

ANALYSIS OF THE VILLAGE FUND OF SIDOMULYO (BATU CITY, EAST JAVA) AS A PEACEFUL VILLAGE: COMPREHENSIVE STUDY OF GENDER PERSPECTIVES

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Submitted: May 11, 2022; Reviewed: Dec 15, 2022; Accepted: Dec 16, 2022

Abstract

The objectives to be achieved in this study are to identify and analyze the challenges of implementing the Sidomulyo Village Fund (Kota Batu) which is oriented towards the principle of protection and empowerment of rural communities. The research method used is empirical juridical research, data obtained and collected through triangulation (multi-method). Primary data obtained by observation and interviews (interviews). Participant observation was used to explore symptomatic data. Meanwhile, in-depth interviews were used to explore categories of impression or view data. This study analyzes feminist legal theory, where Feminist Legal Theory emphasizes delegitimacy to reject the dominance of certain orders or structures which are patriarchal structures in society that are used as the basis for drafting legislation. In Peace Village (Desa Sidomulyo-Kota Batu), we can look at the global gender gap index and the index for women, peace, and global security for each citizen in the village, to provide an assessment of how the Peace Village Concept is implemented. Discussing the role of the Village Fund in Sidomulyo-Kota Batu Village in the Village Peace process, especially those related to women, in this case, the researcher will provide an important academic and intellectual framework on how the Peace Village Concept can be improved from a cognitive perspective. Many people assume that women play a passive role in violent extremism or that women are always "victims" of violent extremism and instead hide the various ways in which women can participate in extremism and violence. Empowerment of women needs to be done to undermine radical ideology, prevent social conflict, intolerance, and violent extremism. Gender equality between women and men is not just a matter of empowering women, but it also requires ongoing structural changes that prevent social/cultural harm, sexism, racism, and authoritarian power relations. Moreover, the polarization between men, who want to fight back, and women who seek peaceful means, has been criticized.

Keywords: Gender; Peace Village; Village Fund

INTRODUCTION

Sidomulyo Village (Batu City, East Java) is a village that declares a Peace Village and establish a Village Regulation (Perdes) for the Peace Village Working Group Team which consists of all elements of the society, including religious leaders, community leaders, youth, and women. In the Peace Village program, there are 3 (three) main approaches taken, namely: strengthening the capacity of women's groups and the working group team from Peace Village related to access to justice and protection of women in gender-responsive communities to overcome violent extremism and improve women's rights, build cooperation to encourage community and government commitment in implementing HAS (Human Security Approach)-based Peace Village, the involvement of youth in promoting Peace Village as part of the campaign to prevent violent extremism in the experience of working in Peace Village. On the other hand, this youth involvement aims to build a support mechanism in implementing the Village of Peace program.¹

Gender roles in peace and security can be highlighted from the roles that can

be played in preventing and resolving conflicts, including radicalism. This calls for the protection and empowerment of women from gender-based violence.² Subsequent resolutions have enhanced and further articulated the role that women can play in peace and security towards Peace Village (Sidomulyo Village – Batu City, East Java). The concept of the Village of Peace (Sidomulyo Village – Batu City, East Java) emphasizes the role that can be played by women in developing more comprehensive programs and policies for the prevention and handling of violent extremism. This is particularly emphasized by reference to violations of women's basic rights, the inclusion of women as key actors in national action plans, supporting women's civil society organizations working to prevent and fight violent extremism, capacity building, and several other recommendations.³

At the policy and program level in the Village / District, the agenda at Peace Village (Sidomulyo Village – Batu City, East Java) and efforts to prevent and combat violent extremism are not always coordinated or integrated. Therefore it is necessary to identify the Sidomulyo Village

¹ Wahid Foundation, 2020, *Call For Proposal Wahid Foundation.*, Pg 2.

² Dwi Edi Wibowo, 2011, *Peran Ganda Perempuan Dan Kesetaraan Gender*, *Gender.*, Pg 13.

³ Wayan Sudarta, 2014, *Peranan Wanita Dalam Pembangunan Berwawasan Gender*, *Sosial Ekonomi Pertanian.*, Pg 11.

Fund (Batu City) as one of their priorities and do it in various ways including developing indicators to evaluate. A liberal democracy affected by violent extremism is a key relevance of implementing the Village of Peace agenda. In particular, the Village of Peace is very important in this case the successful optimization of the Village Fund will provide great benefits to the state.

From the Village Fund, the public knows that the success of the Peace Village program (Sidomulyo Village – Batu City, East Java) has been implemented or not. In Peace Village (Sidomulyo Village – Batu City, East Java), we can look at the global gender gap index and the index for women, peace, and global security for each citizen in the village, to provide an assessment of how the Village / Peace Village Concept is implemented. Discussing the role of the Sidomulyo Village Fund (Batu City) in the Village Peace process, especially those related to women, in this case, the researcher will provide an important academic and intellectual framework how the Peace Village Concept can be improved from a cognitive perspective. Many people assume that women play a passive role in violent extremism or that women are always

"victims" of violent extremism and instead hide how women can participate in extremism and violence.⁴ Empowerment of women needs to be done to undermine radical ideology, prevent social conflict, intolerance, and violent extremism. Gender equality between women and men is not just a matter of empowering women, but it also requires ongoing structural changes that prevent social/cultural harm, sexism, racism, and authoritarian power relations. Moreover, the polarization between men, who want to fight back, and women who seek peaceful means, has been criticized. Therefore, this study examines with the title "Analysis of Village Fund Sidomulyo (Batu City) as a Peaceful Village: Comprehensive Study of Gender Perspective". The focus of this research is to find out what are the challenges of implementing the Sidomulyo Village Fund (Kota Batu) which is oriented towards the principles of protection and empowerment of rural communities.

The objective of this research is to identify and analyze the challenges of implementing the Sidomulyo Village Fund (Sidomulyo Village – Batu City, East Java) which is oriented towards the principles of protection and empowerment of rural

⁴ Quraisy Hidayah And Nawir Muhammad, Kesenjangan Gender, *Jurnal Equilibrium Pendidikan Sosiologi* (2015), Pg 4.

communities. The data in this study were obtained and collected through triangulation (multi-method). Primary data obtained by observation and interviews (interview). Participant observation is used to explore symptomatic data. Meanwhile, in-depth interviews are used to explore categories of impression data or views.

ANALYSIS AND DISCUSSION

In life on this earth, without realizing it, women have an important role, but in everyday life, few people are aware of their existence. Moreover, the rights and position of women in the domestic and public sectors are still sidelined by men. The phenomenon of gender injustice can be found anywhere, especially in the domestic sector, namely households. Social protection for women workers is still minimally implemented so that acts of exploitation violence and discrimination still occur. If this condition is allowed to continue, it will cause women to become poor, especially for women who have the status of family heads who come from poor families who will be poorer than men from the same category.⁵

Nowadays, gender issues are increasingly being discussed, although not a few are interpreted correctly. Seeing that there are groups of people who do not understand gender issues properly, especially in Indonesia, creates a lot of inequality against women themselves.⁶ In language, gender comes from the English "gender" which means "gender".⁷ Santrock argued the terms gender and sex have differences in terms of dimensions. The term sex (gender) refers to the biological dimension of a man and woman which is the nature of God that cannot be changed, exchanged, and applies anytime and anywhere.⁸ While gender refers to the socio-cultural dimensions of a man and a woman.⁹ Furthermore, gender according to the term is the difference in roles, functions, status, and responsibilities between men and women as a form of socio-cultural form that can change according to time and local conditions. Usually, gender is applied to the division of labor that is deemed appropriate between women and men. According to Mansour Fakhri, gender is a trait inherent in both men and women that is constructed socially and

⁵ Syahriyah Semaun, Eksistensi Koperasi Wanita Dalam Meningkatkan Pendapatan Masyarakat, *Al-Maiyyah : Media Transformasi Gender Dalam Paradigma Sosial Keagamaan* 11, No. 2 (2018), Pg 10.

⁶ Marzuki, 2007, Kajian Awal Tentang Teori-Teori Gender, *Universitas Negeri Yogyakarta*, pg 3.

⁷ Malcolm W. Mintz, John M. Echols, And Hassan Shadily, An Indonesian-English Dictionary, *Oceanic Linguistics* 30, No. 2 (1991), pg 6.

⁸ Dudi Badruzaman, Keadilan Dan Kesenjangan Gender Untuk Para Perempuan Korban Kekerasan Dalam Rumah Tangga (Kdrt), *Tahkim (Jurnal Peradaban Dan Hukum Islam)* 3, No. 1 (2020), pg 6.

⁹ Santrock, *Life-Span Development: Perkembangan Masa Hidup*, Erlangga, Vol. 2003, (2003), pg 1.

culturally. Changes in characteristics and characteristics that occur from time to time and from place to place are called the concept of gender".¹⁰ Based on history, gender is still defined as gender (male and female). Gender criteria are formed based on differences in roles and duties, even though there are some roles or jobs that are deemed appropriate and reasonable for both genders.¹¹

Gender discrimination in the work sector is motivated by wrong beliefs that are still accepted by society today. Discrimination can take the form of marginalization, subordination, stereotyping, violence, and workload. Each will be explained as follows: Marginalization is the lack of opportunities and opportunities for women to acquire professions outside the home.¹² More women are required to work as housewives than as career women and do not have obligations in the family economy.

The forms of marginalization can take the form of exclusion, the shift of

women to the margins and the labor market, feminization, and economic inequality which is marked by wage differences.¹³ If marginalization is global in women's lives, then subordination is more specific, i.e. the allowance for women's roles is lower than that of men.¹⁴ Women are considered second only to men, even women must obey any decisions made by men.¹⁵ The next type of discrimination is stereotyped in the form of acts of discrimination in which women are stereotyped as domestic actors who have feminine, masculine, and androgynous attitudes. Women are stereotyped as feminine figures with domestic spheres such as cooking, washing, caring for children, and other household needs. In addition, women are stereotyped as masculine to be public workers, and finally, women are stereotyped as androgynous who have a male-like role. Women may work to help household needs.¹⁶ Thus, the role of women becomes heavier because of the dual roles they have. Compared to the three types of discrimination above,

¹⁰ Beby Masitho Batubara, Komunikasi Politik Perempuan Dan Gender, *Proceeding Icopoid 2019 The 2nd International Conference On Politic Of Islamic Development* 1, No. 1 (2019), pg 7.

¹¹ Khusnul Khotimah, Diskriminasi Gender Terhadap Perempuan Dalam Sektor Pekerjaan, *Yinyang: Jurnal Studi Islam Gender* 4, No. 1 (2009), pg 6.

¹² Umiarso El-Rumi And Atiqullah Atiqullah, Kobhung, Gender, And Religion: Husband And Wife Power Relations In Madurese Culture, *Harmoni* 18, No. 2 (2019), pg 6.

¹³ Khotimah, 2009, Diskriminasi Gender Terhadap Perempuan Dalam Sektor Pekerjaan, pg 3.

¹⁴ Suardi Suardi, Implikasi Sosial Diskriminasi Gender (Studi Tentang Gender Di Kampung Bungung Katammung Kabupaten Bantaeng, *Jurnal Sosiologi Pendidikan Humanis* 1, No. 1 (2016), pg 8.

¹⁵ Semaun, "Eksistensi Koperasi Wanita Dalam Meningkatkan Pendapatan Masyarakat." *Al-Maiyyah : Media Transformasi Gender Dalam Paradigma Sosial Keagamaan* 11, No. 2 (2018), pg 13.

¹⁶ Sudarta, 2014, "Peranan Wanita Dalam Pembangunan Berwawasan Gender." *Sosial Ekonomi Pertanian*, pg 51.

violence is a type of discrimination that is classified as severe. Violence can be in the form of physical and non-physical violence. Physical violence is violence that affects the physical / body of women, such as rape, adultery with one's own family, beatings and torture and even cutting off the genitals of women. Meanwhile, violence in the non-physical form (sexual harassment) is in the form of violence that results in mental and emotional disabilities for women.¹⁷ At work, violence often occurs because women do not dare to fight back. Women are considered weak physically, knowledgeably, and mentally, therefore women are often underestimated. The last type of discrimination is workload. The workload received by women is inversely related to men's. Men do not have full obligations in the domestic space, men's obligations revolve around the public sphere trying to earn a living to meet the needs of their family. So that if there is remaining time, it will be used for rest. In contrast to women who only set aside a little time to rest. In many observations, it shows that 90% (ninety percent) of women do household domestic work, not to mention that if women also have work outside the home

that requires time outside the home, then women will carry out multiple tasks.

In addition to education, women have also begun to enter the world of politics, both in the legislative, executive, and even in the highest positions. While the external aspect is the involvement of three specific groups. First, society is a social group that is involved in the realization of gender equality by trying to place women precisely in their place and position as well as men. Such as the participation of women in various positions in various organizations. Second, non-governmental organizations (NGOs) as activists in the field of protection and enhancement of gender equality. In this institution, women are directly involved in developing intellectual abilities and skills aimed at developing a more advanced society. And the three governments contribute to creating gender equality, among others, by issuing regulations related to gender equality, both globally and in detail in various parts, such as employment and so on.

The concept of gender equality put forward by western feminists can be a means of realizing justice in the division of roles in household relationships because management in a family requires an

¹⁷ Khotimah, "Diskriminasi Gender Terhadap Perempuan Dalam Sektor Pekerjaan." *Yinyang: Jurnal Studi Islam Gender* 4, No. 1 (2009)., pg 31.

understanding of the importance of the roles of men and women to understand each other's rights and obligations as husband and wife.¹⁸ In social life, the interactions that occur in society cause changes to occur very quickly. Economic progress and the emergence of globalization have made the job market even more complex. This has an impact on women's participation in traditional and transitional roles. In the traditional role, women-only cover domestic affairs. Meanwhile, in the transitional role, women are actively involved in entering the public sphere or the economic productive realm.¹⁹ Gender equality is a condition in which women and men enjoy equal status and have the same conditions to fully realize human rights and their potential for development in all areas of life.²⁰

The study of gender analysis gives rise to three main theories, namely: the theory of nature, the theory of nurture, and the theory of equilibrium.²¹

a. Nature Theory

The nature theory explains that the distinction between the roles of men and women is natural.²² This is based on the

existence of gender differences between men and women as well as inherent biological anatomical factors so that it becomes the main factor in determining social roles.

The theory of nature is obtained through sociological studies which assume that the biological differences and instincts between men and women form masculine and feminine traits where masculine is the basic characteristic of men and femininity is the nature of women.

Based on the nature that is formed, there is harmony in the social system which has an impact on the social strata in a patriarchal society as well as the roles and functions in the family.²³ The theory of nature defines gender differences as natural nature that does not need to be discussed again, which naturally confirms the difference between men and women biologically because it is a gift from God so that it cannot be exchanged.

b. Nurture Theory

In the theory of nurture, the differences in gender roles between men and women are not solely determined by biological factors but also determined by the

¹⁸ Novianty Djafri, *Manajemen Keluarga Dalam Studi Gender*, *Musawa* 7, No. 1 (2015), pg 6.

¹⁹ Rakhma Annisa Putri And Thomas Aquinas Gutama, *Strategi Pasangan Suami Istri Dalam Menjaga Keharmonisan Keluarga Wanita Karir (Studi Kasus Wanita Karir Di Desa Pucangan, Kelurahan Pucangan, Kecamatan Kartasura)*, *Journal Of Development And Social Change* 1, No. 1 (2018), pg 15.

²⁰ H Puspitawati, 2012, *Gender Dan Keluarga: Konsep Dan Realita Di Indonesia*, Pt Ipb Press., pg 31.

²¹ Reflianto Muslim And Joni Indra Wandu, *Career And Family: A Study Of Women Leadership*, *Jurnal Harkat : Media Komunikasi Gender* 15, No. 2 (2019), pg 9.

²² Sudarta, 2014 "Peranan Wanita Dalam Pembangunan Berwawasan Gender." *Sosial Ekonomi Pertanian*, pg 51.

²³ Hidayah And Muhammad, "Kesetaraan Gender." *Jurnal Equilibrium Pendidikan Sosiologi* (2015), pg 27.

structure of society's construction. The theory of nurture assumes that the social role that has crystallized in society is understood as religious doctrine, which God himself did not intend to do so, and not because of basic biological factors but as a product of social construction.²⁴

The differences in the roles of men and women do not occur naturally or naturally but are the result of the engineering of socio-cultural construction resulting in different roles, functions, and responsibilities like that which nurture theory tries to explain regarding the division of gender roles that occur in society. Nurture theory is considered a radical feminist theory in upholding women's equality in the structure of society. The sociological study of nurture theory creates a feminist movement, namely a movement of women who wish to equalize their position in the social construction of society to be equal to men.²⁵ Nurture theory is considered a radical feminist theory in upholding women's equality in the structure of society. The distinction between men and women, which is the result of the engineering construction of socio-cultural values and norms, creates oppressive and oppressive conditions. With

these conditions, social conflict arose in the community. So in addition to creating the assumption that gender roles are the result of social construction engineering, nurture theory also creates a feminist movement that demands empowerment of women in all fields to achieve equality and justice through gender equality.

c. Equilibrium Theory

Equilibrium theory, or it can be called the theory of balance, exists as a compromise that serves as a bridge between contradictory theories of nature and nurture theory. Equilibrium theory emphasizes partnership and harmony in the relationship between women's roles and men's roles. Both must work together in partnership and harmonious gender relations in every aspect of life. This theory explains the relationship between men and women or we can call it gender relations that must be carried out in a balanced manner by emphasizing the concept of partnership and harmony in gender relations to improve the condition of women who experience inequality in the social structure of society to achieve equal conditions or achieve conditions of equality, and gender justice.²⁶

²⁴ Ibid.

²⁵ Muslim And Wandu, "Career And Family: A Study Of Women Leadership." *Jurnal Harkat : Media Komunikasi Gender* 15, No. 2 (2019), pg 72.

²⁶ Wibowo, 2011, "Peran Ganda Perempuan Dan Kesetaraan Gender.", pg 56.

Gender equality can be defined as a condition in which women and men enjoy equal status and have the same conditions to fully realize human rights and their potential for development in all areas of life. Or it can be said that gender equality provides opportunities for women and men to equally enjoy their rights as humans.²⁷ According to INPRES Number 9 of 2000 concerning Gender Mainstreaming in National Development states that: "Gender equality is equal conditions for men and women to have the opportunity and rights as human beings, to be able to play a role and participate in political, economic, social and cultural activities, defense. and national security and equality in enjoying the results of this development".²⁸ The idea of gender equality stems from the experience of Western feminists with their secular-liberal views. The idea of gender equality is thought to be based on the Marxist ideology that places women as the oppressed class and men as the oppressive class. The idea of gender equality is also based on the background of the history of European and

American civilizations which in the past were cruel to women. The injustice and cruelty experienced by women occur in a wider community that continues to experience the doctrine that women are human beings whose positions are lower than men, both from academics and the religious community.²⁹

Gender equality can be achieved if a change in the relationship between women and men that is gender-responsive has been implemented. The impact of the realization of gender equality between men and women in all aspects of life is the acceleration of the development process which is based on high human values.³⁰ The biological conditions between men and women, in the end, give birth to what are called gender roles and sex differences. This gives birth to a phenomenon called gender differences. These two variables, namely gender roles and gender differences are considered to be the causes of the emergence of gender inequalities that hurt men and women.³¹ There are at least 5

²⁷ Puspitawati, 2012, *Gender Dan Keluarga: Konsep Dan Realita Di Indonesia.*, Pt Ipb Press, pg 34.

²⁸ Muhammad Sofyan Yusuf, Prespektif Mubadalah Terhadap Intruksi Presiden No. 9 Tahun 2000 Tentang Pengarustamaan Gender Dalam Pembangunan Nasional, *Jurnal Skripsi*, No. 9 (2020)., pg 7.

²⁹ Adian Husaini And Rahmatul Husni, Problematika Tafsir Feminis: Studi Kritis Konsep Kesenjangan Gender, *Al-Tahrir: Jurnal Pemikiran Islam* 15, No. 2 (2015)., pg 13.

³⁰ Lilis Widaningsih, 2017, Relasi Gender Dalam Keluarga : Internalisasi Nilai-Nilai Kesenjangan Dalam Memperkuat Fungsi Keluarga, *Tim Pokja Gender Bidang Pendidikan Dinas Pendidikan Provinsi Jawa Barat.*, pg 5.

³¹ Putri And Gutama, "Strategi Pasangan Suami Istri Dalam Menjaga Keharmonisan Keluarga Wanita Karir (Studi Kasus Wanita Karir Di Desa Pucangan, Kelurahan Pucangan, Kecamatan Kartasura)." *Journal Of Development And Social Change* 1, No. 1 (2018)., pg 9.

(five) forms of gender injustice in social life, namely:

a. Marginalization

Marginalization means marginalization due to a difference. Marginalization results in the impoverishment of an individual who is marginalized.³² There is an assumption that women function as additional income earners and if this assumption is supported by government policies, beliefs, and traditions, bias in the interpretation of religious teaching texts and community assumptions, a process of marginalization of women will take place which will result in impoverishment on the grounds of gender.³³

b. Subordination

Subordination has the meaning of lowering the position of women who are considered to be complementary to men through people's perceptions or actions.³⁴ Subordination to women occurs due to the emotional and irrational nature of women so that women cannot appear as leaders.³⁵

c. Stereotype

Stereotype or negative labeling is defined as the act of labeling a certain individual or group with negative attitudes and assessments. Stereotypes also show an unbalanced power relationship that aims to conquer other parties.³⁶ One form of lasting stereotypes in society is that the breadwinner is the task of men as husbands and women are weak and emotional individuals who are full of feelings.³⁷

d. Violence

Violence or violence is an attack on one's physical body as well as one's psychological mental integrity by one gender or by a family institution. Gender violence takes many forms, such as harassment, physical and non-physical violence, rape, prostitution, pornography, and so on.³⁸

e. Double Burden

Double Burden means that the workload carried out by one sex has a larger portion than the other sex.³⁹ Culturally, men have no obligation to pursue domestic work. Whereas culturally a woman must pursue domestic work and when

³² Napsiah Napsiah, "Perempuan Dalam Budaya Patriarkhi," *Jurnal Sosiologi Reflektif* 11, No. 1 (2017), Page 14.

³³ Muslim And Wandl, "Career And Family: A Study Of Women Leadership," *Jurnal Harkat : Media Komunikasi Gender* 15, No. 2 (2019), pg 29.

³⁴ Napsiah, "Perempuan Dalam Budaya Patriarkhi," *Jurnal Sosiologi Reflektif* 11, No. 1 (2017), pg 31.

³⁵ Ibid.

³⁶ Rahmawaty Anita, "Harmoni Dalam Keluarga Perempuan Karir : Upaya Mewujudkan Keadilan Dan

Keadilan Gender Dalam Keluarga," *Palastren* 8, No. 1 (2015), pg 8.

³⁷ Widaningsih, 2017, "Relasi Gender Dalam Keluarga : Internalisasi Nilai-Nilai Keadilan Dalam Memperkuat Fungsi Keluarga," *Tim Pokja Gender Bidang Pendidikan Dinas Pendidikan Provinsi Jawa Barat*, pg 17.

³⁸ Ibid.

³⁹ Napsiah, "Perempuan Dalam Budaya Patriarkhi," *Jurnal Sosiologi Reflektif* 11, No. 1 (2017), pg 30.

women choose to enter the public sphere, an assumption and an assessment are formed that a wife who has a career is a double burden.⁴⁰

Gender equality can be achieved if a change in the relationship between women and men is gender-responsive to accelerate development based on human values.⁴¹ The discussion of gender equality regarding the division of the roles of husband and wife in household relationships is an effort to eliminate gender inequality that occurs in the smallest community, namely the family. In realizing gender equality in the division of the roles of husband and wife in household relationships, ideally, husband and wife emphasize mutual respect, respect, understanding, cooperation, and harmony in their relationship. This is in line with the equilibrium theory which emphasizes a sense of partnership between husband and wife. Without a sense of partnership and the absence of a harmonious atmosphere in the relationship, gender equality will not be possible, because both parties prioritize each other's egos. Gender equality in the division of husband and wife roles will also not be realized if forms

of gender injustice are still found in family relationships such as marginalization, subordination, dissolution, violence, and double burdens.

There have been many legal theories presented related to the phenomenon of injustice in society. One of them is a theory that highlights the role of the law that is perceived to give too much impartiality to certain groups because the law is compiled by that group. One that highlights the injustice in the implementation of the law and questions the neutrality of the law is feminist legal theory.⁴² Feminist Legal Theory (FLT) first emerged in 1970, a thought that sought to make inroads into the enactment of the law against women and the discrimination women get from the law. Feminists believe that history is written from a male point of view and in no way reflects the role of women in the making and preparation of history. Man-made history has biasedly created concepts of human existence, gender potential, and social engineering that produce language, logic, and legal structures that reflect character and values from a male point of view.

⁴⁰ Masitho Batubara, "Komunikasi Politik Perempuan Dan Gender." *Proceeding Icopoid 2019 The 2nd International Conference On Politic Of Islamic Development* 1, No. 1 (2019), pg 27.

⁴¹ Husaini And Husni, "Problematika Tafsir Feminis: Studi Kritis Konsep Kesetaraan Gender." *Al-Tahrir: Jurnal Pemikiran Islam* 15, No. 2 (2015), pg 37.

⁴² Ema Marhumah, "Book Review: Menakar Ham Perempuan Dalam Kuhp," *Musāwa Jurnal Studi Gender Dan Islam* 12, No. 2 (2013), pg 79.

Feminist Legal Theory emphasizes delegitimation to reject the dominance of a certain order or structure that is a patriarchal structure in society that serves as the basis in the preparation of legislation.⁴³ There are still many cases that are seen as discriminatory because they are influenced by patriarchal culture, do not meet women's justice, and still do not provide adequate protection to women. Feminist legal theorists argue that the legal theories that have been displayed by legal thinkers are too concentrated on patriarchal jurisprudence. The theories that are displayed and tried to understand are legal theories developed by men and about how men act as part of citizens.⁴⁴ In addition to laws that are generally influenced by patriarchal mindsets, feminist legal theories also criticize gender-biased legislation. In Indonesia, the laws and regulations and their application are reflections of the patriarchal mindset, which also reflects on how the laws and regulations govern various problems in society.

Indonesian law is heavily influenced by the paradigm of legal patriarchy that discriminates against women. Because patriarchy is carried out with the tendency

of legalism has legalized gender-biased legislation into its application which implications are very detrimental to women in Indonesia. Women's rights are destroyed and women are marginalized. Patriarchal bias in the law, according to some Feminist Legal Theories is caused by various things, including biological, cultural, and power.⁴⁵

Gender issues have been going on for a long time. The debate about whether men and women are different or the same, are different in some cases and the same in other cases, or whether men and women are the same in all respects. This kind of debate is endless, the problem is that it then moves experts to formulate the best alternative in responding to both by presenting thoughts about gender equality and justice.

For Muslim scholars and thinkers, the theoretical basis for producing these two types of thoughts is derived from the Al-Quran, the hadith of the prophet, and other scientific opinions. Such differences do not cause problems as long as they do not hurt the social structure and egalitarian social order. What happens in society is that differences in social functions and roles are seen as negative because it will

⁴³ Md Stokes, "Asking The Law Question," *Sydney Law Review* 18 (1996), 18.

⁴⁴ Linda Wati And Rasyidah, "Perempuan Dan Pendidikan Dalam Perspektif Gender," *Ilmiah Mahasiswa Fisip Unsyiah* 3, No. 4 (2019), pg 12.

⁴⁵ Fransisca Jallie Pattiruhu, "Critical Legal Feminism Pada Kedudukan Perempuan Dalam Hak Waris Pada Sistem Patriarki," *Culture & Society: Journal Of Anthropological Research* 2, No. 1 (2020), pg 8.

have implications for the abuse of men over women.⁴⁶

Discourse on gender justice begins with basic questions that establish a paradigmatic basis for human meaning. Questions such as: are women the same as men, different or identical, the same and not equal, different and not equal, or the same and equal. Wadud tends to choose between men and women having some differences, but these differences are not related to basic things.⁴⁷ The basic differences here are often interpreted as differences in the elements of humanity, piety, and spiritual potential between the two.⁴⁸

The differences between men and women recorded in the Al-Quran aim to build harmonious functional relationships, support each other, and make society run smoothly in fulfilling their needs. However, the Qur'an does not support a single role regarding a specific set of roles for men and women in all places.⁴⁹

It is not something strange anymore than the problem of women in the environment around them. Many people always question the equality, position, degree, and rights of women. The problem of women

has now become the main concern of today's social society. This appears because there has been growing awareness about the fate and condition of women who are victims of oppression and injustice in the hegemony of the patriarchal system.

Patriarchy is the principle that underlies all subordination. Subordination here is not only domination in the relationship between men and women but also domination between the master and the slave, the domination of the child by the parents, or domination in the rights of the monarchy. In principle, patriarchy is a power structure or male power in which all relationships are understood in terms of superior and inferiority.⁵⁰

In overcoming the negative impact of patriarchy, there is an understanding and movement that involves the whole world known as feminism. The feminism movement is a movement for gender equality for men and women so that each gender has the opportunity to have roles, degrees, and rights in life in a just and equal manner. Gender is the difference in the roles of men and women as a result of the social construction of a culture that is believed by a

⁴⁶ Puspitawati, 2012, *Gender Dan Keluarga: Konsep Dan Realita Di Indonesia*, Pt Ipb Press., pg 79.

⁴⁷ Ahmad Zabidi, "Metode Amina Wadud Dalam Penafsiran Al-Qur'an," *Jurnal Alwatzikhoebillah: Kajian Islam, Pendidikan, Ekonomi, Humaniora* 6, No. 2 (2020), pg 3.

⁴⁸ Ibid.

⁴⁹ Ibid.

⁵⁰ Suparna Chatterjee, "A Suitable Woman: The Coming-Of-Age Of The 'Third World Woman' At The Bottom Of The Pyramid: A Critical Engagement," *Human Relations* 73, No. 3 (2020), pg 17.

society which in turn forms the identity of men and women and the behavioral patterns that accompany it. Because gender is a social formation from community experience, gender is not universal and can be exchanged between men and women.⁵¹

This gender equality movement is closely related to women. This is not surprising because the standpoint theory put forward by Sandra Harding explains that how the perspective of women who have been marginalized has become the main discussion and main activity for the development of the feminist movement. The standpoint assumes that there is a specificity in one situation, namely a situation that is only experienced, felt by women, and never experienced by men.⁵² On the basis that the life of women and the role of women in almost all societies is certainly different from the lives and roles of men so that, if what this feminist movement means is gender equality, women who are victims will be closely associated with the feminist movement.

Gender equality movements that involve the relationship between men and women should not only be fought for by

women. The role of men in implementing gender justice is very important. When a man who understands gender equality emerges, the struggle for gender equality will be relatively easier. Because the core of the feminism movement is more of full awareness of women about the inadequacy and ideological bias created by men.⁵³ So that if men are seen as perpetrators of gender ideology bias and are aware of this principle of equality, then the hope of opportunities for gender justice will be wider. On a global scale, currently, an active role in the gender equality agenda has begun not only to be carried out by women. Men are now also starting to play an active role in the realization of gender equality. This can be seen clearly through various international organizations working on gender issues involving the role of men such as. The organization was formed as an effort to realize gender equality on various issues, ranging from economic justice, political justice, anti-violence, sexual and reproductive health.⁵⁴ In Indonesia itself, since the end of 2000, the male feminist movement has started to emerge and the elimination of violence against women has begun to be

⁵¹ Suardi, "Implikasi Sosial Diskriminasi Gender (Studi Tentang Gender Di Kampung Bungung Katammung Kabupaten Bantaeng." *Jurnal Sosiologi Pendidikan Humanis* 1, No. 1 (2016)., pg 70.

⁵² Puspitawati, 2012, *Gender Dan Keluarga: Konsep Dan Realita Di Indonesia*, Pt Ipb Press., pg 13.

⁵³ Ibid.

⁵⁴ Muslim And Wandu, "Career And Family: A Study Of Women Leadership." *Jurnal Harkat : Media Komunikasi Gender* 15, No. 2 (2019)., pg 29.

inaugurated in 2007. In that year a workshop entitled "Formulating a Strategy for the Involvement of Men in the Elimination of Violence against Women in Indonesia" in Yogyakarta produced several recommendations to participate actively in actions related to efforts to eliminate violence against women.⁵⁵ The city of Surabaya itself which is the second-largest city in Indonesia after Jakarta since 2007 has had several gender equality activities involving men. As in the Surabaya Gender Award (SGA) activity which was initiated by the Surabaya City government which involved many feminist women and men in it.⁵⁶

Gender becomes an important issue when talking about equality that is promoted by feminism. In the theory of feminism, gender equality is the main thing that is promoted. Gender is naturally recognized as the difference between men and women in terms of values and behavior. Not a differentiator in the biological aspect. Gender refers to the socially constructed roles of men and women that can be learned and changed from time to time and varies according to culture and between cultures.⁵⁷

Even though there have been many platforms to socialize what gender is, there are still many misunderstandings about the concept of gender and its relation to women's struggles in upholding equality and justice for gender. In society, they often associate the concept of gender with women's struggle for freedom so that activities that are in the struggle for gender equality are more followed by women than men. Yet if it is examined in more detail, gender equality is also to improve the quality of men. Because the gender that exists in society also makes it difficult for men in their lives.

In simple terms, gender can be interpreted, the differences in the roles of men and women as a result of the social construction of a culture that is believed by a society that then forms the identity of men and women and the behavior patterns that accompany it. This understanding provides a very dominant space for the socio-cultural dynamics of society to influence the differences in the roles of men and women. In line with this, Rianti Nugroho⁵⁸ reveals that gender itself is understood as a social construction about male and female relations that is constructed by the system in which both are located. Gender equality

⁵⁵ Husaini And Husni, "Problematika Tafsir Feminis: Studi Kritis Konsep Kesetaraan Gender." *Al-Tahrir: Jurnal Pemikiran Islam* 15, No. 2 (2015)., pg 29.

⁵⁶ Aan Susanti, "Kesetaraan Gender Di Indonesia," *Gender Issue* 66, No. December (2012)., pg 7.

⁵⁷ Ibid.

⁵⁸ Ibid.

exists in the concept of the Village of Peace in Sidomulyo Village.

Peace Village has been declared since 2017, Sidomulyo Village has declared 2018 and until now in 2020 there has been no Village Fund that has been allocated for Working Group (Pokja) activities. The task of the Working Group (Pokja) is many but cannot be done because no budget allocates activities in it. In Sidomulyo Village there is no Village Regulation as described in the Wahid Foundation where evidence of a village that has declared a Peace Village is in the form of a Village Regulation, however in Sidomulyo Village there is only a Village Head Decree No. Sidomulyo. 141/14 / KEP / 422.310.006 / 2019 concerning the Formation of a Working Group (Pokja) for the Peace Village of Sidomulyo, Batu City for the Service Period of 2019-2022. The concept of Peace Village activities already exists, it only has to be supported by an adequate budget to carry it out. The criteria for the Peace Village are of 2 (two) types, namely perfect peace (already prosperous), and peaceful but not yet prosperous.

Peace Village is a national program that is part of the program of the Ministry of Villages. There are 2 (two) types of characteristics of a Peace Village, namely village areas where there are indeed many

conflicts and have a long history of conflict, and villages that do not have conflicts which means that they are truly peaceful. Some villages appear to have no conflict but are not peaceful, and some villages have a lot of conflicts but are not taken care of. Everyone has a conflict, the only difference is how the conflict is resolved. Some conflicts are resolved violently, with fights resulting in both defeat and victory. The solution to the existing conflict should be found (a win-win solution), so that balance in society will be created. Efforts taken as conflict prevention are preventive measures.

Sidomulyo Village is not an area that has a lot of conflicts, so the concept of Peaceful Village created here is a village that provides spaces or provides early detection mechanisms and means of resolution in the community. In all places, there must be conflicts within the household (for example domestic violence), but in the village, there is no resolution mechanism, also related to child neglect and there is no resolution mechanism. In December 2020 a meeting was held and the result would be to build Sidomulyo Village to work on creating or proposing conflict resolution mechanisms at the local level (at the village level) as a preventive and repressive effort for conflicts that occur in the community.

For example, in cases that have been seen by the movers, namely cases of domestic violence, violence against children, and trafficking. They proposed that the working group be funded because there was a Village Head Decree No. Sidomulyo. 141/14 / KEP / 422.310.006 / 2019 concerning the Establishment of a Working Group (Pokja) Peace Village of Sidomulyo Batu City Period of 2019-2022 which can be funded by partners. It is not yet known how much concentration of Sidomulyo Village allocates funds for Peace Village because from 2017 to 2020 all activities have been funded by the Wahid Foundation and the village has not contributed anything related to funds. Wahid Foundation carries out activities from upstream to downstream, how to build women in Sidomulyo Village to increase their capacity related to economic strengthening. The Wahid Foundation works closely with all village officials and no funds are issued at all by Sidomulyo Village. In the concept of Peace Village, women are given access to increase their capacity, however, Desa Sidomulyo has accepted (Javanese term: pasrah bongkok'an, njagakno) with the Wahid Foundation. Thus, Sidomulyo Village does not feel that it belongs to Peace Village and makes it appear that the Wahid Foundation is a founding agency. Based on

that, it is possible that Sidomulyo Village is not a conflict-prone area, so there is no urgency to allocate Village Funds for Peaceful Villages because the peace needs of each citizen are different. In addition, this Damai Village activity is considered successful in the long term, unlike the budget for building a "culvert" where the results can be seen, there are no indicators of success, changes in circumstances cannot be seen significantly, and do not know whether the output is produced. must be in the form of SOP (Standard Operational Procedure) or something else. The Village Fund Budget Battle is an extraordinary thing, and those who play are not all honest people, many people "curas" (a Javanese term which means very fraudulent) who want when looking at the budget is "how much do I get?"

The focus of the Wahid Foundation's activities is for women as agents of peace with the concept of making women economically strong. The Wahid Foundation has assisted women in Sidomulyo Village from scratch, for example, women in Sidomulyo Village were taught how to start a business, make a product, provide financial reports to marketing knowledge. Most of the women in Sidomulyo Village are in the flower business, some also work as flower farmers. During the pandemic

season, the flower business stalled, so their income was drastically reduced. Therefore women cultivate their economy by starting new businesses even though the profits are not much. The women in Sidomulyo Village can be said to be economically independent because of the assistance of the Wahid Foundation. Before the Wahid Foundation was present in their midst, they had a movement called "Karya Bunda" and "Suara Perempuan Desa" which formed a school called "Sekolah Perempuan Desa". Both movements aim to improve the economic welfare of women in Sidomulyo Village, coupled with the presence of the Wahid Foundation so that the economy is said to be fulfilling for all. There are 3 (three) villages that have declared themselves as Damai Villages, namely: Gunung Sari Village, Bumiaji District; Tlegung Village, Junrejo District; and Sidomulyo Village, Batu District. Wahid Foundation chose Sidomulyo Village because there is a strong synergy between women's groups and the village as well as with the village government. Then Sidomulyo Village provided the conditions requested by the Wahid Foundation to declare itself a Village of Peace and form a monument called the Damai Village Monument. The concept of a Peaceful Village in Sidomulyo Village is not due to the many conflicts related to

extremism, violence against women, etc., but because of the strength of the synergy between the government and community groups.

In the concept of Peaceful Village, the Wahid foundation is very helpful because it can make mothers creative economically independent so that it can be seen that peace can emerge, one of which is because there is economic welfare for women so that economic welfare can minimize conflicts that occur. Economic maturity must be formed first, then the essence of the Peace Village concept can be created. One of the causes of violence against women is economic factors. The Village Women's School, which was formed before the presence of the Wahid Foundation, has a vision, namely, equality, welfare, and justice for women. The Wahid Foundation is in synergy with Sidomulyo Village, but the hope is that regarding the Village of Peace there must be a budget other than the Wahid Foundation, namely the Village Budget which finances activities that are in line with the concept of Peaceful Village. See the gender gap index about women in Sidomulyo Village, according to Bu Yuli, it cannot be measured because there are no different people or groups in society. Economically, women in Sidomulyo Village are in the middle to an upper category, even

finding a livelihood in this village is not difficult. In Sidomulyo Village there is also no gender gap between women and men, with evidence that the village officials in Sidomulyo Village are also quite a lot female. The steps that have been taken to orientate toward the principles of protection and empowerment of village communities are that they have carried out many activities related to improving the economic level of women and the obstacles are related to the absence of a budget that can finance all activities, so far only the Wahid Foundation has financed it but there is no Village Budget Funds related to this. Although there is no budget from the Village Fund, women in Sidomulyo Village have established a "Women's School" program since 2013. In 2016, the Batu City Government created a similar program with a budget of 640 million for ten villages. Because there is no budget from the Village Fund, so the women of Sidomulyo Village collaborate to give some money, then the money is bought for cakes and cakes that have been sold, the budget goes to the "Women's School" treasury. Apart from cakes, women from Sidomulyo Village also sell spice drinks, such as ginger powder, "wedang uwuh", candied ginger, candied kencur, etc. Bu Yuli stated that the budget is indeed important, but the synergy

and support from the government are far more important. Even though there is no budget from the Village Fund, the Women's School can still carry out activities that have been planned, it is hoped that there will be a budget from the Village Fund that can facilitate the success of all activities.

The local government must develop the Village of Peace concept by introducing it to other villages related to the concept. The role of women in legislation and policies in the political and public sectors to protect and fight violent extremism is to make women agents of the peace who can detect potential conflicts early. For example, women in their small family environment create a safe, peaceful atmosphere, and have sufficient economic quality. Increasing the level of education is also very necessary in Sidomulyo Village because many women have low levels of education so that it affects the mindset related to the development of their quality. To increase awareness about the Village of Peace and its principles and empowerment of women towards the Peace Village, it is necessary to provide support and training to the Regional Government in the form of consistent economic improvement training, education improvement To ensure the commitment of the Regional Government to gender justice, it needs to be supported

by institutional and programmatic content that is by the concept of the Peace Village. For example, in handling cases of violence against women, the hope is that the village can handle them internally so that cases do not come out. In every village, there are cases like that, although not all.

Indicators so that we can see the global gender gap index and the index of women, peace, and global security for each resident in Sidomulyo Village to provide an assessment of how the Peace Village Concept is implemented is to ask the community again what Peace Village is like, maybe women here wants a kind of early detection system for violent conflicts against women and a resolution mechanism at the village level which is a village priority. Evidence that Sidomulyo Village has declared a Village of Peace is the construction of the Damai Village Monument which is a symbol of peace. Wahid Foundation's framework of thinking When promoting peaceful villages there is a lot of conflict against women who are victims, but on the other hand some research shows that women are the determining or key in building peace. Women need to be strengthened to enable them to use their capacity as self-adhesive in society. In general, women are weakened in their position economically, politically as "second sex"

in social groups or are not the main party in making decisions, especially women who are mostly financially dependent on their husbands, thus women must be strengthened including in economic empowerment. Sidomulyo Village as a Village of Peace must empower women to act as a catalyst for peace in the community. The Wahid Foundation provides training, both strengthening insights about what peace is and how women have the ability or economic empowerment so that women are encouraged to start their own small-scale (home) business, either individually or in groups. As a result, there are now many women in Sidomulyo Village who sell various kinds of products. The Wahid Foundation provides comprehensive training (all in), starting from skills training, quality control, teaching marketing strategies, how to calculate finances in business (financial management), and so on. The concept given by the Wahid Foundation is very good and different from the activities that are usually carried out by the government which only provides attention but is not given comprehensive training. The Wahid Foundation has contributed very well for 3 (three) years, but not all Village Heads in Batu City see this program as a program that benefits the village they lead.

The Wahid Foundation chose Sidomulyo Village because of the collaboration with an organization in Sidomulyo Village, namely "Suara Perempuan Desa" which is a partner of the Wahid Foundation to date. The budget from the Village Fund in Sidomulyo Village which declares it as a Village of Peace does not yet exist, so the orientation is that it needs to be allocated so that the Working Group (Pokja). One of the outcomes of the Sidomulyo Village Working Group (Pokja) discussion was planning for training. The training formulates what they will do for the Village Peaceful work program next year (2021), Sidomulyo Village and one of the villages in Singosari (Malang Regency) have created a program namely a "resource center" as a preventive and repressive measure of violence against women at the village level.

The budget requirements to carry out the activities of the Working Group (Pokja) cannot be determined with certainty, but it depends on what activities are planned. When the Wahid Foundation program in Sidomulyo Village has been completed, the Peace Village program is considered to be finished. Wahid Foundation will carry out village development and walk to other villages. Steps that must be taken by the Regional Government to

develop the concept of a peaceful village, namely strengthening the capacity of the Working Group (Pokja) and allocating a budget for the Working Group (Pokja), it is also necessary to make a Mayor's regulation or a Mayor's Decree that states that the village must have a Village Fund budget allocated. for the Village of Peace. The community must be strengthened so that they grow organically to find the Village of Peace so that the role of the community is strengthened. So these rules are useful not only for the development of the Peace Village but also for economic development. The Wahid Foundation has spent 2 billion in the first year (for 3 years) for all Peace Village programs in Sidomulyo Village. The budget from the Wahid Foundation is estimated to be bigger than the APBDes.

In Sidomulyo Village, there are not many conflicts and the majority of the population does not have any problems. Wahid Foundation came to Sidomulyo Village through a women's group. So the girls' school at that time entered Sidomulyo Village. One of the groups provided learning assistance to the residents of Sidomulyo Village, especially women. The funds obtained from the Wahid Foundation are not given to the village but are manifested in the form of activities, for example making cakes, making bags, making flower vases,

making flowers from dry tree branches, processing aqua bottle plastic waste, etc. The basis for the presence of the Wahid Foundation in Sidomulyo Village is because the village is used as a partner in the concept of the Peace Village where Sidomulyo Village does not have conflicts related to violent extremism against women. A regulation on Peaceful Village already exists in Sidomulyo Village, including on religious tolerance. The Wahid Foundation chose Sidomulyo Village as the Peace Village because in Sidomulyo Village there are no significant problems, especially religious conflicts, ethnic conflicts, even violent extremism against women. Therefore, Sidomulyo Village dares to declare the concept of a Peace . However, there is no special regulation regarding Peace Village, only in the form of a decree, namely the Decree of the Village Head, Sidomulyo No. 141/14 / KEP / 422.310.006 / 2019 concerning the Formation of a Working Group (Pokja) for the Peace Village of Sidomulyo, Batu City for the Service Period of 2019-2022. All forms of training activities are funded by the Wahid Foundation, so they are not planned or funded in the Village Fund budget. The hope of the Peace Village concept that has been manifested in the form of activities is to involve men to realize the essence of the

Peace Village. Preventive efforts to prevent and tackle violent extremism include the establishment of an official unit (Satgas), but so far there has been no problem regarding violent extremism against women.

Indicators to see the gender gap index globally and the women's index in Sidomulyo Village to provide an assessment of how the concept of Peaceful Village is implemented is to see that what can be felt is peace in Sidomulyo Village so that there is minimal conflict and no problems related to gender equality between men, male with female. The steps taken to be oriented towards the principle of protection and empowerment of rural communities are to make the rights of women and men the same, without differentiating in any way. Because there is no budget from the Village Fund, the hope is that in the future there will be about 70 (seventy) million assistance in Peaceful Village activities per year. The absence of a Village Fund budget related to Peaceful Villages is because the Village Fund related to women is focused on PKK (Family Welfare Empowerment), wherein the PKK some activities prioritize women and child protection.

The steps that must be taken by the local government to develop the concept of a Peaceful Village are to support other villages to become Peaceful Villages such as

Sidomulyo Village. To ensure the support of the Regional Government for gender justice, it is necessary to be supported in an element of institutional and programmatic content that is by the concept of the Peace Village so that there is no continuous and prolonged conflict.

CONCLUSION

Peace Village has been declared since 2017, Sidomulyo Village declared 2018 and until now in 2020 there is no Village Fund that allocates for Working Group (Pokja) activities. The Tasks of the Working Group (Pokja) are many but cannot be done because no budget allocates activities in it. In Sidomulyo Village there is no Village Regulation as described in the Wahid Foundation where evidence of a village that has declared a Peaceful Village is in the form of a Village Regulation, but in Sidomulyo Village there is only a Sidomulyo Village Head Decree No. 141/14/KEP/422.310.006/2019 concerning the Establishment of the Sidomulyo Peace Village Working Group (Pokja) in Batu City for the 2019-2022 period of service. Local governments need to develop the concept of a Peaceful Village by introducing other villages to the concept. The role of women in legislation and policies in the political sector and the public sector to maintain and fight violent extremism is to

make women agents of the peace who can detect early related conflicts that occur. For example, women in their small family environment create an atmosphere of security, peace, and sufficient economic quality. Increasing the level of education is also very necessary in Sidomulyo Village because many women whose education level is still low so that it affects the mindset related to the development of their quality. To increase awareness about Peace Village and its principles as well as empowering women towards Peace Village, it is necessary to support and train the Regional Government in the form of consistent economic improvement training, education improvement. To ensure local government commitment to gender justice needs to be supported by institutional and programmatic content. The concept of the Peace Village activity already exists, it only has to be supported by an adequate budget to carry it out. There are 2 (two) types of Peace Village criteria, namely perfect peace (already prosperous), and peaceful but not yet prosperous. The gender policy framework in the Village Fund in Sidomulyo Village must be based on the principles of gender equality, and a process whereby women's roles can be protected from extremism and violence; should promote a gender-sensitive and gender-responsive culture in

policy planning; A well-coordinated gender mainstreaming framework must be ensured within and across public and private institutions for greater effectiveness and accountability in the policy implementation process; a national gender strategic framework and action plan should be developed for review every five years using a system-wide approach to gender mainstreaming and policy implementation.

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