

Human Security of Rural Women for Community Peacebuilding

Mely Noviryani
{m.noviryani@ub.ac.id}

Gender Research Center, Universitas Brawijaya, Malang, Indonesia

Abstract. This research is aimed to identify human insecurity in the village, especially women, and how this contributes to peacebuilding in the village. This research was conducted in the village of Sidomulyo, Batu City, East Java Province, Indonesia, which since 2018 has declared itself as Peace Village. The approach used is the Human Security Approach (HSA) because this approach is centered on humans as objects for peace or development and provides space for individuals as subjects, security references, and ultimately security providers. This research was conducted during the Covid-19 pandemic, which eventually becomes the context in several areas of human security. The results show that women in this village feel that the Covid-19 pandemic threatens their economic and health security. The environment is also threatened due to the massive development of the tourism industry. Personal insecurity mainly arises because there are still cases of domestic violence that are never resolved through the legal mechanism. Community insecurity arises several times when new settlers and minorities show different symbols of identity. In the political area, although there have been many women's empowerment programs in this village, the quality and quantity of women's involvement in the policy-making process are still very limited.

Keywords: Human Security Approaches, rural women, peacebuilding

1 Introduction

The Human Security Approach (HSA) is an approach that was later integrated into the peacebuilding effort to produce durable peace. The concept of human security aims to build a world where all people live with freedom from fear, freedom from want, and freedom to live with dignity. The peacebuilding approach that integrates how to eliminate human security aims to build a social, political, and economic infrastructure that produces conditions that are intolerant of inequality and prevent future violence.

An integrative approach like this is needed for community development in any context and level because the peacebuilding approach was seen as ignoring the welfare needs of the local population and not involving traditional indigenous institutions. Both human security and peacebuilding approaches deal with gender and women's issues. The human security approach was criticized from the outset for ignoring gender perspectives in its approach.

Meanwhile, the practice of peacebuilding shows a very significant role of women in achieving peace. This approach also captures the root causes of social and political exclusion, horizontal inequality, and structural violence as early warning indicators. Thus, HSA is a long-term-oriented approach.

Human Security shifts the security concept from conflict between countries and the absence of war to individual security. The concept of Human Security is understood diversely. Some see this concept in a broad definition, including the absence of threats to livelihoods and food security, health security, psychosocial well-being, the fulfillment of civil and political rights, and personal safety, as well as the absence of conflict. Others see this concept as too broad and difficult to operationalize, so they offer the concept of Human Security by emphasizing the freedom of humans from violence, including things that have urgency for humans to fight for it even though they have to face great risks.

The HSA is a framework used by the UN to assess, develop, and integrate responses towards complex issues that require a combination of inputs from various systems, ranging from the global system in the UN to the governments, non-government entities, up to the communities. The HSA refers to UNSC Resolution No.66/290 of 2012. It aims to help UN member states identify and address issues intertwined and challenge human survival, livelihood, and dignity.

Referring to the document released by the Human Security Unit, the Human Security approach is used as the basis for analysis, mapping, and strategic planning of a program or activity agenda. Considering the diverse conditions of each country, this approach identifies the types of human insecurity and the possible root causes, including: 1) Economic insecurity; 2) Food insecurity; 3) Health insecurity; 4) Environmental insecurity; 5) Personal insecurity; 6) Community insecurity; and 7) Political insecurity.

To be operational, HSA addresses the complex situation of insecurity through collaborative, responsive, and sustainable measures that are: (1) people-centered, (2) comprehensive, (3) context-specific, (4) prevention-oriented, (5) protection and empowerment. This study refers to the principle of protection and empowerment, which requires the preparation of a Human Security strategy by considering top-down and bottom-up actions. The "protection" aspect refers to strategies to encourage or increase the capacity of institutional or governance structures needed to protect communities affected by the identified threats. Meanwhile, the "empowerment" aspect refers to the strategy developed by considering the capacity of the affected community.

Several studies have shown that inequality and oppression play a role in creating conflict at many levels and specifically highlight gender inequality in conflict. Melander, for example, shows the correlation between high gender inequality and intra-state conflict by looking at the level of women's participation in parliament and the ratio of men and women pursuing higher education. Caprioli researched the role of gender inequality in internal conflict and found that countries with high levels of gender inequality during the period 1960-2001 had a high tendency to experience domestic violence.

Parmar et al. researched human security and gender using quantitative instruments in Djohong, a district in Cameroon, a rural area which has become a refuge for the Mbororo tribe from the Central African Republic. For years, this tribe has experienced violence from its government, anti-government groups, and gangsters in various forms, who took advantage of a condition known as *coupeurs de route*. The study uses the Human Security indicators with a model that measures sexual violence and gender-based violence, to identify the insecurity faced by women affected by conflict. The results show that a gender-inclusive model ensures accurate measurement of what poses a threat to women's security and becomes a more sensitive tool to understand the community or state's tendency to engage in violence.

This study was conducted to see how the HSA is used to see human insecurity in the village, especially women, and how this can contribute to peacebuilding in the village. This research was conducted in Sidomulyo, a village in Batu City, East Java Province, Indonesia,

which in 2018 declared itself as a Peace Village, an initiative to overcome the threat of radicalism by empowering the village community through fostering harmony, community resilience, promoting social equality, and respecting differences. The HSA is used because it is centered on humans as objects for peace or development and provides space for individuals as subjects, security references, and ultimately security providers.

This research was conducted during the Covid-19 pandemic. This village is one of the main tourism destination villages of a major tourist destination in East Java, so the context of the Covid-19 pandemic is very influential on the results of the study

2 Method and Materials

This research is qualitative research with the HSA by prioritizing the type of qualitative data. Primary data collection was carried out using two main data mining techniques: focused group discussions and in-depth interviews. In extracting the data, this research also used non-involved observations to get the informant, community, or society context. This observation was also carried out to identify potential informants to be interviewed and involve in the focus group discussions.

The target of this discussion is the representatives of women's groups in the village, while men are also involved in the interviews. Interviews were conducted with nine informants, and both FGD involved 12 participants. Document studies and media news searches were carried out to obtain supporting data from the problems presented by the subjects of this research.

In this study, the principles of HSA are applied as shown in the following picture:

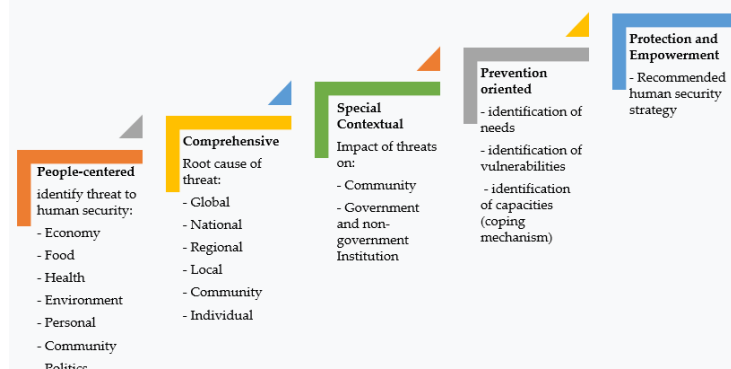


Fig 1. HSA Operationalization

3 Findings

Sidomulyo is located within the administrative area of Batu City Government in Batu District. The location of this village is very strategic because it is crossed by the main road and several tourist attractions in Batu City. The village has an area of 2.51 km² or 10.14% of the total area of Batu subdistrict, with a population of 7,730 were in 2019 consisting of 3,883 women and 3,847 men.

Sidomulyo is known as a center for ornamental plants typical of the highlands. Since October 2020, this village was released as a Flower Tourism Village after being delayed since March 2020 due to the COVID-19 pandemic. Batu subdistrict is designated as City Area Part (BWK) 1 in Batu City Regional Regulation No. 7 of 2011 concerning the Spatial Planning (RTRW) of Batu City for 2010-2030. The BWK-1 area is intended to develop the city government center, modern trade, service activity area, tourism activities, and tourism accommodation support services.

What is interesting about this village and what often gets it in the spotlight is the existence of Sekolah Perempuan Desa (SPD), an informal school for rural women in Batu held since August 2013. SPD was formed by two women's NGOs, namely Suara Perempuan Desa and Karya Bunda Community (KBC). The last NGO is based in Sidomulyo. The idea stems from observations made by the head of the SPD during 2009-2012, which found that 76 percent of Batu residents only attained education at the secondary level, which then seen as a source of common problems for women in Batu City, including early marriage.

SPD provides education for women to learn practical and strategic knowledge. Practical knowledge is provided to meet women's practical needs, such as skills to increase women's and family income. SPD held training and workshops, such as culinary and entrepreneurship, and also daily life discussions on family nutrition, parenting, clean lifestyle, reproductive health, information technology mastery, etc. Meanwhile, strategic knowledge is delivered to encourage village women to have critical thinking.

SPD tries to convey knowledge about human rights, women's and children's rights, and development planning at local and national levels that can affect women's lives. They also talk about global issues, such as the global economic system and how it impacts women in rural areas, women's rights to food, sustainable agriculture, climate change impact and the need for environmental management for women's lives, and many other topics. Thus, women in Batu, especially in Sidomulyo, have the opportunity to access education and broaden their knowledge and skills even through informal channels.

3.1 Human Security of Women in Sidomulyo

Economic Security

Based on the concept of Human Security, the economic area focuses on all threats that may be caused by poverty, unemployment, lack of access to credit, or other economic opportunities. The main economic insecurity in Sidomulyo has been identified in the form of reduced sources of income from people's livelihoods due to first, the decline in income caused by the COVID-19 pandemic and, second, the uncertainty of the agricultural businesses caused by the acceleration of urbanization and industrialization in the last decade. The COVID-19 pandemic has had a very significant impact on the lives of Sidomulyo residents.

Large Scale Social Restriction Policy (PSBB) implementation by the government to suppress the spread of the virus has resulted socio-economic pressures for Sidomulyo residents, who are generally farmers and flower sellers. Based on a family-level income survey for needs, their income decreased drastically. As many as 91% of respondents said their income had decreased. The most affected are 34% female household heads. 50% of respondents admitted that since the Covid-19 outbreak, their income average has fallen from IDR 500 thousand to IDR 1.5 million per month. As for families whose income falls above IDR 1.5 million reached 30%.

The declining income is not followed by the decrease in the family's basic needs. For example, the school needs increase during the pandemic because parents and families have to provide online learning facilities, such as gadgets and the internet, which not all residents can

afford. Another consequence is the reduced working time, especially for women's groups, because they have to allocate their time and energy to accompany their children when attending online school. It reduces the opportunity for women's groups to earn additional income.

Business competition has also increased due to the impact of layoffs from tourism supporting industries, such as hotels and restaurants, which also collapsed during the beginning of the pandemic. In April 2020, the One-Stop Integrated Service and Manpower Investment Service (DPMPTSPK) of Batu City noted that 2,555 workers were laid off, and 52 other workers were forced to be laid off. Of that number, 1,901 of the laid-off workers are residents of Batu City, while the other 654 come from various regions in Indonesia. The majority of these workers work in the hotel sector and tourism destination management. The number of residents who are victims of layoffs has changed their livelihood to adapt to meet the needs of life during the pandemic. As a result, many of them turn to sell food, farming, and/or trading ornamental plants.

After the PSBB policy was relaxed, the sale of ornamental plants was also bustling. However, many residents are worried that this ornamental plant farming will also not last long even though this area has been designated as a trade area supporting tourism, especially ornamental plants. They see this as only a trend. Another concern also arises based on previous experiences when farmers have to switch crops several times. Until the early 2000s, apple growers were still experiencing their heyday.

But it declined sharply due to the decrease in the quality of soil, water, and air caused by the excessive use of pesticides and the growth of tourist attractions without any conservation efforts. At the same time, the price of fertilizers and pesticides has soared, which means that production costs have also swelled. Rising prices are a dilemma since people's purchasing capability has also decreased. So even though it's tough, the option of reducing profit margins is inevitable. Many farmers switch to ornamental plants that do not need open land. Responding to this problem, several residents agreed that managing a family-based economy is essential to survive.

Health Security

The health area focuses on all threats caused by epidemics, malnutrition, poor sanitation, and limited access to basic health services. The health insecurity indications in Sidomulyo are: first, the fear of being infected by the virus; the unpleasant experiences with health services; the deteriorating quality of children's health; and the low awareness of citizens to live clean and healthy.

Some residents are worried about the transmission of the COVID-19 virus because they interact with tourists and out of town work activities from some residents. This concern arises because many tourists neglect to follow health protocols, such as not wearing masks and keeping a distance. The fear of contracting the virus is also caused by the absence of a vaccine for this outbreak.

The PSBB policy as a form of controlling mobility is faced with demands to earn income through work activities that are impossible to do at home, such as taking care of plants displayed in kiosks for sellers, or care of agricultural seeds the farms. Some believe that working and keep moving helps them to be healthier and robust their immune system. Some dismiss all forms of concern and fear about Covid by relying on their religious belief system, Islam in majority. In their perspective, all forms of panic can be dispelled, considering that what they are experiencing is a destiny that God has ordained.

The poor services on the existing health insurance are also seen as a form of security threat. Some residents are not participating in the BPJS-Health program voluntarily. They do not see BPJS-Health as significant enough, so they join BPJS-Health only if they experience health problems. The process of its registration and obtaining the services is complicated, and the health services received are below the expectations. It may be casuistic, but the experiences were spreading by word of mouth and generate reluctance to join this program.

Another health threat that appears and very crucial is the deteriorating quality of children's health because it concerns the quality of future generations. The treat comes from the high stunting and mortality rate. Sidomulyo is one of five villages asked to focus on handling stunting cases by the Batu City Government. In 2020, there were 134 toddlers in Sidomulyo experiencing stunting from 2,279 toddlers in Batu City. The high infant mortality rate is caused by child or adolescent marriage, which is also a significant problem for the Batu City Government.

On average, children with stunting in Batu are not due to their low economic background or parents' education level like most cases of stunting in general. In this village, even parents with a college-level education can have children with stunting. The cause is more on the lack of adequate knowledge and time to provide proper nutrition for their children. Insufficient nutritional intake departs from unhealthy eating habits with ready-to-eat ingredients for reasons of practicality. Busy working parents also tend to feed their children with poorly nutritious food. To anticipate such facts, the Batu City Government is currently working with communities, such as SPD, to encourage women to provide healthy food for their families. Information about healthy and nutritious food is also conveyed through posyandu in villages, along with other health information that can avoid the risk of stunting.

Another threat to children's health that emerged in discussions and interviews with residents was the phenomenon of children's high dependence on gadgets at a very young age. Children become socially inactive, and it reduces the intensity of interpersonal communication between parents and children, which is fundamental in socialization and basic education in the family. To overcome the anticipation of social problems due to gadgets, a group of women in Sidomulyo encourages their children to actively participate in sports and arts activities managed by the village.

The last health security issue identified by women in Sidomulyo is the low awareness of clean and healthy living patterns (PHBS) at the family level. According to several informants, there are still houses of Sidomulyo that do not have a septic tank. Approximately ten percent of the residents' houses do not have a healthy sewer and are directly channeled into the river. They also mentioned that there are still many residents who defecate in the river. This habit has an impact on the environment around them because it is polluted by human waste.

Uniquely, those who practice this habit come from a relatively medium socio-economic background when viewed from the size of their land and properties. In response to this, the Sidomulyo women's group provides counseling about PHBS. The village government also has latrine programs, but often the financing is limited to subsidies, so it is not fully funded. With this subsidy platform, some people find it challenging to finance the shortfall, which is usually more than three million rupiahs.

Environmental Security

Environmental security focuses on all threats caused by environmental degradation, depletion of resources, and natural disasters. In Sidomulyo, the decline in the quality of the environment occurs due to the activities of residents in line with the escalation of the

development of Batu City as a tourist area that derives from: (1) decreasing air quality, (2) decreasing groundwater quality, and (3) increasing volume of solid waste.

The decline in air quality is triggered by an increased volume of tourists, especially during weekends and holidays. The more tourist attractions, the more visitors will come to Batu City. The increasing volume of vehicles adds to air pollution and traffic jams, which can be overwhelming and to the point of making many people stressed. The growth of factories cannot be avoided because they are all built as infrastructure to support the tourism industry. In addition, the high burning of waste and harvest waste in the fields also causes changes in air quality. More land has been converted into a tourist spot, the variety of plants has decreased, the residents have focused more on planting ornamental plants that are considered less able to filter out the concentration of carbon dioxide in the air, as do large trees especially those with long roots. It means that the fresh air that residents can breathe is decreasing.

However, what the residents felt and said was different from what the Head of the Batu City Environmental Service conveyed. According to air quality testing results in 2020 at 10 points, Batu City's air quality is in the range of 73 percent, which is above the national index average of 70 percent. All detailed measurements show that the air condition is still below the threshold or quality standard. That means the air condition in Batu City can still be tolerated because every air or water parameter is far from the threshold. This gap is interesting to study because it may indicate that the standards set do not consider the residents' experiences.

Groundwater and surface water are also currently needed to be appropriately managed. One of the uses of groundwater and springs in the Upper Brantas watershed is a source of raw water for Regional Drinking Water Companies (PDAM) in Batu City and Malang City, which have a population of more than 1 million people. The residents of Sidomulyo feel and witness the contamination of groundwater in their area. Although Sidomulyo is surrounded by three springs for daily needs, the lifestyle of the surrounding community and industry does not support the improvement of environmental quality. Carrot washing waste from Banyuning, for example, is one of the factors in the decline in water quality caused by industry.

Likewise, the habit of disposing of plastic waste, restaurants and hotel waste contributes to both groundwater and surface water pollution. What is also highlighted is the use of chemical fertilizers and excessive use of pesticides – in the long term – are considered severe enough to pollute because the soil absorbs them. Those who feel the impact of pollution the most are residents who live in lower-lying areas. Freshwater fish farmers often find their seeds die because of this. This condition is confirmed by Widiatmono, Anugroho, Nurlaelih, Sulianto, & Lusiana (2017), which shows that the water quality of the Brantas River in Batu City has a water pollution index including the criteria for being slightly polluted at twelve points. Taryana (2015) also shows that nitrite and nitrate concentrations in water from springs near densely populated areas had higher concentrations due to human activities.

The management and utilization of waste are also considered not optimal. Apart from the habit of people who litter carelessly, this is also due to the limited number of landfills, which the government should provide. But the government has realized the importance of more integrated waste management and utilization to support the development of a more ecological tourism industry area. Currently, the government has also built a final disposal site (TPA) in the Tlekung area. It is recorded that around 108 tons of waste per day enter the TPA. Without proper waste management, it will pose a severe threat to the environment.

A community group such as KBC also provides socialization to sort household waste to make it easier to manage it at the final disposal site (TPA). Residents also are encouraged to join the waste bank program. It is beneficial in the process of recycling waste into more

valuable goods. For example, some waste bank communities use baby press waste which is quite piled up by recycling it into flowerpots.

The availability of TPA does not necessarily solve all waste problems because every rainy season, the smell of garbage that accumulates in the TPA is very strong and disturbs residents who live near the TPA up to a radius of more than two kilometers. Moreover, the pandemic also added medical waste accumulations such as masks, gloves, used infusion bags, etc. It is recorded that approximately 100 kilograms of medical waste go to the TPA per day.

Personal Security

The personal area focuses on all threats caused by all forms of violence, human trafficking, and child labor. In particular, this area focuses on women and children as the most vulnerable groups. The personal insecurity in Sidomulyo appears in the form of : (1) the threat of domestic violence against women, 2) the threat of violence against children, and 3) the threat to women's capacity development.

Domestic violence against women is a common occurrence in Sidomulyo. The problem is that there are underreported so that the availability of definitive data is relatively difficult to obtain. Cases of violence against women, in this case, husband violence against wives, are relatively small in number. This informant's statement was confirmed by a statement from the Head of the Office of Women's Empowerment and Child Protection; in 2020, the number of domestic violence relatively decreased, from 19 cases in 2019 to 17 cases in 2020. The actual number may be even higher than what has been officially recorded. This is most likely because the community is still reluctant to report domestic violence incidents to the authorities.

Residents tend to resolve domestic violence cases using personal or familial mechanisms from the information obtained in the field. It is much influenced by the still strong kinship system in managing almost all affairs, ranging from personal affairs, the economy (read: work), which is generally engaged in agriculture, to children's education. This has been passed down from generation to generation, especially for those who have large areas of land. In general, every parent and the extended family hopes that their children can continue their business as farmers and plant traders. Therefore, it is rare for Sidomulyo residents to migrate outside their territory to try their luck by switching jobs outside of farming.

With this strong kinship, every problem, including domestic violence, will always be seen as a rift that must be immediately patched and repaired by family members because every crack is a disgrace that should be resolved internally, as much as possible without any interference. It causes residents to be reluctant to question and disclose domestic violence cases because the perpetrators may still have family connections. Domestic violence is considered a small thing so that it doesn't need to be exaggerated, even covered up.

The leading cause of domestic violence is not economic factors. The people of Sidomulyo have a relatively adequate economic life. As far as agriculture is concerned, getting a job is not difficult. Factors that trigger the occurrence of domestic violence are more due to infidelity. Social interactions that are increasingly free and wide open due to internet penetration and the intensification of social media, such as Facebook, Instagram, Tik Tok, and the like, are seen as the primary triggers that open up opportunities for infidelity.

According to another informant, even if there is violence due to infidelity, the violence perpetrated by a husband against his wife is not very serious (severe) and does not happen all the time. The phrase "just being beaten" expressed by the informant shows that residents see the act of hitting as not a form of violence that needs to be exaggerated and seen excessively.

This kind of view strengthens the explanation of why domestic violence does not need to be reported to the authorities.

The handling of domestic violence is also often constrained by administrative problems. KBC often encounters administrative and documentation problems, for example, such as ID cards, family cards, and others. Resident documents that do not match those recorded at the civil registry office cause domestic violence cases to be slow to handle. The victim must first take care of the citizens' documents so that the case can be handled. This is considered a hassle and takes a lot of time and energy and strengthens the desire of victims reluctant to report domestic violence cases to the authorities.

Efforts to prevent domestic violence in Batu City have attracted the attention of many parties. KBC, for example, holds a weekly campaign to eliminate violence against women. In addition, similar activities in the form of socialization on the empowerment and protection of women were organized by The Integrated Service Center for the Protection of Women and Children (P2TP2A) and PKK at the city level.

P2TP2A in Batu City also noted the increase of violence against children's cases. During 2018 there had been 31 cases of violence against children, while in 2017, there were only 9 cases. Residents also identified violence against children as a result of broken homes and economic problems. Violence against children by family members still happens, for example, sexual violence perpetrated by father against his daughter. Violence by a person from outside the family that has occurred is the sexual abuse of underage girls. So far, the most significant cause identified by one of the informants is the widespread use of the internet and social media that children can easily access without being controlled by parents or other parties responsible for child safety.

Child problems also arise in child marriage; it is the root cause of infant mortality and stunting rates. So far, the residents' response to this condition is more or less the same as efforts to prevent violence against women, conduct campaigns, and assist the women's community for children who are victims of violence. The research observations indicate that this condition contributes to the low number of women who are active or involved in empowerment programs initiated by existing women's communities, such as the KBC. As a result, those who receive the benefits of any intervention program from any donor are only the same people because they are the only ones who respond to these programs.

Community Security

Community Security focuses on all threats caused by tensions between identities, crime, and terrorism. Field data shows two symptoms: 1) the presence of settlers who show unusual activities and 2) the lack of space for expression for religious minority groups. The majority of residents in Sidomulyo are Muslims. Social interactions between Muslims and non-Muslims have been well established without any tension arising from the identity difference. Anxiety that has arisen among the residents is when several times there are foreigners who live in the prayer room and carry out activities that make residents feel uncomfortable. They have certain appearance and clothing characteristics and usually stay and spend the nights in the mosque for quite a long time. People or groups that carry out suspicious activities are indeed disturbing and unwanted by residents.

Another symptom of religious practice that causes restlessness is groups or congregations that often provoke in mosques or prayer rooms. Provocation is carried out in several lectures or informal conversations using diction of infidel, toghut, and others. Residents are worried that this provocative diction could disrupt social relations between beliefs that have been very harmonious and tolerant. So far, their provocation has not affected the social stance of the

residents to remain tolerant and harmoniously live side by side with minority residents of different religions.

On the other side, there are a small number of residents who adhere to panghayat. The social interaction of this community with the majority of residents is excellent, harmonious, and full of tolerance. This group of adherents is – it can be said – very open, very tolerant, and adaptive in social life. Their openness and adaptation can be seen from their presence or participation in the religious activities of the Sidomulyo Muslims. For example, a group of devotees attends tahlilan.

With a very open, tolerant, and adaptive attitude in interacting between beliefs, people who adhere to the faith do not feel like they are a minority. The openness and tolerance created in the inter-faith interaction are very conducive because the majority of the Muslim population in Sidomulyo are culturally nahdliyin – who are – nationalists, very open, and tolerant of the existence of groups with different religious identities. A nahdliyin figure, namely Gus Shirodj, who is seen as a role model and protector for the residents, contributed significantly to maintaining harmony and tolerance in social life in Sidomulyo.

However, as a minority group, the spaces for ritual expression they have are relatively limited. In contrast to Muslims, who have more freedom in carrying out worship activities, whether it be in the prayer room, mosque, or at home, Christians, for example, can only do collective worship in the church. There is only one church recorded in the Sidomulyo area. Meanwhile, convention activities that involve many people cannot be carried out at home. Once a case, residents held a prayer service and sang holy songs, were questioned and reprimanded by residents not to hold similar activities in the future. This incident is indeed a matter of concern in realizing freedom of expression in carrying out their worship according to their respective beliefs.

This phenomenon may be closely related to regulations that prohibit the construction of places of worship within a particular minority group, such as the Joint Decree (SKB) of the Two Ministers in 2006 concerning the Establishment of Places of Worship not been revoked until now.

Political Security

In the political area, threats may be caused by political repression, human rights violations, discriminatory and exclusive policies, and no law enforcement and justice guarantee. The insecurity faced in the political area is the low quantity and quality of involvement of women's groups in the local political process that comes from : 1) women's unfriendly mechanisms, 2) low support for women's leadership, 3) less transparent village governance.

In the last three years, the village government has invited women's groups and organizations in decision-making processes, such as the Muchadara Dusun (Musdus) or Musrebangdes. Women's groups or organizations such as Muslimat, Fatayat, KBC, and even gymnastics and arts groups were also invited to the village development planning forum and given access to submit what is needed.

However, the involvement of women is constrained by technical problems and the routine mechanisms. Activities are usually carried out at night and last until late when women are busy with domestic work. As a result, the proportion of meeting participants between women and men is unequal. On average, only 10 percent of the participants who attended were women.

Women's access to policymaking has not yet become a political reality that accommodates women's groups' aspirations, interests, and needs. While political realities at higher levels shows different things, when Dewanti Rumpoko was elected as mayor in 2017. Dewanti is the

wife of the former mayor who served for 2 terms, that gave her a large capital to have the opportunity to be elected replacing her husband. The situation is different for women from Sidomulyo. One of the women activists in this village lost her vote in the election of members of the Village Consultative Council (DPD). The reason is still the same: "wong lanang ae, jangkaha ombu"(just choose men, they have larger steps). Women's access to become leaders continues to be hit by gender-biased cultural barriers.

Stereotypes against women are a problem and an "eternal obstacle" that is still strong in the minds of citizens (men) and the government, from the village level to the city government. For example, women do not yet have the skills to identify and articulate needs for broader interests, namely the interests of rural communities. The inability of women to identify these needs – in their view (of men) – is evident in propose a program that is too general, such as the empowerment program, so usually considered to be less urgent.

The existing village programs for women's empowerment are also still focused on program that dealing with domestic works, such as training in cooking skills, making cakes or handicrafts, etc. It is because the majority of special women's programs – especially those carried out through the PKK – are spillover programs that have been established by the Batu City government, not programs initiated by the women of Sidomulyo themselves.

This stereotype of women is justified by the level of education of most women in Sidomulyo that are still relatively low, i.e., on average, only elementary and junior high school. With a low level of education, critical awareness about women's rights equal to men's are still not strong enough to be formed.

It also formally prevents women from participating in public spheres at a broader and more complex level, for example, becoming a village or sub-district facilitator, which requires a minimum of a bachelor's degree. The reason why women, have low education is not based on economic factor, but on cultural perception. Higher education for women is not seen as fundamental need compare to the need to have jobs and earn money.

This condition also hinders women aspirations in good governance. Women were restless over the lack of transparent governance, particularly village-owned enterprise (BUMDES) management. Several women who are active in both communities and organizations suggested that BUMDES be managed transparently. Nevertheless, all efforts to have more equitable and transparent management of village assets have not been successful. Moreover, one of the informants observed that increasing the capacity of women, especially politically, did not seem to be liked by both the residents and village officials.

3.2 Human Security of Women in Sidomulyo Village

The HSA is basically used to map human vulnerabilities in various aspects or areas. The areas of human security spans from personal security to broader social security including community, environment, health, economy and politics security. Through these areas, it is possible to identify which areas are the most threatened and which areas are the safest. This makes HSA is more preventive than reactive, mapping potential threats other than those that are already manifest.

Start from the concept, the variables to the derivative indicators, the HSA assumes that human security is a very complex condition, perhaps even fragmentation. This means that, through this approach, we are not required to get a solid big picture and come to a general conclusion that a community is safe or not, but rather to look at parts or each area, by looking at the possible interconnections between them, and identifying which areas are the most vulnerable or unsafe and urgently addressed.

This research finds threats to economic, health, environment, personal, community and political security in Sidomulyo. Research data also shows that several threat areas are interconnected and have impact on each other. For example, how the health insecurity, due to pandemic, affects the decline in people's income due to restrictions on production activities (economic threat). Women (read: mothers) lost the opportunity to get additional income because they have to accompany their children study at home (online school).

The findings also show the most vulnerable areas and group in this village. This research confirmed that women and children are the most vulnerable groups, who are threatened not only in their health, economy, and personal security, but also their political security. Political area is the most urgent areas that need to be addressed concerning human security of women. The presence of women is only limited to fulfill the formal administrative adequacy of women quotas in political forum, but not strategically involved in the decision-making process. Men and the society themselves do not see women have adequate capability to occupy strategic positions like in the BPD by occupying strategic positions, like in the BPD.

UNDP report admits like other fundamental concepts, such as human freedom, human security is more easily identified through its absence than its presence. In other words, to know and understand the condition of human security, it is precisely by identifying current and future insecurity situations. The principle that is promoted in HSA is the principle of via negative (what is NOT). Thus, reports with HSAs are reports of human insecurity, not human security. HAS research in Sidomulyo Village – or wherever HSA research is conducted – is a report on insecurity in Sidomulyo Village, not security in Sidomulyo.

Therefore, what is interesting to find and discuss further, is not what forms and causes of human insecurity in a region (Sidomulyo), but how people survive in and overcome their insecurity. What mechanisms exist and have been put in place and what should have been done but are not there? The table below can help answer the questions above.

Table 1. Protection and Empowerment Mechanisms

Areas	Existing Protection Mechanism	Lacking Protection Mechanism	Existing Empowerment Mechanism	Lacking Empowerment Mechanism
Economic	Temporary Social Assistance	Social Safety Net	Change the plant	Reduced opportunity for additional income
Health	BPJS	Dissatisfaction of BPJS services	– Religious believe – SPD	Limited government support
Environmental	Adding disposal sites	Conservation efforts	Waste bank	No mechanism to handle medical waste
Personal	P2TP2A	Efforts to counter kinship	KBC program and intervention	Domestic violent tolerant
Community	Religious leader wisdom	Tolerance understanding	Minority group adaptation	Majority groups flexibility
Political	Women involvement in decision making process	Women-friendly mechanism in decision making process	Women awareness on inclusive & good governance	– Political support for women – Wider social opportunity

What is meant by the protection mechanism is to achieve freedom from fear. What is meant by empowerment mechanism is to achieve freedom from want. The two mechanisms, as described in the table above, are actually efforts – what intended by Amartya Sen – to expand real freedom and capability to determine in a more dignified manner what is valuable

and good for human life and for the community. With freedom and capability, humans are not only able to manifest the potentials of themselves and their communities, but also carry out their functions (being and doings) in many areas.

It is undeniable that there have been efforts to empower women economically and politically, especially after the presence of the SPD which facilitated many empowerment activities. However, women's economic empowerment still places women only as human capital to support productive economic growth, not human capabilities, who have the freedom to determine which they think, as women, are very valuable for their lives. Although women's groups have been facilitated with practical and strategic knowledge, but knowledge has not resulted in a significant transformation to empower women in the context of human capable and open wider social opportunities (inclusiveness). As a result, efforts to empower women only reach the same few people (elite), thus failing to encourage women as agents of change on a larger scale (inclusion of the exclusive).

4 Conclusion

HSA to peacebuilding is an alternative tool that can offer solutions to the traditional peacebuilding approach offered by liberal institutionalists that often disregard local context, experiences, and institutional legacies. Sidomulyo is one of the declared Peace Villages, an effort to suppress the symptoms of intolerance and radicalism, by involving women from the grassroots through strengthening and promoting their capacity in building peace and tolerance.

The HSA that integrates gender perspective will provide a comprehensive basis for understanding how threats are perceived by the grassroots, particularly women, because this approach is people-centered and their root-cause (comprehensive), as an effort to prevent any conflict and violence (prevention-oriented). The socio-cultural context of this village shapes how women perceive threats to themselves, their families, and society, for example, in health security when they rely on their religious believe to deal with the threat. The context of the Covid-19 pandemic is an additional context that influences how women perceive threats in several areas, such as economic security (context-specific).

HSA helps to identify Human Security of women in Sidomulyo. Economic, health, environmental, personal, community and political security are the areas that women perceive as threatened areas for themselves, their children and the society. This research conclude that Political Security is the key to these women's Human Security since it supposed to provide protection and empowerment mechanism. The society should be educated that giving political support for women as decision makers in the village is crucial. Village government should be given the capacity to be able to recognize that political empowerment for women is urgent and necessary. The women themselves, should find ways to eliminate the inclusion of the exclusive among them, to encourage women's agency, including to become agents of any peacebuilding efforts in this village.

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