movement was formed I had not joined at the first time. In that time I feel just like hypocrit, because in my office, I look nice with Christian, but going home I am cursing them and I don't love them very much. In that situation, I can live with the governor because we are family, but I refused to do that. I only lives in the mosque".

Mrs. Tum Latuconsina continued her story about how she then experienced a fairly drastic change: "I hasn't joined the Caring Women Movement at at the beginning, but time flies, I saw something not right happen. In the Muslim community, *Le* (the nickname for Mr. Saleh Latuconsina) is often bullied and blasphemed. She says about the rumor about the changing of officials during the riots, which according to Muslims, more Christians who became officials. If I hears people talking about it, I can only make a phone call with *Le* to make my heart calm down. After facing a situation which according to her was very cornering the existence of her brother as a governor that time, because what they conveyed was something that was not true. Mr. Saleh Latuconsina as Mrs. Tum Latuconsina's brother, is considered by the people who are Muslim to be more pro-Christian, according to them, as seen from the large number of Christians who occupy important positions in the government. At the time of conflict this is certainly seen as an inequality, not to mention Mr. Saleh Latuconsina existence as a Muslim who is considered to be more pro-Muslim.

In relation to their existence as housewives but also government employees at that time, following the story of Mrs. Ul Latuconsina: "My family provide the safe condition to me to join and do a lot of activity with Caring Women Movement. We do have a values to build live together with others because in our history, it is not the new story to live in peace. Our neighbourhood are Christian and we do peace with them. We connected with Christian in peace, and we build live as brother and sister (in Ambonese: *hidup orang basudara*)". Mrs.



Tum Latuconsina says: my husband and my children very supportive to my activity and they already accustomed with me as employee”.

What have the Caring Women's Movement done? According to Mrs. Tum Latuconsina: Caring Women Movement had maximally done to carry out peace efforts for Maluku, but they never overexpressed what they already done, because of the situation and conditions at which the army was involved. In the first attempt to reconcile planned in the church (around Wayame village) finally moved to Ayu Sanusi's house, because there were participants who objected to Islam (called Mrs. Laila) who said: “what we are doing there, the Christian rejected us there, why should we live together with them?”

The existence of women leaders who are sensitive to the presence of their people is one of the main and powerful drivers for women's involvement in the Caring Women's Movement. Their presence has helped to open up access for other women stretching including Muslim women to be actively involved in peace in Maluku. Paula Renyaan, who was the deputy governor of Maluku, used her dual role to help the Caring Care Movement bring the problems found in discussions at the government level and ensure that the work and actions had political support at the time. Trauma healing activities for women and children, or advocating for meetings with governors and regional military commanders. On the other hand, as Muslim women who were active at the time in the Caring Women Movement, they only made use of the existence and have family relations with the governor directly (Mrs. Ul Latuconsina and Mrs. Tum Latuconsina were siblings of the then governor, Saleh Latuconsina).

The things mentioned above really have a benefit for Caring Women Movement, while elsewhere the role of women tends to be limited or even worse does have a low awareness of their rights to equality and participation including in conflict areas to create peace. This can happen, even though the leader of their local community is a woman, but because the responsibility for managing and caring for the family is her main task so that the call to participate is ruled out. There is also a reluctance to be involved because they see that the peace processes are entangled in a political system that is largely dominated by men and women, and will return to the domestic domain only to be safe.

Lack of political will is another significant factor that contributes to the absence of women in peace negotiations. In Indonesia, 'gender mainstreaming' is a relatively new concept and there is a lack of awareness about the concept. Apathy politics, lack of resources and self-

confidence, as well as low levels of education, all combine to reduce women's involvement in the peace-creating process.

In conflict areas, women are more seen as victims who need protection and then the position of women is usually combined with children as those who really need a helping hand and assistance because they are victims of conflict. But apparently, not a few of the conflict areas actually emerged strong and empowered women in which they were actively involved in the struggles for peace, including in Maluku through the stretching of the Caring Women's Movement.

The Caring Women Movement is active in disseminating peace messages, organizing meetings with government and security officials, meeting religious and youth leaders and volunteering for women in the field of mediation and counseling. In this assignment, motherhood that cares for life becomes an instrumental driver who is then able to connect women from various communities to strive for the safety and future of their children.

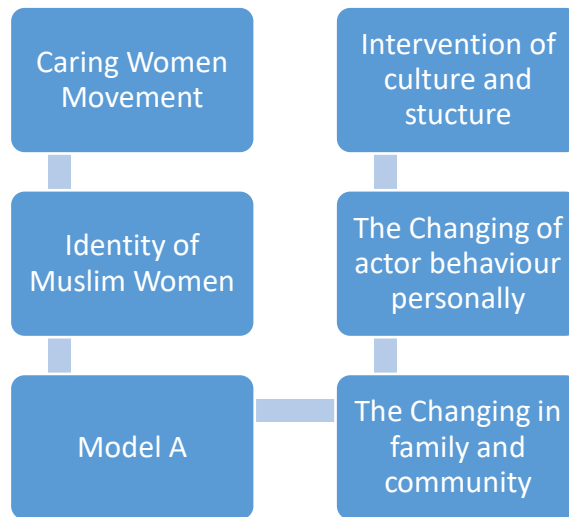
- **Muslim Women in Caring Women Movement**

The alignment of women and men in Islam places one's qualities not on their sex but on their actions, whether good or bad. Some things that later support this option are that both men and women are servants, then men and women as caliphs on earth; both accept primordial agreements, then both Adam and Eve were actively involved in the cosmic drama and most recently men and women have the potential to achieve (Umar 1999:248-269 and Ilyas in Marhumah 2001:180).

Amina Wadud through the Qur'an and Woman, begins her discussion by criticizing the interpretations that have been around for women in Islam. Amina divides the interpretation into three basic categories, namely traditional, reactive and holistic. The last category of interpretation according to Amina is best, according to which she uses the method from Fazlur Rahman (neomodernist method). Based on this understanding, according to him, the Qur'an must be constantly reinterpreted.

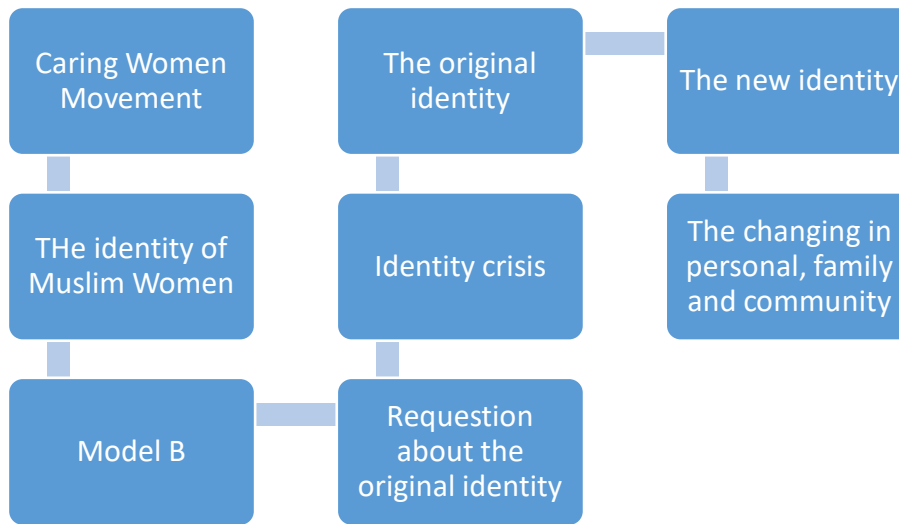
In the construct of interpretation of the position of Muslim women as above, the formation of the identity of Muslim women involved in the Caring Women Movement can be divided into two major sections in the following picture:

### Model A



This model (Model A) is a model to Mrs. UI Latuconsina, where her involvement in the Caring Women Movement is a part from cultural intervention and structure released. The culture of the life of the *orang basudara* (we are all brothers and sisters) and the real experience of living together that had been done before the conflict became an intervention that encouraged Mrs. UI Latuconsina to be involved in the Caring Women Movement. In addition, of course, structurally, his intervention as an educated person and then close to his brother who was the governor at the time, increasingly opened up space for him to be involved in the Caring Women's Movement. On the basis of cultural and structural experience, it brought about changes in behavior and goals of Mrs. UI, where her involvement with the Caring Women Movement was used as a forum to actively struggle to assemble the nodes of peace. What she did was transmitted to her closest family and community to also become individuals who prioritized and carried out peace.

### Model B



Model B which is in relation to the Mrs. Tum Latuconsina. Mrs Tum did not immediately follow and was involved with the Caring Women's Movement at the beginning. When the conflict broke out, Mrs. Tum experienced a shock over what had been built and fostered for quite a long time. The experience of living together did not mean that when the conflict occurred, together with my office friends it seemed to be a pretense, so it took a long time for Mrs. Tum to join in Caring Women Movement. She requestion about her original identity that has been formed in an uncertain situation experiences a shock. The awareness process is back long enough and finally the surrounding situation and condition bring awareness.

The presence of identity formations in the propositions of Model A and Model B shows the stretch of Muslim women who in their experience contribute significantly through applications and tangible manifestations of peace despite the hidden challenges that are not explicitly disclosed to researchers. One challenge that appears is later when they were considered absent as representations of women in Malino II. Some other activists from Christianity for example see this as: "in Islam too many influential men ", so their dominance has masked the presence of Muslim women themselves.

The attachment of women's relations and peace has indeed not been discussed too long, because women are always seen as victims in conflict. The position of men in the conflict dimension is as a political and military leader which is seen as a natural representation of the parties concerned in the conflict. In the struggle of Muslim women involved in the Caring



Women Movement, Muslim women carry out enormous peace-building tasks, so women must also be counted as partners in the peace-building process itself.

The position of Muslim women whose origin is the main caregiver in the family in many cultures (including in Maluku) and also in Islam, has become part of communal involvement actively in spaces for peace building, although involvement in communal space got a big challenge. The position of Muslim women also on a broad scale (eg Malino II) tends to be excluded from public decision-making, in its stretch in the Caring Women's Movement, Muslim women do not feel excluded and continue to carry out the task of building peace.

In different experiences with men facing conflict, Muslim women present a role that can have a major impact on communal life, especially to maintain life while men are more concerned with advancing at the front as well as political and strategic roles on a scale the big one. The uniqueness of Muslim women in carrying out this role can be done because they care about the lives and future of children (on a small scale) which of course will have a broad impact on the life and future of Maluku. Here, empowering Muslim women must be seen as inherent in the process of building peace in Maluku as a whole.

Beliefs and religious structures on the one hand are dominated by men so that what women do becomes less valuable broken by the involvement of Muslim women in the Caring Women Movement which maximally conducts peace building. This opens a space that practically shows that women's involvement in peace building is important and significant. The involvement of Muslim women in the Caring Women Movement as peacebuilders with their strategies that are based on the principle of inclusiveness and collaboration results in broad and ongoing peace building, and even then produces young peacebuilders to continue what has been done.

The identity of Muslim women with green ribbon in nurturing life is manifested in what they do in peace building, where they are not afraid of the challenges that come and face, build mutual collaboration with other parties as part of constructing the trajectory of past experience towards the future better. The identity of Muslim women as a nurturing of life is built on a variety of traits that are specifically derived from religious and cultural beliefs about the importance of building a peaceful life for a better future. Reflections on the specificity of religious and cultural beliefs roll in the form of practical action to preserve life with the development of sustainable peace.

Melting identities and looking for forms in changing situations can occur, because the existence of Muslim women in social conditions also keeps changing. The meaning of the discovery of identity follows space and time and its use in conflict situations that require not a little sacrifice for what was previously owned. The identity that was originally considered complete and stable turned out to be blocked by considerable changes with the coming of conflict which devastated what was owned. Therefore, a new identity needs to be built after the worries that have occurred. The choice of Muslim women to fight in total in the Caring Women Movement in order to preserve life is reflected in the green ribbon symbol.

### **3. CONCLUSION**

The identity of Muslim women is actually a conscience of the self that is reflective so that it continues to process and find formations to be maintained or later reconstructed. The identity of Muslim women is important and needed in their stretch and action through the Caring Women's Movement. It appears that the identity of this Muslim woman has dependency and attachment to conditions that are indeed full of uncertainty. Muslim women put symbolic boundaries in green ribbons to unite all the interests they need to do in building peace to preserve and preserve life. The limitations that exist in fulfilling the identity of Muslim women in the Caring Women Movement are interpreted as spaces that need not be debated because slices will always form and give birth to something that remains meaningful. These slices are produced in a specific discursive manner and are considered not necessarily breaking down their identity building.

As Muslim women, they realize that their existence is an embodiment of the values adhered to and bound by various rules that exist in patriarchal society, but their identity no longer depends on what is perceived by the outside world. They build identity on the basis of awareness of situations and conflicts that demand accountability for essential values that must be maintained, namely to maintain life itself. They remain in the patriarchal system but they also have an obligation to keep life running within the limits of the religious norms adopted. They have the opportunity and the potential to struggle in the situation or give up and do nothing.

## REFERENCES

Ali, Kecia, Juliana Hammer & Lary Silvers (eds), 2012. *A Jihad for Justice, Honoring the Work and Life of Amina Wadud*. USA, 48Hrbooks.

Barker, Chris, 2000. *Cultural Study, Theory and Practice*. London: Sage Publication Ltd.

Bertrand, Jacques, 2004. *Nationalism and Ethnic Conflict in Indonesia*.

Brown Graham, Christopher Wilson and Suprayoga Hadi, 2015. *Overcoming Violent Conflict, Peace and Development Analysis*. CPRU-UNPD, LIPI dan Bappenas.

Buchanan Cate (ed), 2011. *Pengelolaan Konflik di Indonesia, Sebuah Analisis Konflik di Maluku, Papua dan Poso*. Lembaga Ilmu Pengetahuan Indonesia, Current Asia and the Centre for Humanitarian Dialogue.

Creswell, 1998. *Qualitative Inquiry: Choosing Among Five Traditions*. USA: Sage Publication Inc.

Hedstorm Jenny & Thiyumi Senarathma (eds), 2015. *Women in Conflict and Peace*. Sweden, International for Democracy and Electoral Assistance.

Ismail, Nurjannah, 2003. *Perempuan dalam Pasungan: Bias Laki-laki dalam Penafsiran*, LKiS.

Mudzhar, Mohammad Atho dkk (ed), 2001, *Perempuan dalam Masyarakat Indonesia: Akses Pemberdayaan dan Kesempatan*. Yogyakarta, Sunan Kalijaga Press.

Nurhayati, Eti, 2002. *Psikologi Perempuan dalam berbagai Perspektif*. Yogyakarta, Pustaka Pelajar.

Sumanto, 2013. *Interreligious Violence, Civic Peace, and Citizenship: Christian and Muslims in Maluku, Eastern Indonesia*. Boston University.

Umar, Nasarudin, 2001. *Argumen Kesetaraan Gender: Perspektif Al-Qur-an*. Jakarta, Paramadina.

Wadud Aminah, 1999. *Qur'an and Women, Rereading the Sacred Text from a Women Perspective*. Oxford University Press.

----, 2007. *Inside the Gender Jihad, Women's Reform in Islam*. Oneworld.

Wolf, Alison & Ruth A. Wallace, 1986. *Contemporary Sociological Theory: Continuing the Classical Tradition*. New Jersey, Prentice-Hall Englewood Cliff.

YY Haddad & John Esposito, 1998. *Islam, Gender and Social Change*. New York, Oxford University Press.

United Nation, 2000. *Inter Agency Appeal for Maluku Crisis*, 16 Maret – 30 September 2000. Jakarta, Maret.