

BRIDGING THE DIVIDES



Fostering Dialogue, Empowering
Women, and Securing Peace



ANNUAL REPORT

2023

BRIDGING THE DIVIDES

Fostering Dialogue, Empowering Women, and
Securing Peace

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Foreword of the President of AMAN International



Before I begin my Foreword to the Asian Muslim Action Network (AMAN) Indonesia, there are three words that are appropriate to describe the strength of this organizational network: Loyal, Consistent, and Friendship.

For almost two decades, AMAN Indonesia has demonstrated the strength of the organization in advocating various humanitarian issues. This organizational network is able to make friends with anyone and anywhere. The uniqueness of AMAN Indonesia is that it does not become an opposition to anyone, except those who do not respect humanity. This is what causes AMAN Indonesia to be accepted by both elite and lower society groups. It seems, it is quite difficult to find another non-governmental organization led by young people under the leadership of Dwi Rubiyanti Kholifah, who is able to work for 356 days to respond to every women and humanitarian issue in Indonesia.

They are always present in various fields to assist the civil society with full loyalty and dedication. It is not surprising if we see in this report that the AMAN Indonesia network covers almost all corners of the archipelago. Therefore, I believe that AMAN Indonesia is a new force in this country, where community empowerment can be carried out not only by one organization alone but through the power of a network that is realized through mutual sincerity. AMAN Indonesia has embodied this spirit in their various activities so far.

The presence of AMAN Indonesia is also felt to be quite important by the international community. The involvement of the international community in various AMAN Indonesia events also shows that the level of professionalism of these AMAN is cannot be doubted. This is where AMAN Indonesia carries out a bridging process between issues at the global level brought to civil society in Indonesia. I would like to say that the bridgeization process carried out by AMAN Indonesia can be a common lesson for anyone who wants to see the empowerment of civil society, both at regional and international levels.

This annual report has compiled the strengths of AMAN Indonesia within the framework of the three syllables above. They are loyal to being in the midst of civil society. They are loyal in sharing anything that moves civil society towards a better direction. Their loyalty continues with their consistency in not being a super exclusive

organization, but rather the spirit of inclusiveness is the main thing in building all their work agendas, as can be seen in the 2023 annual report. To realize this consistency, AMAN Indonesia never hesitates to expand its friendship with anyone in this country. These three words make me even more confident that AMAN Indonesia will become a key player in empowering civil society in Indonesia now and in the future

Prof. Kamaruzzaman Bustamam Ahmad, Ph.D.
President of AMAN International

Foreword

Chairperson of the AMAN Indonesia Board



As the country with the largest Muslim population in the world, Indonesia has become a model for Muslim countries in terms of the implementation and execution of human rights, demonstrating that human rights principles are compatible and can be harmoniously implemented with Islamic values.

Indonesia has taken significant steps in advancing human rights by ratifying eight major international human rights instruments. Some of these include the Universal Declaration of Human Rights (UDHR) and the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). Currently, Indonesia is also working towards ratifying the International Convention for the Protection of All Persons from Enforced Disappearance.

The characteristic or trait of wasathiyah (moderate) Islam, or "justly balanced moderation" becomes a modality and strength for Indonesia in building civilization diplomacy for a just world civilization. One of AMAN's important roles is to serve as a connector and facilitator for the KUPI network—the Indonesian Women Ulama Movement—with the international community in facing the challenges of fulfilling human rights, particularly gender equality. KUPI promotes transformative paradigms and thinking with its fatwas that advocate for the protection of women from all forms of discrimination and violence.

Dialogue is the central theme of the Progressive Muslim movement of AMAN Indonesia, used as a soft approach to bring together a spectrum of diverse thoughts and to build constructive multi-actor engagement, including female

and youth religious actors, to reflect and find common ground, or *Kalimatun Sawa'*.

By leveraging Indonesia's unique modalities, namely the basis of nationhood and the supremacy of the civil society movement in upholding human rights, AMAN encourages women's leadership to be constructively involved at various levels of policy-making. AMAN also provides affirmation spaces for women, especially grassroots movements, to dialogue, build community resilience, and strengthen human rights advocacy networks, as well as promote women as peace agents through civil society consolidation forums that address non-traditional security issues and other intersections.

Currently, the international peace constellation is influenced by various situations such as the Palestine-Israel war, the Ukraine-Russia conflict, tensions in the Indo-Pacific due to the US-China

geopolitical rivalry, and the Rohingya humanitarian crisis in Myanmar, with the Palestine issue being the main concern of the global community in complex political contests. By leveraging the strengths of nationhood, civil society, female ulama, and women's leadership, I am optimistic that AMAN can create dialogue spaces across various global spectrums without leaving behind the essence of grassroots empowerment.

Congratulations to AMAN for its substantive works in 2023 for realizing Islam Rahmatan Lil Alamin.

Prof. Dr. Siti Ruhaini Dzuhayatin, MA

Chairperson of the AMAN Indonesia Board

Preface



In 2018, we decided to move beyond our comfort zone. We had been engaged in peacebuilding work, but now it is time for us to focus on conflict resolution.

As peacebuilders, I believe that peacebuilding approaches offer a smooth way to communicate with diverse groups, providing an opportunity to reach people across the political spectrum without hesitation to share their personal views. Reflective Structured Dialogue (RSD) is a tool that enhances understanding among differences. We first used the RSD tool in 2018 with women ulama from Sunni, Shia, Salafi, Wahhabi, and Ahmadiyah groups. The RSD handbook has since been applied in various contexts. We realized that the more we trained women and youth to use the tool, the more positive energy and hope we received in response to ongoing conflicts in our society.

Dialogue has given us a new horizon in working with women, peace, and security. As reported by the Secretary-General of the UN, the number of women involved in conflict resolution remains stagnant. Likewise, women's political representation in parliament has never reached the 30% quota due to a lack of an enabling environment. Our decision to move beyond our comfort zone has received a lot of positive responses from interfaith communities, including civil societies working in human rights, peacebuilding, freedom of religion or belief (FoRB), and social cohesion.

Now, we have fully trained numerous women and youth and have been working to move people from "passive tolerance" to "active engagement" in dialogue to resolve their conflicts. We are optimistic that we are almost there. In combination with other approaches, where dialogue is part of a bigger concept, our organization has reached many groups to spread the message of peace, plant seeds of peace, and gather numerous stories of change from different levels.

I believe that over the past 17 years, AMAN Indonesia has contributed to strengthening community resilience through the role of interfaith mothers in selected villages, where awareness of embracing diversity has been nurtured, and exchanges have set our

society on an endless journey of meeting and living with diverse people. With the help of Peace Leaders and Girls Ambassadors for Peace, AMAN has extended our intervention in schools through the Peace Goes to Schools program.

As a movement, our roots have firmly gripped the foundation of the people's movement, investing in movement-building among civil societies to advocate for the women, peace, and security agenda, where women's leadership is promoted. Guided by an impact-oriented approach, we believe change can happen when more people and key individuals work together to create both individual and socio-political change. This is why AMAN Indonesia has focused on elevating the network's infrastructure, building the capacity of actors, and creating mechanisms to engage in the decision-making process. The Working Group of Women and PCVE (WGWC), Kongres Ulama Perempuan Indonesia (KUPI), The Joint Initiative for Strategic Religious Action (JISRA), and the network on WPS are CSO mechanisms to influence policy related to WPS.

In terms of adaptability and sustainability, our movement has adopted a digital platform to document the grounded knowledge among grassroots women peacebuilders through a platform called She Builds Peace Indonesia. This platform

recognizes their contributions and allows us to learn specific strategies, approaches, and narratives used by women peacebuilders to win the hearts and minds of people. The year 2023 marks a turning point for AMAN as we work seriously on digitalization and the translation of fatwas (religious deliberations) by women ulama to share with the public.

Now, I present the 2023 report as part of our accountability to the public, where AMAN has received full support from diverse funding sources, trust funds, and in-kind contributions from different actors. We are thankful for all networks among civil societies, national and local governments of Indonesia, ASEAN, and the UN, who have been generous in providing us platforms to share our work and collaborate with us as equal partners.

Jakarta, 31 May 2023

Dwi Rubiyanti Kholifah

Country Representative of AMAN Indonesia

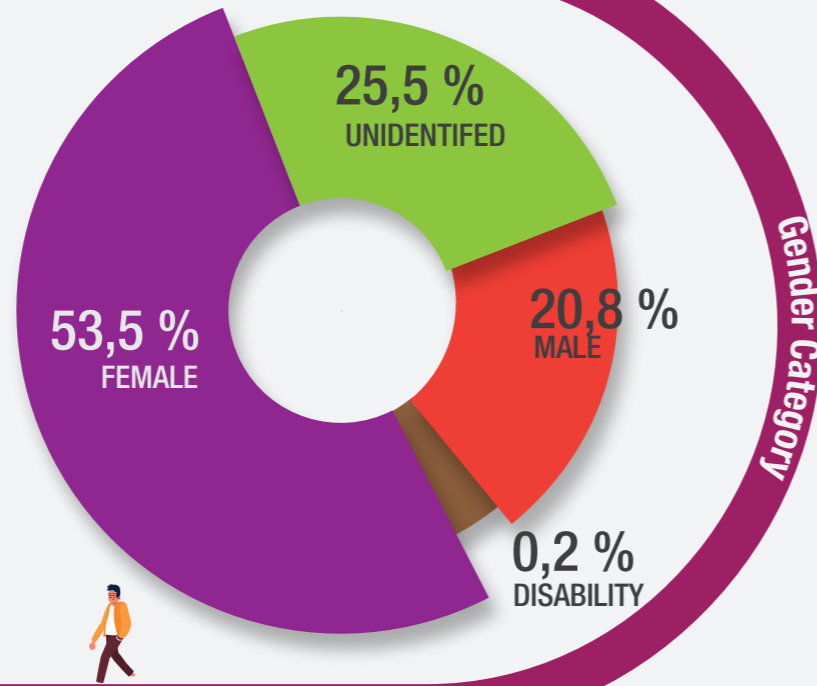


9798

Total Number of Program Beneficiaries 2023

Summary of Total Beneficiaries

- Female **5238**
- Unidentified **2496**
- Male **2036**
- Disability **21**
- Others **7**



Actors receiving the most intervention during 2023

- Women Community Member
- Women Faith and Community Leader
- Youths, Girls and Student
- CSOs

Actors rarely receiving intervention during 2023

- Correctional Institution & Parole Institution' Officers
- Wife of Former Terrorist Inmates
- Victims of Terrorism

1187

Total Number of Knowledge Product



8

Books



12

Modules



7

Press release and Joint statements



3

Policy Brief/Academic Papers



8

Reports



1

Research



3

Frameworks and Strategic Documents



7

Policies



508

Articles



599

Social Media Contents



31

Videos



406

Total Number of Program Action

32

Advocacy

103

Peace Education

74

Knowledge Productions

38

Capacity Building

09

International Forums

35

Workshops and Talk Shows

59

Community Outreach and Dialogues

56

Campaign and Awareness Raising

Expanding The Progressive Muslim Movement:

Building Bridges, Fostering Dialogue



1.1 Expanding Peace Networks: AMAN's Spider Web Movement Approach

In 2023, AMAN worked with 302 local, national, and international partners and 53 communities to build bridges and foster dialogue

AMAN is a progressive Muslim movement dedicated to advancing women, peace, and security (WPS) agenda. AMAN boasts an extensive local, national, and regional network with expertise in enhancing intra- and interfaith women and girls' leadership, as well as increasing active participation in decision-making processes in Indonesia and wider Southeast Asia. When orchestrating its movement, AMAN adopts a spider web model as a manifestation of an impact-oriented approach (IOA), where each node is formed and encouraged to spread messages of peace and work towards peaceful initiatives.

By applying this IOA, the grassroots node "Sekolah Perempuan Perdamaian" or Women School for Peace has made several improvements to their movement's infrastructure. It included raising awareness of the importance of collective leadership and a joint agenda, that enabled 44 communities to become a collective grassroots force. The young female writers' node called Puan Menulis has reformed its institution to drive media literacy at the grassroots level. This transformation provides a safe space and a platform for female writers to flood the narrative with positive messages about women's rights and respectful Islam.



AMAN received the National Action Plan for the Prevention and Countering of Violent Extremism that Leads to Terrorism (RAN PE) Award 2023 from BNPT (National Counterterrorism Agency) in the Initiator of Sustainable Programs category.

At the national level, AMAN is expanding its network to mainstream the WPS agenda within the framework of strengthening democracy and human rights, including women's rights, and promoting religious tolerance. In partnership with the Joint Initiative for Strategic Religious Action (JISRA) Indonesia consortium partners, AMAN is enhancing the gender and peace perspective within the context of Freedom of Religion and Belief (FoRB). This effort includes innovating advocacy language, particularly with a WPS approach, to amplify the voices of women's agencies. With Indonesia Women Ulama Congress (KUPI) we have been expanding the use of women-friendly religious

interpretations in response to gender-biased and misogynist justified violence against women and minorities. Over six years, AMAN has mobilized the national CSO alliance called the Working Group of Women and PCVE (WGWC) to ensure the integration of the WPS into the network's roadmap execution, in particular strengthening gender mainstreaming on policy and practices aimed at preventing and countering violent extremism (PCVE).

Various consolidations among civil society and women's rights groups have been made in response to the momentum of change at the regional level. Within ASEAN, leveraging Indonesia's presidency in

2023, AMAN pursued two key strategies to foster dialogue with regional governments. Firstly, by the intervention of the design of the ASEAN WPS Summit 2023, we ensured CSO voices were heard at the ASEAN level. Secondly, AMAN collaborated with regional CSOs co-organized a CSO side event during the ASEAN WPS Summit, delivering comprehensive statements on critical security issues in ASEAN and encouraging effective responses, including the adoption of the ASEAN Regional Plan of Action on Women Peace and Security.

1.2 Bridging Differences Through Inclusive Dialogue Approach

94

Organizations and networks trained to use Reflective Structured Dialogue (RSD) tool

The key to achieving peace lies in establishing strong relationships among actors from various identities and backgrounds. When these actors are strong and their institutions serve as guardians of social cohesion, they know how to solve problems, especially those "from within." Since problem-solving mechanism skills are often concentrated among elites of government and religion, AMAN has introduced the Reflective Structured Dialogue (RSD) as a conflict resolution tools that is easy to learn and apply. The stagnation of conflict resolution using a human rights approach has opened up significant opportunities for AMAN to try the dialogue approach for resolving various inter-religious conflicts. We believe that the "peace from within" approach must be implemented. Therefore, AMAN took initiative to strengthen the dialogue capacity of

partners, WPS network, and local community and faith actors involved in or affected by the issues.

At the grassroots level, the women, peace and security (WPS) approach is implemented by adopting Reflective Structured Dialogue (RSD), a method that enhances understanding of differences. RSD not only teaches communication rules that place everyone in an equal position, but also create a sense of equality, comfort, and safety. Although RSD is initially presented as a tool to foster understanding of differences, it can be effectively adapted into a conflict resolution tool when integrated with Restorative Practice.

In Indonesia, AMAN has been practiced RSD in several regions to strengthen the acknowledgment of different religious ideologies and support to the Working Group on Women and PCVE (WGWC) on building community acceptance of the social reintegration of former extremist groups. The other topics addressed included reconciliation efforts, with a focus on longstanding issues of violation of freedom of religion and belief (FoRB), terrorism victims, and fragile interfaith relations. Series of RSD in Poso helped uncover

the root causes of the strained relations between Muslims and Christians in the most affected conflict areas. In Sigi, RSD exposed the conditions of terrorism victims, who had not fully received psychosocial support. The RSD in Tasikmalaya has facilitated the exploration of various community perspectives on the sealing of an Ahmadiyya mosque. Similarly, RSD provided clues to navigate a new political landscape and new leadership models, enabling dialogue on church closures in Bandung regency.

The power of dialogue applying the RSD approach lies in its ability to create equality and a comfortable atmosphere without intimidation. First, RSD grants a safe space where participants can speak what is in their hearts without the threat of being judged, attacked or devalued. Everyone has full authority to speak based on their own experiences, temporarily setting aside academic or religious references. Second, there is a dialogue management system, which is a communication agreement ensuring everyone has an equal opportunity to speak. Third, a wise facilitator ensures adherence to the communication agreement. If anyone tries to assert undue authority, the facilitator acts as a fair referee, ensuring everyone feels comfortable and safe.

24

Partnership agreements with Government Institutions and CSOs

98.940 USD

Went to grants for CSOs and communities in 2023

14

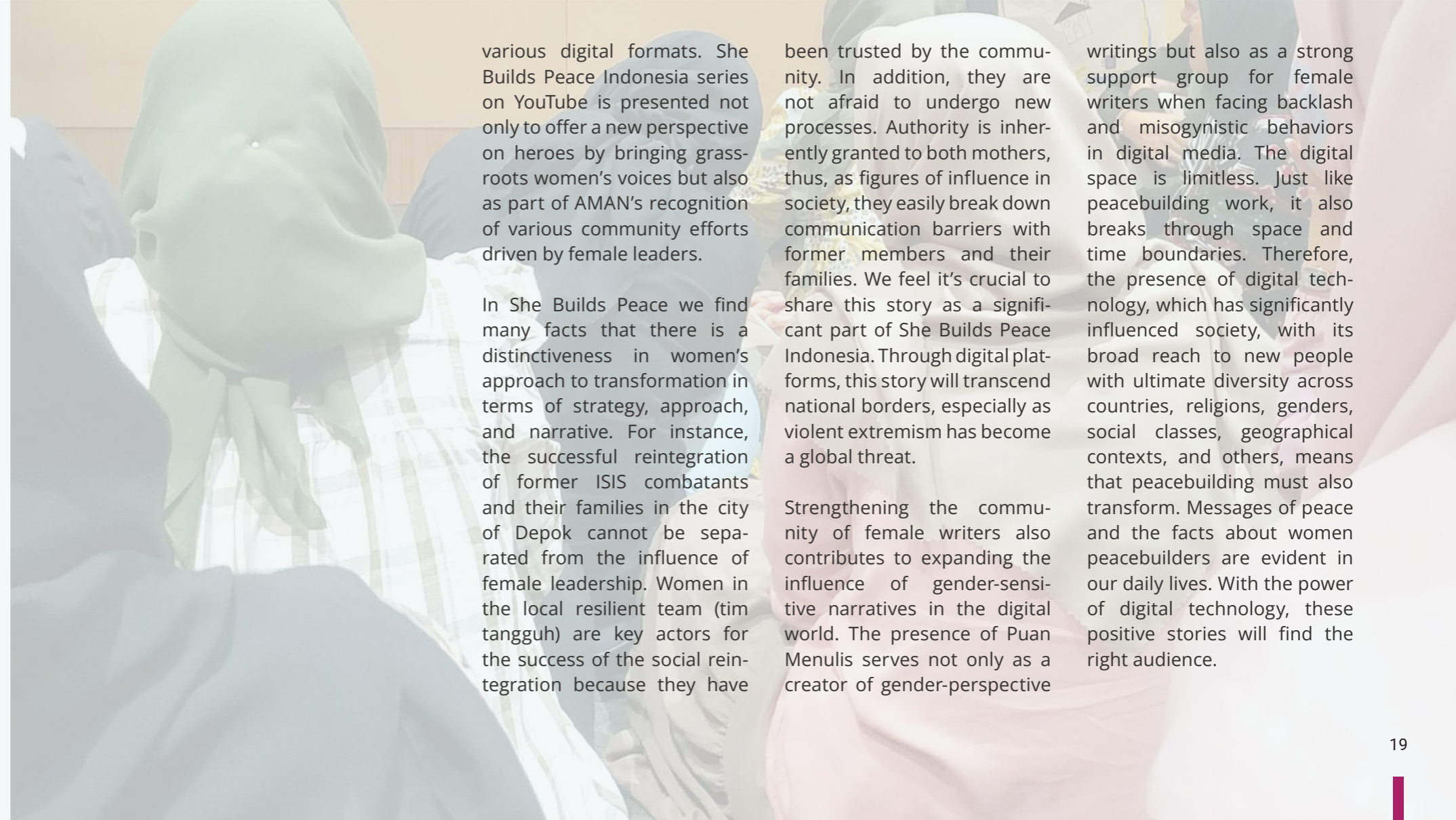
National, Regional, and Global Engagment for Advocating Gender Equality

1.3 Leveraging Digital Space and Media Platforms for Enhanced Peacebuilding and Gender Equality

The relentless march of technology is inevitable. What's imperative is embracing and harnessing it to magnify the positive impact. Generation Z, born into the digital era, are true natives of the digital realm. While older generations, digital immigrants, often find themselves grappling to adapt. Conversely, ISIS-affiliated terrorists have adeptly exploited the digital sphere, offering expanded opportunities, particularly for women. Recognizing the importance of the digital space and its wider reach, we are taking this great opportunity to digitize and translate Women, Peace, and Security (WPS) knowledge in Indonesia for widespread sharing. In the other part, the powerful narrative of the KUPI fatwa (nonbinding religious opinion) regarding the ending of

violence against women has proven to open new hope, showing that religion can be a source of peace. We have translated and digitized the summary of the KUPI fatwa into English and Arabic to reach a broader audience. Through this initiative, female ulama and scholars who attended the KUPI gathering and congress can serve to execute diverse subsequent actions on protecting women and girls.

The COVID-19 outbreak has opened our minds to quickly consolidate knowledge from the field, in particular experiences of working with women, peace, and the security agenda. Through She Builds Peace Indonesia Platform, the stories of women peacebuilders are well-documented in writing, animation, and



various digital formats. She Builds Peace Indonesia series on YouTube is presented not only to offer a new perspective on heroes by bringing grassroots women's voices but also as part of AMAN's recognition of various community efforts driven by female leaders.

In She Builds Peace we find many facts that there is a distinctiveness in women's approach to transformation in terms of strategy, approach, and narrative. For instance, the successful reintegration of former ISIS combatants and their families in the city of Depok cannot be separated from the influence of female leadership. Women in the local resilient team (tim tangguh) are key actors for the success of the social reintegration because they have

been trusted by the community. In addition, they are not afraid to undergo new processes. Authority is inherently granted to both mothers, thus, as figures of influence in society, they easily break down communication barriers with former members and their families. We feel it's crucial to share this story as a significant part of She Builds Peace Indonesia. Through digital platforms, this story will transcend national borders, especially as violent extremism has become a global threat.

Strengthening the community of female writers also contributes to expanding the influence of gender-sensitive narratives in the digital world. The presence of Puan Menulis serves not only as a creator of gender-perspective

writings but also as a strong support group for female writers when facing backlash and misogynistic behaviors in digital media. The digital space is limitless. Just like peacebuilding work, it also breaks through space and time boundaries. Therefore, the presence of digital technology, which has significantly influenced society, with its broad reach to new people with ultimate diversity across countries, religions, genders, social classes, geographical contexts, and others, means that peacebuilding must also transform. Messages of peace and the facts about women peacebuilders are evident in our daily lives. With the power of digital technology, these positive stories will find the right audience.

Enhancing Community Resilience

through Dialogue and the Empowerment of Women



53
 Villages with a combined population of over 100 thousand women and girls have adopted Women School for Peace and a gender-responsive program for women's empowerment

2.1 Creating Exchange Spaces for Women Diverse Groups in Conflict-Affected Communities

Creating exchange spaces for diverse groups fosters safety, inclusivity, reconciliation, and trust-building enabling communities to share perspectives, and develop mutual understanding and respect. Through initiatives like the Women's School for Peace (WSP), AMAN has extended its reach to 44 conflict-affected communities across 7 provinces. WSP serves as a platform for over 1800 interfaith women emerging leaders, enhancing their leadership abilities and organizational capacity, and enabling

them to make meaningful contributions to peacebuilding initiatives through collective leadership and actions. Situated in conflict-prone areas, women leaders intervened in the community to strengthen women's roles, including in entrepreneurship, preventing sexual violence, advocating village funds, community literacy, revitalizing an inclusive tradition, and environmental conservation.



Capacity building training on women leadership in peacebuilding for WSP and Central Sulawesi Christian Church Synod Women's Organization



Training on Women Leadership for WSP in Central Java and Yogyakarta

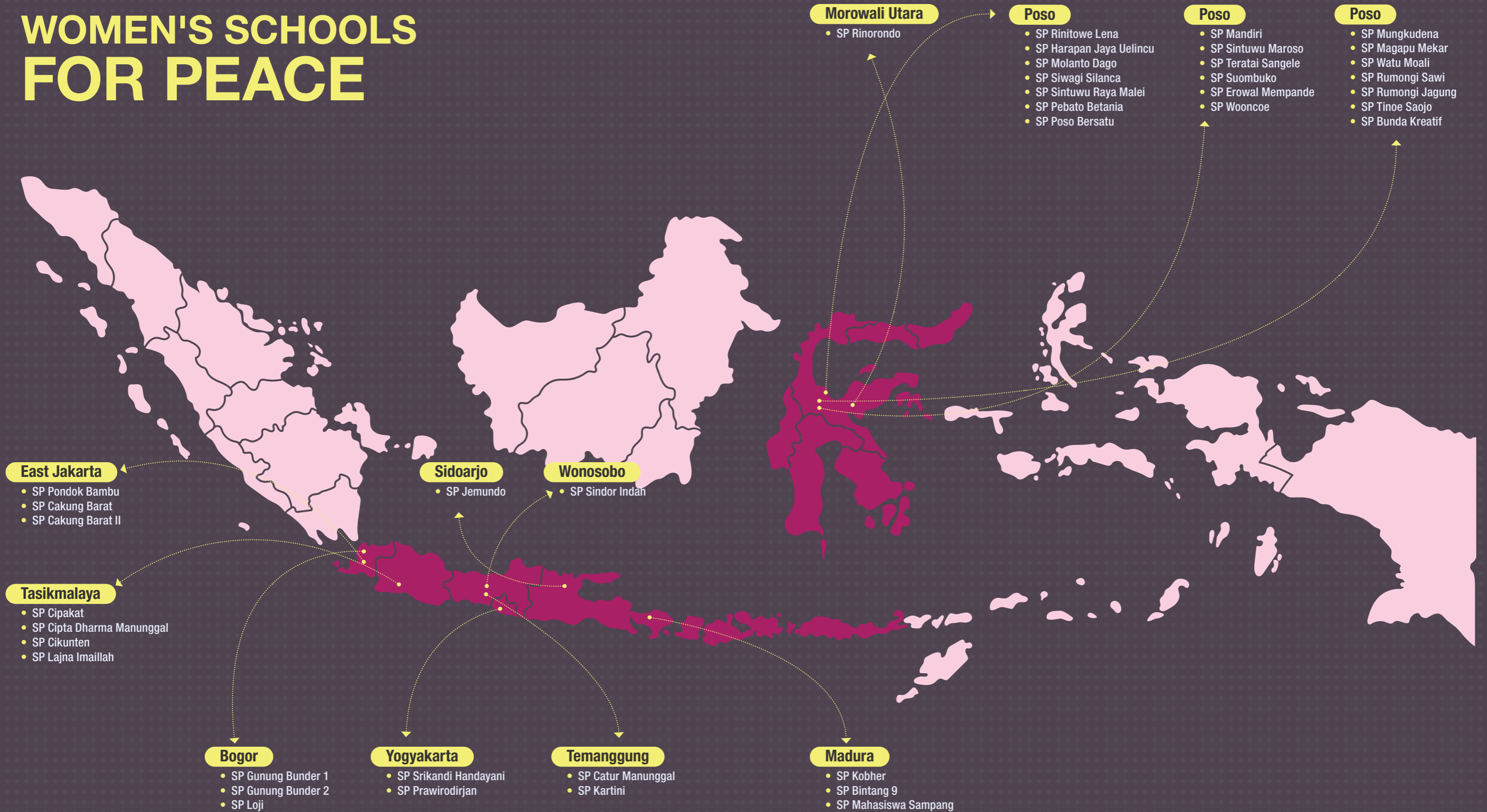


Capacity Building on Community Resilience Against Violent Extremism for WSP and Women Faith Leaders

Women's School for Peace regular class as peace incubator in several conflict affected communities



MAP OF THE DISTRIBUTION OF WOMEN'S SCHOOLS FOR PEACE



The expression of women takes various forms. AMAN established platforms or environments where women from different backgrounds, perspectives, and experiences can come together to share knowledge, build relationships, and collaborate on common goals.

The National Women's Peace Forum 2023 in Poso gathered more than 150 women grassroots peacebuilders created a supportive environment where women could

offer and receive mutual support. Creating a women's stage "Perempuan Bertutur" (Women Speaking) during the local "Nyadran Perdamaian" peace festival, Buddhist, Christian, and Muslim women share their thoughts and feelings, challenging patriarchal norms. Perempuan Bertutur, like the other women's forums in Wonosobo and Gunung Kidul, provided a safe rooms for women to empower each other and engage in dialogue that constructively as a collective awareness of the diversity

of women and culture. In the context of community which has a history of religious based conflict, the contextualization of Perempuan Bertutur specifically, and the Peace Nyadran in general provides a space for mutual understanding and fosters the values of conformity in building interfaith relations.



Women's Peace Forum and Congress of Women's Schools for Peace, Poso Central Sulawesi, 20-22 September 2023



Perempuan Bertutur at Peace Nyadran in Getas Temanggung regency



Celebrating Christmas with women's School in the village of Tanjoka, Poso Regency



Peace 'Nyadran' tradition in Getas Temanggung has encouraged women's inclusion and the visibility of the young generation



The institutionalization and expansion of initiatives for interfaith women's meeting spaces and capacity building are vital. AMAN has partnered with regional governments to extend WPS and peace and gender-oriented programs to 12 villages in conflict-affected areas in Wonosobo and Jember regency. The partnership re-affirmed villages' commitment to supporting women's participation, and in other parts strengthening community resilience toward gender and religious-based violence.

The institutionalization and expansion of initiatives for interfaith women's meeting spaces and capacity building are vital. AMAN has partnered with regional governments to extend WPS and peace and gender-oriented programs to 12 villages in conflict-affected areas in Wonosobo and Jember regency. The partnership re-affirmed villages' commitment to supporting women's participation, and in other parts strengthening community resilience toward gender and religious-based violence.



Signing MoU between AMAN and the Office of Empowerment of Women, Children and Family Planning (DP3AKB) of Jember regency to support the adoption of peace and gender-oriented programs in the village



The workshop on strengthening the implementation of Sustainable Development Goals (SDGs) in Sustainable Peaceful Village involved the Wonosobo District government, 10 head of villages, and women groups.

2.2 Women-Led Dialogue to Conflict Resolution and Peaceful Coexistence

8

Conflict-affected communities applied Reflective Structured Dialogue (RSD) for conflict resolution

To expand the success that AMAN Indonesia has earned from the dialogue for supporting the social reintegration of former ISIS supporters, AMAN Indonesia is expanding this initiative to address intra and inter-religious conflict and violent extremism. 16 series of "Indonesia Berdialog" across 8 regions have been conducted by applying the Reflective Structured Dialogue (RSD) approach, establishing safe spaces for 234 religious and faith actors, women, youth, and victims of violence from diverse backgrounds to engage in open conversation.

The reconciliation of Muslim-Christian communities in Poso after the 1999-2022 conflict remains challenging. A series of RSDs in Malei village helped uncover the root causes of the strained relations between

Muslims and Christians, where Muslim people refused to eat or drink from their Christian neighbors. Dialogue revealed that the practice of "rejecting food", led to the emergence of exclusivism. In Sigi, RSD with victims of terrorism from Lembatongoa exposed their conditions, who had not fully received psychosocial support, resulting in ongoing trauma. Through sharing perceptions in dialogue, people can identify common ground of the importance of victim recovery. The local government's efforts to provide new housing compensation in other hamlets were not accompanied by

the establishment of new economic ecosystems, leaving victims food insecure due to their distance from farmland.

Dialogues with agreed communication protocols, ensuring equal opportunity for all participants, encouraged openness among victims of FoRB violation. In the context of the highest number of violations of freedom of religious expression and beliefs, the RSD approach in Tasikmalaya facilitated the exploration of various victims and community perspectives on the sealing of an Ahmadiyya mosque. This allowed for the identification of small windows of opportunity for conflict resolution. While in Bandung, RSD provided clues to navigate a new political landscape and new leadership models, enabling dialogue on church closures. Dialogue also can serve as a preventive measure by identifying and addressing issues early. The parallel dialogues in Makassar, Bogor, Malang, Solo, and Bandung have increased understanding and acceptance of various perspectives on religious freedom among women faith leaders.

In this dialogue forum, I truly feel I can be myself. Without worrying about negative stigma, I openly acknowledge that I am Shia and a member of a Shia institution.

”

Statement by a female Shia

Dialogue has fostered trust and strengthened relationships by promoting openness and receptivity between individuals with diverse identities, core values, or worldviews. RSD was engineering the West Java Fatayat NU joint Inclusion Program, particularly to explore the diverse perspectives of female religious leaders on religious freedom issues. In Tasikmalaya, RSD helped the Integrated Service Center for Women and Children Empowerment (P2TP2A) continue family counseling services and address

SGBV cases. The Ministry of Women's Empowerment and Child Protection (MoWECP) adopted the RSD tools to strengthen the cadre of Friends of Women and Children (Sahabat Perempuan dan Anak, SAPA) volunteers and the advocates of Women and Child-Friendly Villages.



Psychosocial support for the victims of terrorism in Lembatongoa, Sigi regency in December 2023.



In post interreligious conflict in Poso, there is still prolonged trauma among religious communities. The RSD used to build dialogue between Muslim and Christian communities to strive for a better and more peaceful life.



Statement by Roswin Wuri
Pastor of Synod of the Central Sulawesi Christian Church



A dialog for muslim young group from different faiths on violation of religious freedom

Partners: JAKATARUB, Islamic State University (UIN) Bandung, LIBU Perempuan, LIBU Muda, GKI Pasundan, Fatayat NU Jawa Barat, SAJAJAR, Presidium Sekolah Perempuan Poso



Dialogue for strengthening social cohesion in post conflict setting, Poso Regency



A dialogue for terrorism victims in Lembantongoa village, Sigi district, with the theme "Terrorism Victim Security Recovery"



A Dialogue for women faith leaders on the freedom of religion and belief in city of Makasar



A Dialogue for women faith leaders on the freedom of religion and belief in Solo Regency



Fatayat NU Jawa Barat applied RSD tool for improving Inclusion Program on FoRB



The cadre of Women and Child-Friendly Villages practiced RSD on the issue of child marriage in Wedomartani village, Sleman regency.



2.3 Embracing Diversity for Youth Across Faiths

More than 3000 youth and students across faiths celebrate diversity in spaces for encounters and dialogue

Youth-focused initiatives that promote interfaith dialogue, cultural exchange, and mutual understanding helped break down stereotypes, foster empathy, and cultivate a sense of common humanity. Efforts to break down prejudices, such as organizing peace services to clean houses of worship and holy sites and opening up interfaith dialogue have been impactful in promoting understanding

and cooperation across religious/faith divides. These initiatives included series of visiting the heritages that highlight the transformative power of positive actions in reshaping attitudes and fostering harmony in diverse communities. In other part, the Live-in Harmony program initially faced skepticism but ultimately strengthened social cohesion by bringing together participants from different backgrounds.

The youth camp in Sri Lanka's Eastern Province gathered participants from diverse backgrounds, including

Muslim, Tamil, Sinhala, and Christian communities, aiming to increase the participation of multiple youth actors in preventing conflict and violent extremism. Sri Lanka needs to develop the country through harmony, peace and reconciliation and free from Hate speech, ethnic crisis, and community disruptions after the crisis. The camp emphasized the importance of unity amidst diversity for a peaceful future. The event's coverage by local media and social platforms underscored its relevance in addressing contemporary youth-related challenges.

AMAN committed to promoting social harmony and inclusive education, has taken significant steps to integrate a diverse set of values into teaching practices and school culture. Specifically, we focused on incorporating the foundational principles of Pancasila, which include belief in one Almighty God, just and civilized humanity, the unity of Indonesia, democracy guided by deliberative wisdom, and social justice. Alongside Pancasila, we also emphasized gender equality, tolerance, and peace as integral components of their educational initiatives. In 2023, AMAN efforts

expanded as 7 Early childhood education (PAUD), 49 elementary, junior, and high schools, and 3 campuses joined this initiative. These educational institutions have embraced specialized modules and references on peace education. This comprehensive approach reflects AMAN's dedication to fostering a harmonious and inclusive educational environment that promotes understanding, tolerance, and social cohesion among students.



Fostering the values of equality and tolerance through Peace Goes To School and Campus



Peace Service Program led by Peace Leaders, Visit to Places of Worship for Strengthening Tolerance Values




Living in Harmony in the Susuru, Kertajaya, Panawangan, Ciamis regency by AMAN and Kompas Iman



PUKIS - Place for Understanding and Keeping up the Solidarity in Cibedug, Rongga, Bandung by AMAN and JAKATARUB community



 Youth Camp in Sri Lanka, 8-10th December 2023



This group work is really interesting. This is the first time I am able to spend time with Muslim girls and learn about them. Thanks to AMAN team for this opportunity.

”

Statement of participant from Thirukkovil



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Schools and Islamic Boarding schools integrate a diverse set of peace values into teaching practices and school culture through Peace Goes to Schools

45

Places of worship and holy sites become a safe spaces for different youth faith groups

Partners:

1. Peace Leader Indonesia
2. GA4P
3. Puan Menulis
4. JAKA Tarub
5. Kompas Iman
6. Iteung Gugat
7. The Leader Aceh
8. AMAN Sri Lanka
9. Gusduriah Bondowoso
10. Pemuda LDII Jember
11. IPNU/IPPNU Kota Depok
12. Ikatan Remaja Masjid Kota Depok
13. Harmoni Jabar
14. Pemuda Katolik Komwil Jabar
15. Pemuda Hindu
16. Pemuda Budha
17. Sajajar Tasikmalaya

Advancing Dialogue and Progressive Voice Consolidation Across diverse actor



3.1 Building capacity of the network to accept difference

114
peacebuilders and organizations trained with Reflective Structured Dialogue

In Indonesia, religious-inspired violence against specific groups is on the rise, undermining the democratic climate by appearing to favor the interests of the majority while neglecting those of minorities.

This situation is further exacerbated by violent extremism masquerading as religious conviction, posing a significant barrier to religious harmony. The arena for advocates of religious freedom and harmony is shrinking constrained by hardliners and intolerant groups, often supported by local political figures and law enforcement. In Addition, limited safe space and avoiding dialogue was because there was no such

trusted space to enter in and no reference to humanistic oriented dialogue, where each person counted credible voice to share their self-perspective.

AMAN has strengthened dialogue capacity of partners and networks, including diverse stakeholders across civil society and policy-making sectors involved in or affected by the issues. This includes supporting the use of dialogue tools to discover new paths towards reconciliation. Capacity strengthening in RSD for partners of the Joint Initiative for Strategic Religious Action (JISRA) consortium in Indonesia was undertaken as a strategy to reinforce FoRB programs across various domains such as policy advocacy, peace education ecosystem, support victims of FoRB violations, and building community resilience against intolerance.

In collaboration with JISRA Indonesia partners, we empowered local women and youth faith actors to help uncover practices of intolerance that could undermine the sustainability of peace. When actors from diverse religions and faiths were equipped with dialogue skills, they were

able to facilitate open and respectful conversations, where faith communities jointly address their grievances that drive exclusion and conflict, and promote a peaceful existence. Apart from capacity building, we went a small grant or financial support to practice conflict resolution and created a series of knowledge sharing to ensure a multifaceted approach to practice RSD in the conflict and post-conflict setting.

The Ministry of Women's Empowerment and Child Protection (MoWECP) adopted the RSD method and tools to strengthen the cadre of Friends of Women and Children (Sahabat Perempuan dan Anak, SAPA) volunteers and the advocates of Women and Child-Friendly Villages. They also agreed to continue collaboration with AMAN in 2024 to train female village cadres in Poso and Tasikmalaya. These dialogue skills will be maximized as a method for counseling families and women, especially those experiencing violence and impacted by religious based conflict and terrorism.



Training for facilitator of Reflective Structured Dialogue (RSD) for women faith actors and women led organization, Jakarta, 1-4 August 2023



Refreshment Workshop of RSD Facilitators, Jakarta, 16 – 17 Nopember 2023



The RSD setting maintains confidentiality, encourages each person to speak on behalf of themselves rather than institutions. So everyone is given the same opportunity and enables each person to share their stories with full honesty.



Neng Hannah,
The West Java Fatayat NU,
member of JISRA Indonesia

The RSD technique needs to be supported and developed to address issues faced by women, such as gender-based and sexual violence, the impact of conflict, and radicalism. With RSD skills, there will be many female mediators



Statement by Representative of Ministry of Women Empowerment and Child Protection (MoWECP)



Training for Facilitator of Reflective Structured Dialogue (RSD) for Women SAPA Cadres, in Yogyakarta 2-5 June 2023

3.2 Creating Sharing Platforms for Engagement and Knowledge Exchange

635
Local, national, and international organizations and networks from 20 countries engaged in knowledge exchange on WPS and related issues

AMAN actively supports regional and multilateral efforts to meet the shared challenge of Women, Peace, and Security (WPS).

We work with regional CSOs and through various forums to strengthen regional cooperation on WPS and its intersectionalities. After the adoption of the ASEAN Regional Plan of Action on Women, Peace, and Security (RPA WPS) in ASEAN on 5 December 2022, we work with South East Asia Women Peacebuilders (SEA WP), Working Group on Gender and Atrocities Prevention, Asia Democracy Network (ADN), IMAN Research Center and Gender Equality Network (GEN) to host ASEAN Civil Society

Dialogue (January, 18th 2023.). The dialogue aimed to address overlapping and intersecting threats and challenges related to peace and security including nontraditional and emerging challenges, such as climate change, disasters, pandemics, and violent extremism.

To respond to the “ASEAN WPS Summit: High-Level Dialogue to Advance the Implementation of RPA WPS, AMAN co-leads with Migrant Care, ADN, SEAWP, SAFENet, Working Group on Women and PCVE (WGWG), The Asia Pacific Partnership for Atrocity Prevention (APPAP) and Joint Initiative for Strategic Religious Action (JISRA) hosted CSO Side Event on Building Resilient Communities: Applying Intersectional Perspectives in Yogyakarta, 4-5 July 2023. The forum has advanced the implementation of the RPA WPS within ASEAN, offering civil society organizations an avenue to contribute their perspectives and share best practices and the existing challenges and threats in the region that range from violent extremism, cyber security, freedom, religious freedom, climate change, migration, and urgent humanitarian challenges, including the pandemic and the situation in Myanmar.





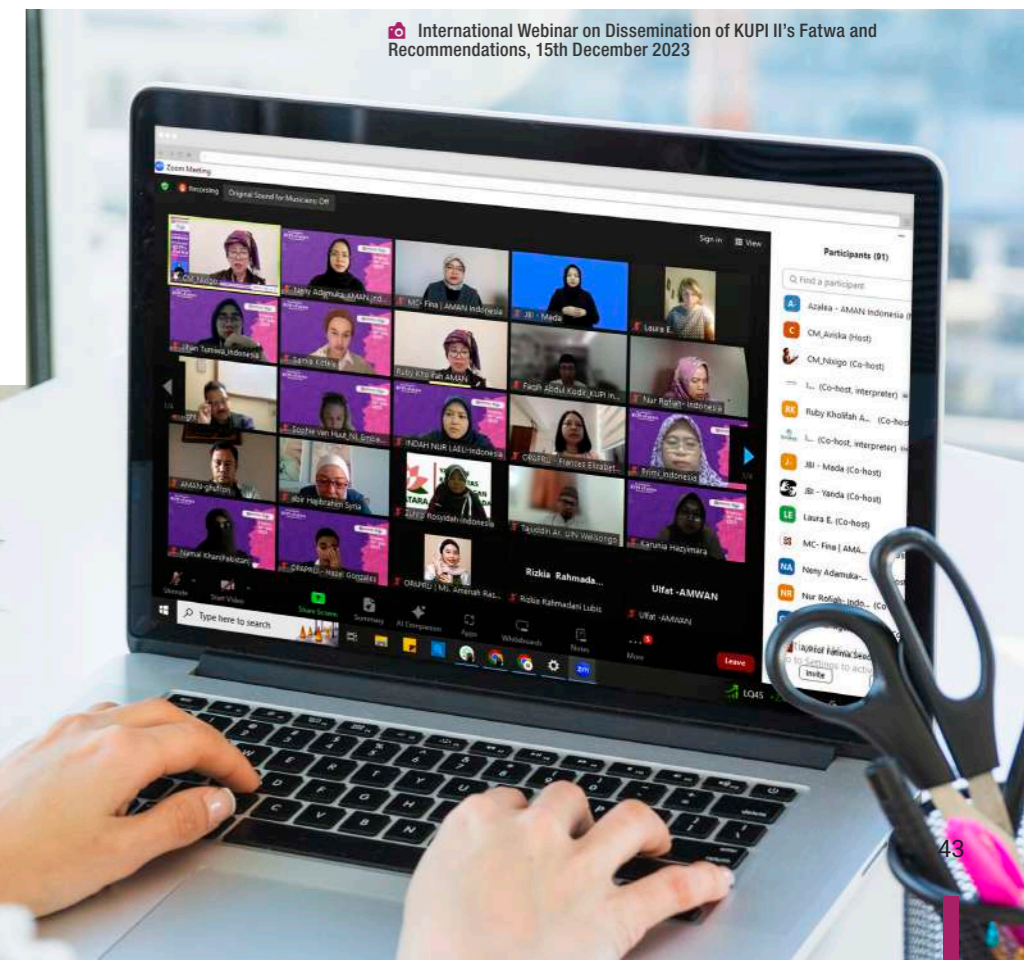
AMAN also played a role as a supporting institution for ACSC/APF 2023, engaging approximately 1000 participants in both in-person and virtual formats. This year's ACSC/APF centered discussions on the contest for safe spaces, the restoration of democracy, and justice in ASEAN. To enhance counter-terrorism strategies using the Women, Peace, and Security (WPS) framework, we invited our network in Asia to the Regional Short Course on Gender-sensitive and Human Security Approaches to Counter-Terrorism. It addressed women's inclusion in conflict contexts, the WPS framework, human rights, and regional actions.

AMAN facilitates the growth of movements of women religious scholars in local communities around the world, equipped with the Congress of Indonesian Women Ulama (KUPI) experience as an inspiration, the involvement of men, and environmental justice grounded in the experience and knowledge of women. The second Congress of KUPI was held under the united theme of "Affirming The Roles of Women Ulama in Creating A Just Islamic Civilization" which produced 5 fatwas on key issues, driving discussions on women's rights and gender equality. AMAN provides

space and bridges to connect KUPI's fatwas and movement internationally through seminars, conferences, workshops, digitalization of products, and social media promotion. KUPI's influence extends internationally, inspiring similar initiatives in Malaysia, Thailand, India, Pakistan, Syria, Nigeria, and Kenya. As a result of this year's efforts, AMAN and KUPI have equipped 63 national and international organizations with a comprehensive understanding and practical skills in implementing KUPI's fatwa and methodology..



Expert Group Meeting on WPS "Unseen Threats, Unheard Voices: Analyzing the Evolving Concept of Women's Security in ASEAN, 1 September 2023



International Webinar on Dissemination of KUPI II's Fatwa and Recommendations, 15th December 2023



Workshop “Understanding KUPI Methodology on Fatwa Development at the International Conference and AMAN Assembly 2023, themed: “Religious Inclusion and Peacebuilding in The World: The Perspectives of Muslims

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AMAN participates in the international forums for sharing on strengthening networks and the Women, Peace, and Security agenda.


3.3 Forging Solidarity and Connection



Together with CSO networks, we express profound concern regarding the worsening situation of women, peace, and security in ASEAN. The crisis in Myanmar has forced nearly half of its population to leave the country in search of safe areas. The displacement, uncertainty, and exposure to violence have left them vulnerable to various psychological challenges, including anxiety, depression, post-traumatic stress disorder (PTSD), and other related mental health issues. Through the WPS Side Event of the ASEAN WPS Summit and Experts Group Meeting at ACSC/APF 2023, we were voicing that ASEAN must acknowledge the junta’s flagrant violation of the Five-Point Consensus and ensure any future agreements incorporate time-bound and measurable commitments to release arbitrarily detained women and hold perpetrators accountable. We facilitated a series of visits of the Myanmar delegation to the Ministry of Foreign Affairs of Indonesia and ASEAN bodies and

institutions to propose that the Indonesia government bring the five points consensus in responding Myanmar Crisis by bringing an inclusive process.

The wave of protests and solidarity actions for Palestine has emerged across almost the entire world, including Indonesia. As part of solidarity, the Art Community in Yogyakarta and AMAN organized a Charity Night for Palestine. The interfaith prayer was led by representatives from the Muslim, Christian, and Hindu communities. The funds collected from the event are channeled to humanitarian aid for the people of Palestine.

“The Rohingya women were inspired and propelled by the connection made in Indonesia and in Aceh, including with stakeholders facilitated by AMAN Indonesia. They are propelled to the establishment of the Rohingya Maiyafuinoor Collaborative Network which is very much rooted in the principles of women, peace, and security, particularly the Rohingya women survivors of genocide. So the solidarity of AMAN Indonesia has inspired these women to formalize the network and continue their engagement

”

Statement by Debbie Stothart, the Coordinator of ALTSEAN Burma



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In many Muslim countries, religious authority remains under the control of men. The Indonesia Women Ulama Congress (KUPI) offers a formula for replication in these countries through knowledge systems, digitalization, and the documentation of female scholarship. Supporting female clerics aligns with international

development goals, such as the United Nations' Sustainable Development Goals, which emphasize gender equality and women's empowerment. It challenges traditional gender roles and norms that often restrict women's participation and leadership in religious contexts. To respond to the global, together with KUPI,

build solidarity to respond to the global crisis where women's rights are violated by authoritarian governments such as in Afghanistan, Palestine, Iran, Syria, and others. KUPI stands up for justice for women from all faiths.



Stronger Together in Advancing Gender Equality in Political and Policy Dialogue



4.1 Exchange space of multiple actors for WPS and PCVE

For the second time, in 2023, AMAN Indonesia chairs the CSO Thematic Working Group of PCVE NAP Joint Secretariat

Since 2017, AMAN Indonesia has been mandated as one of the Steering Committee and secretariat of the Working Group on Women and Preventing and Countering Violent Extremism (WGWC, www.womenandcve.id).

With 28 Civil Society Organizations (CSOs) engaged in the WGWC platform, AMAN ensures the integration of UN Security Council Resolution 1325 on the Women, Peace, and Security (WPS) agenda into the network's roadmap execution. WGWC has established a collaborative foundation and seeks to expand its partnerships, involving women, youth, victims of terrorism, media, and communities. WGWC collaborates with various women-led organizations, such as Balai Syura Ureung

Inong Aceh, Rahima, Fatayat NU, and others. These organizations have been actively engaged in promoting gender equality, peacebuilding, and conflict prevention and often have an understanding of the specific challenges women face in conflict or terrorism-affected settings.

WGWC is advocating for affirmative action for women survivors of terrorism and providing empowerment programs in terms of introducing gender perspectives to dismantle power relations among victims and families. WGWC engaged them in the development of sub-national policy and action plans on PCVE (RAD PE), refining proposed programs to better protect survivors. Over the past two years, WGWC has provided empowerment programs for the wives of former terrorist inmates and ISIS combatants through the Women's Support Forum (Fospeta) to foster their long-term resilience and continued rehabilitation.

The WPS perspective has effectively elevated marginalized voices as credible contributors within the WGWC Talks platform, where untold and unheard stories are shared. AMAN has succeeded in producing a book that includes the participation of

some WGWC organization team members to take part as authors and contributors. This includes the ongoing contribution of Puan Menulis to the WGWC knowledge hub is demonstrating great efforts to ensure the knowledge-sharing mechanisms are in place.

The Indonesian government has approved a CSO proposal to establish the CSO Thematic Working Group of the PCVE NAP Joint Secretariat (Pokja Tematis) where CSO representatives regularly meet with the government in three monthly coordinating meetings to review the NAP progress. Pokja Tematis further solidifies the presence of civil spaces to ensure that the aspirations of community stakeholders and other vulnerable groups are presented and considered in the formulation of policies and programs aimed at PCVE. By harnessing the collective strength of various actors and leveraging the uniqueness of each individual, Pokja Tematis and WGWC have successfully created significant momentum in addressing the deficit in gender and women's participation and achieving shared goals in PCVE through a more inclusive and impactful approach



Women Support Group (Forum Support Perempuan Tangguh/FOSPETA)



The Chair of the Yayasan Keluarga Penyintas highlights the importance of Continued Rehabilitation for Terrorism Victims in the Implementation of PCVE Local Action Plans of West Java.



Coordination Meeting of the Head of National Counterterrorism Agency (BNPT) with the CSO Thematic Working Group



Pokja Tematis Coordination Meeting for Joint Reporting on PCVE NAP implementation progress

4.2 Strengthening People's Power, Collectiveness, and Civic Space

32 laws, policies, mechanisms and plans in the local, national, regional, and international were advocated for gender equality

AMAN Indonesia continued to leverage its extensive network to support CSOs and institutions. Collaborating with The Ministry of Women Empowerment and Child Protection (MoWECP), AMAN has mobilized 87 national and local CSOs to assist 12 provinces in adopting and implementing WPS NAP and enabling local governments and CSOs to coordinate efforts to protect and empower women and children. Since PCVE NAP approval by President Joko Widodo in 2021, AMAN Indonesia has mobilized 89 civil societies at provincial levels to engage in drafting local action plans, building capacity on gender-sensitive PCVE and national-local coordination.

To enhance gender sensitivity and inclusivity in PCVE Local Action Plans, AMAN supported the capacity building of the Local Task Force of PCVE to apply the Gender Audit Tool. In other parts, AMAN backed institutionalizing gender mainstreaming efforts and ensured they were systematically integrated into the framework and operations within the PCVE NAP Joint Secretariat through advocacy for the drafting of The Head of BNPT Decree. Each year, AMAN and the network advocate for addressing gender equality in a national review of the WPS and PCVE NAP implementation.



Public Discussion Forum on Reviewing the draft of Local Action Plans on PCVE in West Nusa Tenggara



CSO consolidation workshop on strengthening WPS NAPs accountability, April 5-6, 2023



Peace Festival and Launching PCVE Local Action Plans in West Java, Banten and Central Java



Workshop on Gender Audit Tool Application for Reviewing PCVE Local Action Plans in Central Sulawesi, Aceh, and Central Java



Input of Important Issues in the Special Situation of Conflict and Terrorism for Government Regulations and Presidential Regulation Delegating the Sexual Violence Criminal Law (UU TPKS)



PVE Forum "The Community Perspective on Violent Extremism: Together in Mainstreaming Gender Prevention" at Thammasat University, Thailand (20th June 2023)



Webinar on Early Findings: the Challenges and Needs of Former Security Detainees (FSDs) and Their Affected Family Members (28th February 2023)



AMAN Indonesia has extended its support to civil society organizations (CSOs) in Malaysia and Thailand to engage with their respective governments on WPS and PCVE NAPs. AMAN Indonesia shared strategic experiences from Indonesia to maintain civic space and promote gender mainstreaming. In Malaysia, efforts focused on expanding civic space for the PCVE NAP, particularly in the Rehabilitation and Reintegration Pillar where CSO engagement was limited. This involved organizing public consultation and dialogue forums to gather insights and recommendations,

resulting in a policy brief titled Reintegrating Former Security Detainees in Malaysia: The Challenges and Opportunities. AMAN collaborated with Thammasat University to raise awareness about the NAP and engage CSOs in addressing violent extremism. The focus is on the Action Plan for Promoting Coexistence in a Multicultural Society (2023-2027), which emphasizes human security and peaceful conflict prevention. We are localizing the NAP in Muang Nakhon Si Thammarat, southern Thailand, to promote cultural coexistence and support government-led

initiatives with targeted local action plans.

Bringing the spirit of the WPS agenda, AMAN advocates for and monitors the progress of the ASEAN Regional Plan of Action on Women, Peace, and Security together with the South East Asia Women Peacebuilders (SEA-WP) and other civil society networks. At the ASEAN WPS Summit 2023, Dwi Rubiyanti Kholifah, Director of AMAN, officially presented the "CSO's Joint Statement: Resilient Community in ASEAN, Strengthening the Intersectional Agenda for Women, Peace, and Security" on behalf of the 199 CSOs participating in the CSO Side Event. The presentation was witnessed by 150 delegates from ASEAN countries, ASEAN entities, representatives of regional organizations, and civil society. Both the Ministry

of Women's Empowerment and Child Protection (MoWECP) and ASEAN-IPR expressed a strong commitment to adopting the recommendations outlined in the joint statement.

In collaboration with the CEDAW Working Group Indonesia (CWGI), AMAN monitors the implementation of CEDAW, focusing on women and girls in conflict situations. Additionally, AMAN collaborates with WGWC to push for national policies mandated by the UN Plan of Action to Prevent Violent Extremism (PVE), leveraging the collective strength of civil society, including women's groups.

The Ministry of Women Empowerment and Child Protection (MoWECP) and AMAN Indonesia have renewed partnership agreement for 2023-2025 to address social conflict and violent extremism impacting women and children.



LOCALIZING NAP ON WPS IN 8 PROVINCES

87

CSOs/Stakeholders in the community are involved in the advocacy of Local Action Plans on Women, Peace and Security (locally known as RAD P3AKS)

South Sulawesi

✔ Decision of Governor of South Sulawesi Number 1455/X/Tahun 2021 on the Formation of a Working Group on the Protection and Empowerment of Women and Children in Social Conflict

• Draft WPS LAP Matrix

11 CSOs

Central Sulawesi

🕒 Final Draft WPS LAP Matrix

11 CSOs

Aceh

✔ Regulation of Governor of Aceh No. 17 of 2022 on the 2022-2025 Action Plan for the Protection and Empowerment of Women and Children in Social Conflict in Aceh

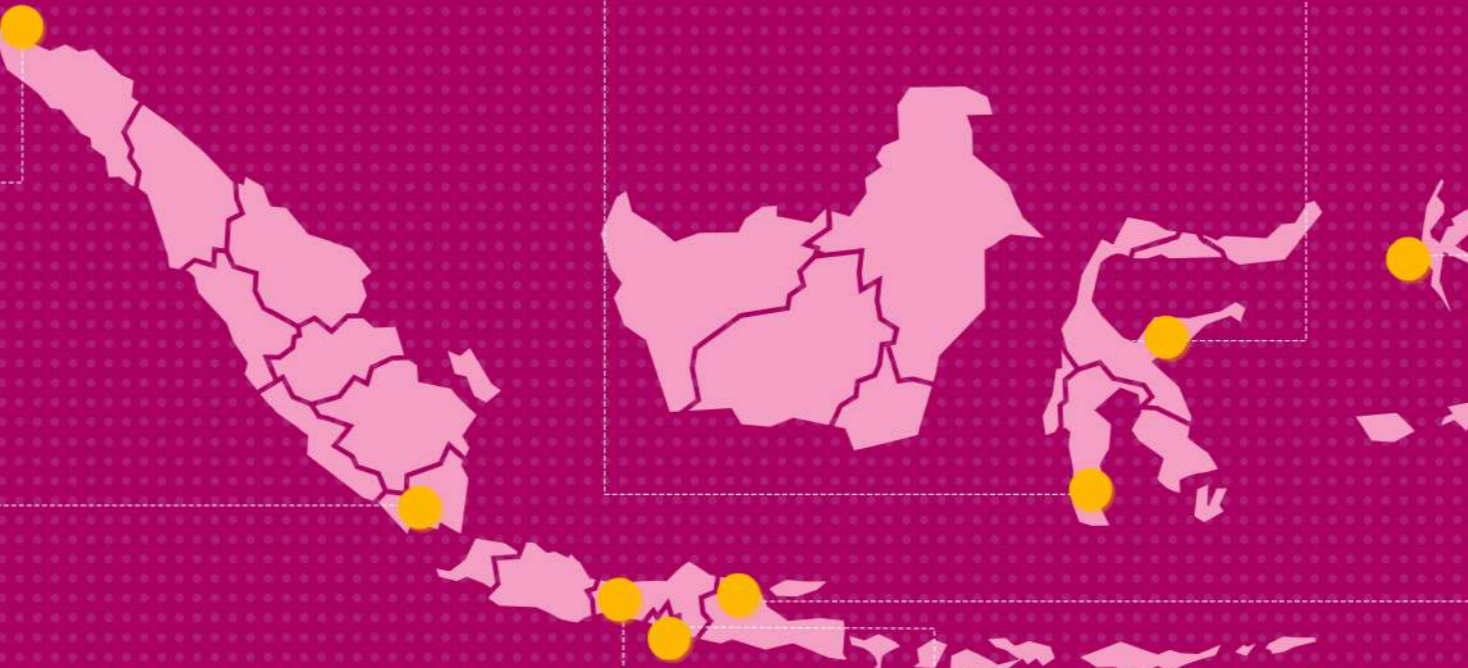
• WPS LAP Matrix

04 CSOs

Maluku

🕒 Final Draft WPS LAP Matrix

15 CSOs



Lampung

🕒 Decision of Governor of Lampung No: G/736/v.09/HK/2021 on the Working Group for the Protection and Empowerment of Women and Children in Social Conflict in 2021-2024

11 CSOs

Central Java

✔ Regulation of Governor No. 51C of 2023 on the 2022-2025 Action Plan for the Protection and Empowerment of Women and Children

• WPS LAP Matrix

7 CSOs

DI Yogyakarta

✔ Regulation of Governor No. 12 of 2023 on the 2022-2025 Action Plan for the Protection and Empowerment of Women and Children

• WPS LAP Matrix

16 CSOs

East Java

✔ Decision of Governor of East Java No: 88/283/KPTS/013/2022 on the Working Group for the Protection and Empowerment of Women and Children in Social Conflict in 2022-2024

• WPS LAP Matrix

12 CSOs

UPDATE

LOCALIZING NAP ON PVE IN 8 PROVINCES IN INDONESIA

89 CSOs/Stakeholders in the community are involved in the advocacy of the PVE Local Action Plans (Locally known as RAD PE)

West Java

✓ Regulation of Governor of West Java No 40 of 2022 on the 2022-2024 Local Action Plan for Preventing and Countering Violent Extremism that Leads to Terrorism

14 CSOs

5 August 2022

• PVE LAP Matrix 2022-2024

Central Sulawesi

✓ Regulation of Governor of Central Sulawesi Number 13 of 2022 on the 2022-2024 Local Action Plan for Preventing and Countering Violent Extremism that Leads to Terrorism (PE LAP)

5 CSOs

11 April 2022

• PVE LAP Matrix 2022-2024

Aceh

✓ Decision of Governor of Aceh Number 300/725/2022 on the Formation of an Integrated Team for Preventing and Countering Violent Extremism that Leads to Terrorism

19 CSOs

22 April 2022

• PVE LAP Matrix 2022-2024

Maluku

Ⓢ Draft Regulation of Governor of Maluku on the Local Action Plan for Preventing and Countering Violent Extremism that Leads to Terrorism (PE LAP)

11 CSOs

• Draft PVE LAP

Banten

✓ Governor Decree on Integrated team for Preventing and Countering Violent Extremism that leads to Terrorism

6 CSOs

26 July 2023

- PVE LAP Matrix 2023-2025

Central Java

✓ Regulation of Governor of Central Java No. 35 of 2022 on Preventing and Countering Violent Extremism that Leads to Terrorism

14 CSOs

9 November 2022

- PVE LAP Matrix

East Java

✓ Decision of Governor Number 188/451/KPTS/013/2022 on the Working Group for Preventing and Countering Violent Extremism that Leads to Terrorism

6 CSOs

8 Nov 2023

✓ Regulation of Governor of East Java No. 81 of 2023 on Preventing and Countering Violent Extremism that Leads to Terrorism

• PVE LAP Matrix 2022-2024

West Nusa Tenggara

Ⓢ Harmonization stage of Local Action Plan for Preventing and Countering Violent Extremism that leads to Terrorism

13 CSOs

• Draft of PVE LAP

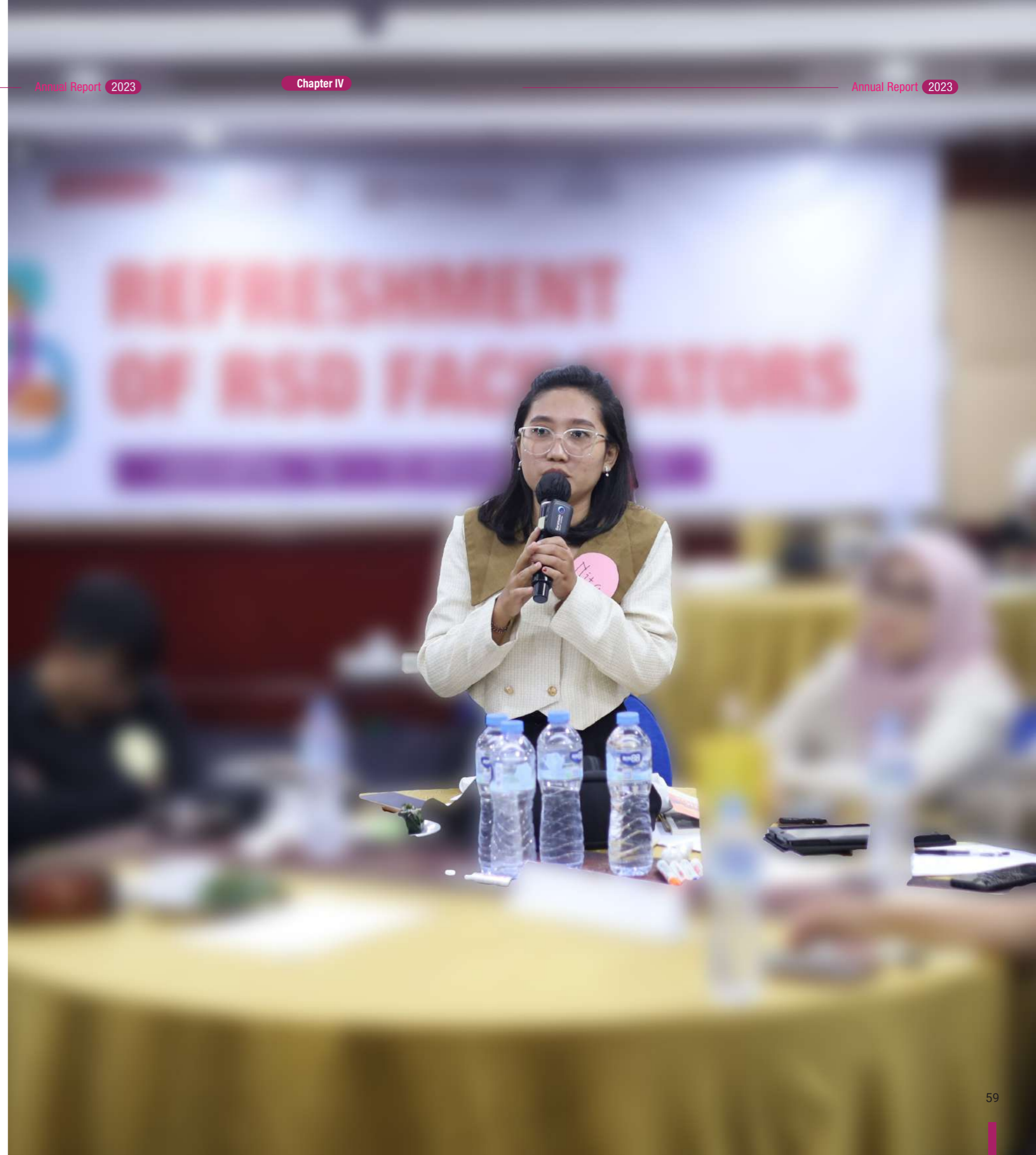
4.3 Advocating Policy Reform on Dialogue in Divided Societies

AMAN has embarked on a transformative journey to reform dialogue policies in divided societies by implementing a comprehensive strategy to foster peace and resilience within conflict-affected communities. The first step in this strategy involves developing the knowledge and skills of partner organizations and local key actors to use Reflective Structured Dialogue (RSD) tools. These tools are designed to equip facilitators with the techniques necessary to guide meaningful and productive dialogues.

With trained facilitators in place, AMAN organized dialogues within conflict-affected communities. These sessions serve as a testing ground for the RSD tools, allowing AMAN to refine and adapt their methods based on the experiences in various contexts. By bringing together diverse community members, these dialogues aimed to bridge divides and foster mutual understanding. The process is both challenging and enlightening, revealing the power of structured dialogue in transforming conflict into cooperation.

However, AMAN's work does not end with the dialogue sessions. Recognizing the need for sustained support, AMAN has developed robust after-dialogue interventions. One critical aspect of this is building resilient communities through the establishment of social support mechanisms. These community-based rehabilitation programs are designed to assist victims of FoRB violation and terrorism, providing them with the resources and support they need to rebuild their lives.

To ensure that these efforts have a lasting impact, AMAN actively seeks to connect with government agencies by demonstrating the effectiveness of RSD tools. AMAN and its local networks have been advocating for RSD adoption as a formal mechanism for conflict management. Through this multi-faceted approach, AMAN not only addresses immediate conflict but also lays the groundwork for sustainable peace.



Championing Gender-Inclusive Religious Interpretations and Women's Protection



5.1 Revitalizing Gender and Islamic Discourse

2181
Clerics, scholars and international organizations are trained on the paradigm and methodology of KUPI fatwa development

In tackling the obstacle of the biased religious interpretation, AMAN has been supporting the emerging movement among women ulama under the Congress of Indonesia Women Ulama (KUPI), to use a new paradigm, methodology, and narratives to promote gender equality

from the perspective of Islam. The 2nd Congress of KUPI II in 2022 facilitated cross-disciplinary collaboration and knowledge exchange, resulting in the issuance of fatwas addressing pressing issues within Islam and contemporary society. These five KUPI fatwa are as follows: (i). the Marginalization of Women to protect the Unity of Indonesia (NKRI) from the Dangers of Religious-Based Violence; (ii) Waste Management for Environmental Sustainability and Wome's Safety; (iii) Protection of Women from the Dangers of Forced Marriage; (iv) Protection of Women's lives from the Dangers of Pregnancy Resulting from Rape; (v) Protection of Women from Female Genital Mutilation and Harmful Practices without Medical Reasons.

The KUPI methodologies employed the Islamic principle of ma'rūf or acceptance of that which is good, fair, and equal, keadilan hakiki (genuine

justice), and mubadalah (reciprocity). The introduction of a women-friendly methodology in Islamic studies by KUPI has proven to be a transformative force in reshaping counter-narratives. Recognizing that global narratives on issues such as safe abortion, Female Genital Mutilation (FGM), and terrorism have generated diverse perceptions within societies, KUPI identified the added complexity when religious elements are used to justify these narratives, resulting in even stronger resistance. Understanding the



Workshop on Paradigm and Methodology of KUPI fatwa at AMAN Assembly 2023

pivotal role of narratives, KUPI strategically departs from outdated approaches that tend to create controversy. Instead, it pioneers new narratives rooted in fundamental Islamic teachings, such as promoting safety, prohibiting humiliation, and preventing the neglect of vulnerable generations. Within this framework, the novel narratives addressing controversial topics like FGM, Safe Abortion, and forced marriage have garnered positive reception from the public.

Take, for example, the contentious issue of FGM, traditionally considered an Islamic practice. KUPI has introduced a fresh narrative, replacing FGM with 'The protection of women's souls from the dangers of female genital cutting and wounding.' This approach ensures a clearer understanding, reducing the chances of misinterpretation. Similarly, the topic of Safe



Animation Video of The Religious Deliberation Results of The Congress of Indonesian Women Ulama (KUPI)

Abortion has been a source of extensive debate and policy inconsistencies in the country. After listening to the stories of women who have experienced unsafe abortions, particularly in cases of sexual violence, KUPI has crafted a robust narrative. The new perspective replaces 'safe abortion' with 'The protection of women's souls from the dangers of pregnancy due to rape.' By presenting this narrative, KUPI aims to encourage

ulama to provide support for safe abortion in cases of rape, acknowledging the mental health challenges faced by victims.

To ensure that the public receives a comprehensive analysis of the fatwa, we opened more public discussions in universities, Islamic boarding schools (pesantren), and the international community. The fatwa and other KUPI transformative knowledge are digitized and translated into different languages, to ease the access for international audiences to read thoroughly the argumentation offered by the women ulama. Through KUPI Goes to Campus and Pesantren, we are integrating KUPI's progressive literature into their teaching and fostering open dialogue where gender equality is not just a dream, but a lived reality within Islamic communities. We also engaged with networks in thought-provoking activities like an academic discussion, webinars, workshops, seminars, dialogues, and talk shows. These initiatives increased public acknowledgment of the existence, role, and authority of women ulama in an 'Islamic' public sphere in contemporary Indonesia and beyond.



Book of Summary of The Religious Deliberation Results of The Congress of Indonesian Women Ulama (KUPI)

17 Islamic education

supporting a progressive Islam

- 1 Universitas Islam (Islamic University) of KH Ruhiyat (UNIK), Tasikmalaya, West Java
- 2 State Islamic University Raden Intan, Lampung
- 3 State Islamic University Sultan Syarif Kasim Riau
- 4 State Islamic University Walisongo, Central Java
- 5 State Islamic University Mataram, West Nusa Tenggara
- 6 University of Muhammadiyah Malang, Malang East Java
- 7 State Islamic University Sunan Kalijaga, Yogyakarta
- 8 State Islamic University Samarinda, East Kalimantan
- 9 State Islamic University Syarif Hidayatullah Jakarta.
- 10 Islamic Boarding School (Pesantren) Tahsinul Akhlaq, Cirebon, West Java
- 11 Pesantren Miftahul Huda, Banyumas, Central Java
- 12 Pesantren An-Najah, Sumenep East Java
- 13 Pesantren Salafiyah Syafi'iyah Seblak Khoiriyah Hasyim, Jombang East Java
- 14 Pesantren Wahid Hasyim Yogyakarta
- 15 Pesantren Ubudiyatussalam, Kampar Riau
- 16 Dayah Diniyah Darussalam, Aceh
- 17 Pesantren Al-Ikhlash, Pati Central Java



5.2 Nurturing Positive Narratives, Reconstructing Public Opinion

1200

Narratives raised gender-based justice and equality

331.564

Audience engaged on social media

Nurturing positive narratives and reconstructing public opinion for gender equality, while focusing on amplifying women’s voices, leading change, and shaping the future, requires a multi-dimensional approach. Here’s a structured strategy of AMAN to achieve these goals. Firstly, producing and promoting more positive narratives. The tagline “Perempuan Menulis, Perempuan Berdaya” (Women Write, Women, Empower) reflects the empowering belief that women can strengthen their empowerment through writing, as advocated by the Puan Menulis, a women writer community. This emphasizes the importance of women’s active participation in documenting their stories, preserving narratives, and driving societal change. With support from Puan Menulis, several portal media websites

including the WGWC knowledge hub (<https://womenandcve.id/>) and KUPI (<https://kupipedia.id/>) have increasingly incorporated gender narratives authored by women, enriching dialogue and recognizing the diverse experiences and perspectives of women.



Puan Menulis conducted their strategic planning workshop on nurturing positive and gender sensitive narratives



”

You are so cool! I do not believe I’ve read through a single thing like this before. So great to discover someone with some genuine thoughts on this topic. Really, many thanks for starting tuis up. This website (<https://shebuildspeace.id/>) is one thing that is required on the web, someone with some originality

Statement by Soila



I enjoy reading through a post that can make people think.

Statement by Anthonygratt

”



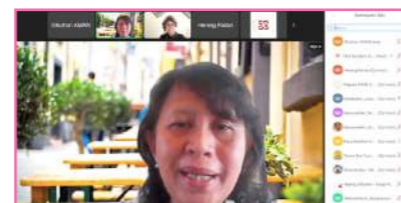
Second, amplify the success stories and efforts of grassroots women's peace-builders. It plays a vital role in promoting peace and equality, often in alignment with UN Security Council Resolutions 2250 and 1325 on Women, Peace, and Security (WPS). Despite their significant contributions, their stories are frequently overlooked. AMAN Indonesia, through the She Builds Peace campaign, documents and disseminates the stories of diverse women peacebuilders, in particular eradicating child marriage, deradicalizing women terrorist inmates, and supporting the families of former extremists. Highlighting these local initiatives emphasizes their importance alongside global WPS efforts. Additionally, the women and PCVE program by WGWC documents successful stories in "Terrorists, Victims, Peace Warriors," providing role models and practical examples of effective peacebuilding.



Workshop on writing a best practice of women credible voices on PCVE

Thirdly, media outreach and syndication. By promoting a progressive and gender-sensitive interpretation of Islam, 13 Islamic media portals under our syndication contribute to challenging traditional norms and fostering a more inclusive understanding of the religion. These outcomes collectively contribute to a more open, inclusive, and nuanced understanding of Islam within the online Islamic community. The gender-based injustices and inequalities raised by KUPI are reported on by 30 domestic mass media and Islamic media. During the CSO Side Event, mainstream media recognized that their role went beyond reporting by acting as special rapporteurs. Instead of simply

reporting the proceedings, they delved into nuanced discussions on women's rights and non-traditional security challenges.



CSO Press Conference in Response to the 34th ASEAN Summit, 6 September 2023



Fourth, engage with communities and audiences to educate about gender-inclusive religious interpretations and women's protection. The presence of the She Builds Peace Indonesia campaign media contributed to building new optimism about women's leadership at the grassroots, which has different ways of encouraging the transformation process. She Builds Peace provides a space for the public to learn about the intersectionality of women's knowledge and experiences through stories of change. Through regular book discussion and book reading, She

Builds Peace follows engaged in discussion with a focus on highlighting the role of women in peacebuilding and discussing contemporary issues of women. This year, AMAN has launched the Women, Peace, and Security (WPS) digital lecturing. It quickly emerged as a vital resource in capacity-building for CSOs and empowering women, youth, and students, by deepening their understanding of the WPS framework.



Cover of WPS Digital Lecture



5.3 Building a Digital Community: Uniting for Peace and Gender Equality

The initiative “Building a Digital Community” aims to create online spaces where individuals can come together to promote peace-building and gender equality. These communities offer a platform for individuals to connect, exchange resources, and support one another through various activities. To ensure the effectiveness of these activities, the initiative employs several strategies.

Firstly, it establishes platforms for the audience to understand their perspectives and needs better. She Builds Peace, established to promote the good practices of women building peace, offers a talk show featuring grassroots women, a travel vlog of peace communities, and a social experiment. All these aim to expand the space for women’s participation. While, the WGWC Knowledge Hub serves as a medium for consolidating knowledge about women’s work and Preventing and Countering Violent Extremism (PCVE) in Indonesia by incorporating the good practices of civil society and government in implementing policies and programs. In addition, AMAN also engages the Indonesian Muslim audience to influence them with

peaceful Islamic narratives that respect women’s rights by supporting the development of other web-based platforms such as Mubadalah (<https://mubadalah.id/>) and KUPIPEDIA (<https://kupipedia.id/>).

Secondly, create online forums and discussion groups where community members can engage in meaningful dialogues about gender equality and progressive Islam.

The She Builds Peace (SBP) team moderated these discussions to ensure they remained respectful and productive. Puan Menulis (PM) has created a literary environment for its members and female writers through the PM Virtual Talk Show. This forum has been held 20 sessions in 2023 and serves as a platform to bring women’s issues into the public sphere. Topics discussed include zakat (charity) for victims of sexual violence,

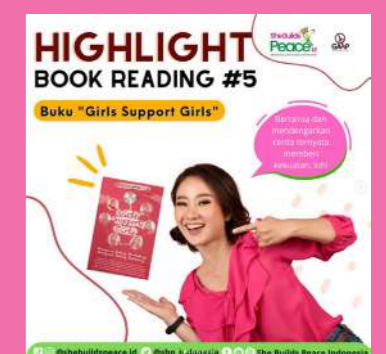


early marriage’s impact on the younger generation, and tips for fasting for pregnant and breastfeeding women. These discussion spaces ignite female writers to take affirmative action and raise awareness to voice their concerns through writing, leveraging social media platforms to spread women-friendly narratives. In another part, online open mic events could provide a platform for participants to share their perspectives, stories, or artistic expressions related to peace and gender equality.

Thirdly, it organizes community book-reading sessions to provide a safe space for

women to share their experiences and perspectives. Community book reading sessions are initiated, often in collaboration with authors such as those of the book titled Girls Support Girls. These sessions provide a safe space for women to share their experiences, validating their voices and encouraging them to speak up through writing and social media. Similarly, regular WGWC Talk may focus on issues about women, gender, and peace, fostering dialogue and awareness on these topics. Through activities, participants can connect, share resources, and support one another. Additionally, the

initiative collaborates with media, organizations, and individuals to broaden its reach and impact. It also engages participants through giveaway campaigns, encouraging them to participate in discussions and share their opinions on relevant topics.



Obstacles and Challenges



01

The impact-oriented project must consider the long-term impact to build long-term ownership and relationships and ensure long-term collaborations. The challenge lies in designing a program for sustainable and long-term impact and balancing short-term donor commitments. In addition to strategic planning, negotiations are necessary to secure continued support beyond the initial funding period. Efficient allocation and utilization of resources, including human capital, finances, and time, are essential for maximizing program impact as well as ensuring that staff members have the necessary support and resources to carry out their responsibilities effectively are ongoing challenges.

Women empowerment vs. development agenda. In certain targeted communities, the local authority's primary focus is addressing extreme poverty, with priority given to economic and physical development initiatives. This approach often overlooks the critical intersection of women's empowerment and gender equality with poverty alleviation and other village sustainable development goals (SDGs Desa). Convincing several village governments that these elements are interconnected remains a significant challenge.

02

Preserving Space for Civil Society in WPS and PCVE Contexts. With the shrinking space for Civil Society Organizations (CSOs) and women's organizations in the implementation contexts of Women, Peace, and Security (WPS) and Preventing/Countering Violent Extremism (PCVE) strategies in Malaysia, Thailand, Myanmar, and Sri Lanka, AMAN advocates for continued funding to reach these groups actively promoting dialogue and public engagement with their governments on localizing WPS and PCVE strategy and plan. Donor flexibility and understanding are crucial for sustaining WPS movements in crisis and conflict settings, enabling locally-owned responses.

Mental health and wellbeing of women's victims of violence and women human rights defenders (WHRDs). Over the past year, Civil Society Organization (CSO) staff, focal points, Women Human Rights Defenders (WHRDs), and the communities they serve have faced intensified psychological impact, stress, and trauma due to increased threats, violence, vulnerability, and retaliation. This trend, consistent with the previous year, highlights the ongoing risks faced by victims of FoRB violence and terrorism, wives of former terrorist inmates, and local women engaged in Women, Peace, and Security (WPS) and humanitarian assistance. The chronic accumulation of physical and psychological aspects, including economic, and social stress has led to various health problems. While the program currently provides limited trauma and medical psychology services, AMAN plans to explore additional ways to safeguard the physical and mental well-being of its partner organizations and their staff in 2024.

03

04

Going Forward

01 **Strengthening nodes and partner organizations under a spider web movement framework** to promote and preserve the spirit of volunteerism across all core nodes, facilitating spaces for node exchanges where lessons from grassroots work foster the growth of new cadres and activists within the nodes. AMAN will continue to facilitate the capacity development process of nodes (communities and organizations formed and affiliated with AMAN) and partners related to WPS issues, supporting grassroots peace-building initiatives and providing psychological support.

02 **Revisioning of women led-community resilience** involves reinstating grassroots organizing, strengthening collective women’s leadership, increasing joint initiatives among local women’s organizations, and promoting sustainable peace village models to threats such as gender-based violence (SGBV), religious violence, and extremism. It includes enhancing and ensuring the Women, Peace, and Security agenda truly promotes women’s leadership and participation in conflict prevention, resolution, and peacebuilding. AMAN also will continue to promote gender-responsive disaster risk reduction (DRR) and climate change through technical support on building community-managed DRR and policy advocacy.

03 **Realizing AMAN as a “rumah bersama”**, a hub for encountering multiple actors from local to global by embedding Rahmatan Lil’alamin (an umbrella that universally covers every human being. In the new strategic plan for 2024-2025, AMAN will make deliberate efforts to maximize the development impact of movement through network and alliance building, utilizing open spaces, expanding youth involvement; implementing regional mentorship programs, and enhancing awareness of crises within interfaith communities, fostering collective resilience in assisting victims and cooperating on conflict resolution.

04 **Pushing for policy changes** by ramping up research efforts, boosting grassroots support with literacy programs and critical thinking initiatives, running creative campaigns, widening solidarity, and getting hands-on in gearing up for public political education for the political elections. As a leading CSO coalition, AMAN has to continue to strengthen civil society networks to expand effective local, national, and regional advocacy and campaigns for supporting gender-responsive policy and practice and consolidating all experiences and knowledge on WPS, especially in the digital platforms.

05 **Revisioning communication strategies** for crafting a narrative of resistance and acceptance grounded in the ethics of care, employing a “peaceful campaign” against authoritarianism, enhancing capacity building for media actors and influencers, and ensuring dual protection and safeguarding for Women Human Rights Defenders (WHRDs).

06 **Increasing participatory grant-making for women’s work and community organizations.** The growing occurrence of trends and the potential for conflicts and crises in Indonesia and across the world require gender-responsive solutions, which depend on investments from Civil Society Organizations (CSOs). AMAN intends to use its experience to ensure that the Women, Peace, and Security (WPS) agenda, along with issues such as violent extremism, religious intolerance, cybersecurity, and climate change, remains a top priority for the community, partners, networks, and stakeholders, especially donor agency. By leveraging partnerships, AMAN will seek more funding through existing channels including philanthropic avenues, and explore innovations to find new ways of financial support for women peacebuilders and women-led CSOs engaged in conflict response and recovery.

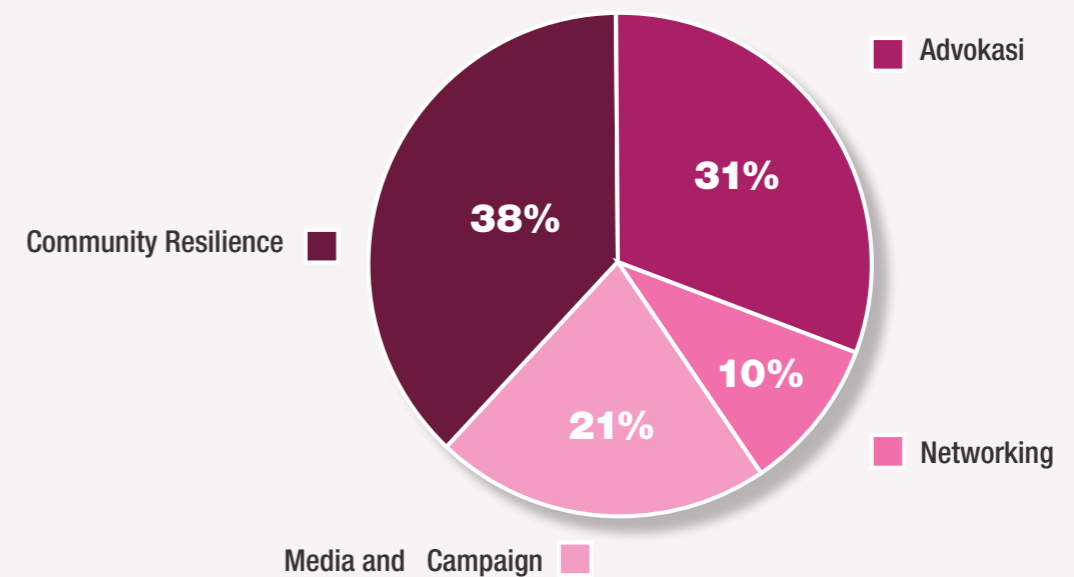
Financial Statement

Thank you for all donors, contributors, and collaborators for supporting year 2022

TABLE OF PERCENTAGE OF FUND MANAGEMENT

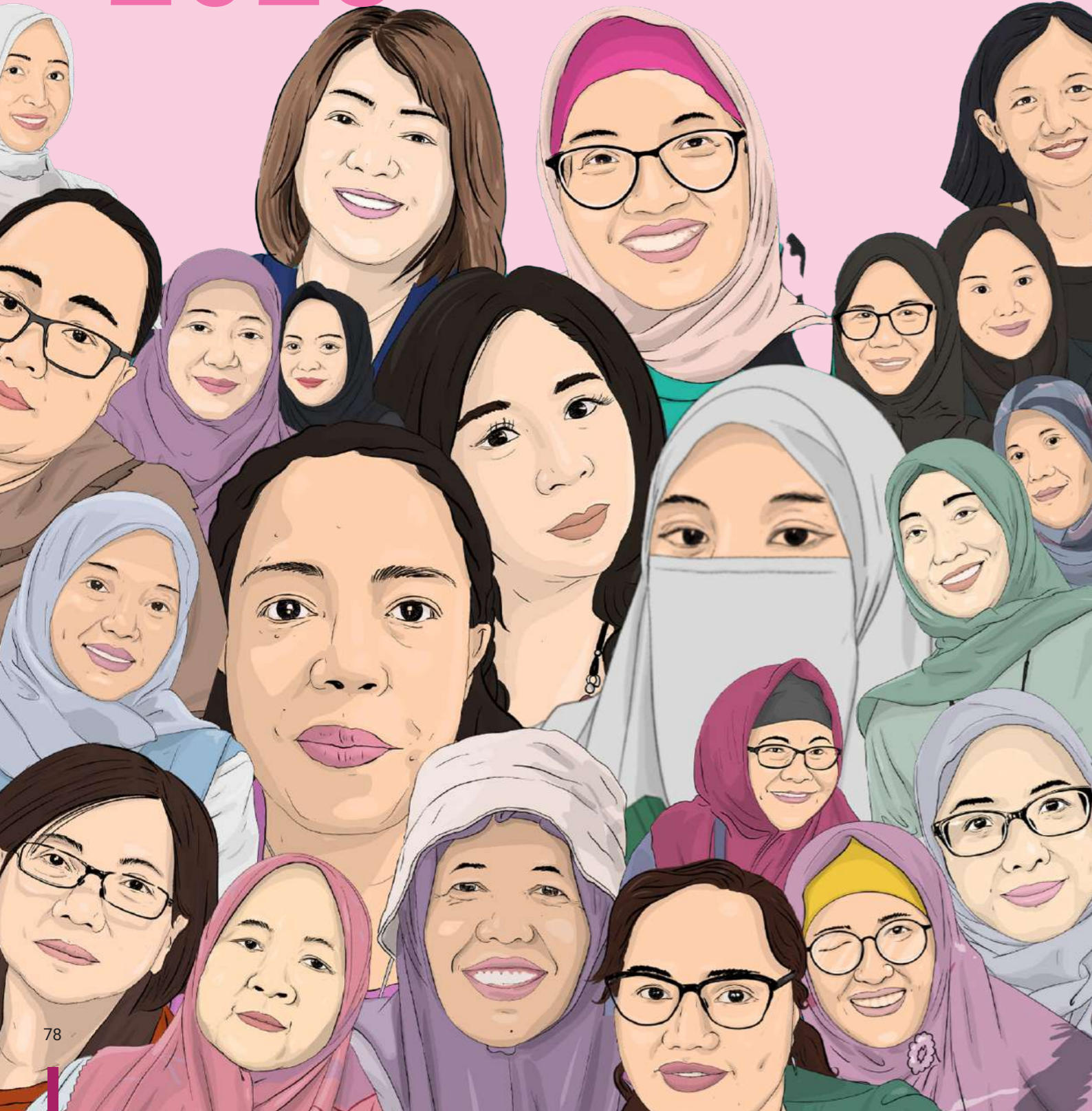
DONOR	PARTNER	PERCENTAGE	TOTAL ACTUAL FUND MANAGEMENT
Trust Based Fund 1	6	20,23%	1.813.262.175
UN Women Indonesia	8	0,45%	40.736.705
Mensen met een missie	4	13,83%	1.239.287.738
DFAT	6	13,42%	1.202.480.114
AIPJ2	16	18,22%	1.633.563.623
PARTNER ASIA	1	1,18%	105.726.654
UNDP Indonesia	6	7,69%	688.860.276
Mensen met een missie - Country Coordination	5	4,49%	402.500.402
HARMONI (USAID)	22	8,64%	774.649.905
Embassy of Germany	6	6,42%	575.498.188
Trust Based Fund 2	1	3,77%	337.696.407
ADN	2	0,85%	76.247.221
Human Initiative	2	0,11%	9.995.493
UIN Ar-Raniry	2	0,48%	42.999.314
Dompot Dhuafa	2	0,22%	19.991.500
Total	89	100%	8.963.495.715

PERCENTAGE OF FUND MANAGEMENT BASED ON AMAN'S PROGRAM PILLAR PERIOD 2023



AMAN PILAR	PERCENTAGE	TOTAL
Advocacy	30%	2.731.348.834
Networking	10%	895.552.864
Media & Campaign	21%	1.894.462.590
Community Resilience	38%	3.442.131.427
Total	100%	8.963.495.715

Good Practices 2023



a Empowering Youth Leadership in Conflict Resolution

Providing leadership opportunities for young people involved and incorporating them into the scenario of conflict resolution within our initiatives. AMAN empowered young people within the peace movement by providing comprehensive training in conflict resolution through RSD. This equipped them with the necessary skills to handle conflicts effectively. A series of mentorship sessions were conducted to deepen understanding of RSD and ensure that preparations for RSD practice follow guidelines. Mentorship was also conducted to bolster their confidence levels in engaging in organizing dialogues.

As confidence strengthens, we encourage them to be involved in all dialogue processes, from preliminary activities like vulnerability assessments, profiling, and visits to target participants, to the dialogue itself, and afterward, in building engagement with participants and the community. In Bandung, we involved JAKATARUB and Nawangwulan Peace Studies and Development Center in fostering dialogue for victims of restrictions or prohibitions on church religious services in Bandung. While with SAJAJAR

(interfaith community) they facilitated a series of dialogues on acknowledging diverse faiths and mazhab within Islam as well as responding to the Sealing of the Ahmadiyah mosque.

LIBU Muda or Youth Learning Circle formed by RSD facilitators of Palu is a form of space strengthening and consolidation for young people in peace work, facilitating the exchange of ideas and collaboration, as well as developing their communication and negotiation skills. We engaged them in facilitating dialogue among the interfaith youth community on the emerging issues of religious freedom and terrorism in Sigi. They were also involved in preparing dialogues for victims of terrorism, with a particular focus on youth groups.

Engagement in the conflict resolution process allowed young leaders to take on active leadership roles by guiding discussions, facilitating communication, and fostering understanding between different stakeholders. When youth possess the skills to guide dialogues, they can facilitate open and respectful conversations, leading to several significant positive changes and impacts on both youth and broader society. As young leaders take the lead in dialogues, they become empowered advocates for religious freedom and diversity. Dialogue sessions led by youth can act as a preventive

measure, averting potential conflicts arising from religious differences. By providing a platform for peaceful discussions, they create opportunities to address misunderstandings and discover common ground. Finally, youth who lead dialogues often bring together young people from diverse cultural backgrounds, fostering cross-cultural connections and friendships that contribute to a more inclusive and harmonious society.



When facilitating a dialogue with RSD, I feel that the dialogue established creates freedom of expression and a sense of safety for someone expressing their opinions.

”

Statement by Mina Arofah Musadda
KOPRI PC Kota Tasikmalaya



As someone who facilitated dialogue among terrorism victims (Lembatongoa), I learned to love all humanity without discrimination

”

Statement by Ahdiyati
LIBU Muda, Central Sulawesi

b Building Trust, Fostering Recovery: A Comprehensive Approach to Supporting Victims of Violence

The constraints within psychosocial services in Lembangoa Sigi after the terrorist incident are leading to heightened anxiety among women regarding their daily routines and concerns about the safety and education of their children. This lack of support further exacerbates their trauma and fear, hindering their ability to rebuild their lives and regain a sense of normalcy. Discussing trauma is crucial because unaddressed trauma can lead to the recurrence of violence. We adopted a strategic approach in building Reflective Structured dialogue with the involvement of victims of terrorism in Lembangoa, Sigi regency.

We started by assessing on mapping the current conditions related to the security situation (in a broad sense from various perspectives), economic situation, culture, cultural relations among residents, and psychosocial conditions of victims and their families. This assessment also identified key actors including victims who can be engaged in future RSD. Secondly, profiling of targeted victims. Building trust with the victims needs a sensitive approach to prevent

resistance. This profiling helped in understanding their needs, vulnerabilities, and concerns, which are essential for providing effective support and assistance. During the profiling process, our facilitator took the time to actively listen to the concerns and experiences of the victims without judgment. This validates their feelings and experiences, showing that their perspectives are valued.

Thirdly, AMAN and its partners prioritize transparent communication of program plans to the targeted group, families, and community leaders to mitigate suspicion and envy. This proactive approach ensures community understanding of objectives and processes. Fourth, the dialogues for victims with a circle seat were held to understand their perspective regarding security and rehabilitation. Dialogues revealed that many are still unstable and have not fully recovered from their trauma. While some victims can articulate their experiences smoothly, others struggle and may even become hysterical. The trauma instinctively causes victims to avoid people

who resemble the attackers at that time. It is so important to recognize people's trauma and other pains, and work toward healing, because pain that is not transformed may be transferred.

Fifth, psychosocial services. A day after the dialogue in Sigi, we provided psychosocial services, psychological examinations, and evaluations to participants from the victim group. It was recognizing the ongoing nature of the recovery process. We realized that the government must consider a security concept that is biased towards the victims. This entails addressing security issues related to the location, access to economic and social resources, and the threat of terrorism recurrence. Adopting a victim-centered approach and going beyond, where communities in distress also need to be considered in addressing terrorism victims, has the potential to create a healthy social support system, allowing victims and their families to be nurtured and supported in their recovery by the community.

c Strengthening Peace and Security through Partnerships and Stakeholder Involvement

Partnerships and stakeholder involvement are pivotal to the success of AMAN's initiatives. In a concerted effort to tackle the complex issue of violent extremism, our collaboration with 28 CSOs from the Working Group on Women and Preventing and Countering Violent Extremism (PCVE), alongside 36 CSOs under the CSO Thematic Working Group of Joint Secretariat of PCVE NAP has yielded remarkable results. Together, we've spearheaded a multifaceted approach, implementing 83 action programs across 17 provinces.

Regionally, AMAN has undertaken initiatives to integrate women, peace and security, and nontraditional security issues within the ASEAN context. This includes proposing partnerships with national and regional civil society organizations for events like the CSO Side Event of the ASEAN WPS Summit, the Expert Group Meeting at APF 2023, and a series of meetings of Myanmar NGOs and Rohingya Activists with the Indonesian government and CSOs. These efforts facilitated knowledge exchange, monitored progress in implementing regional action plans,

and addressed non-traditional security threats affecting women's security in Southeast Asia. The initiatives under 2023 Indonesia's ASEAN presidency have laid a solid foundation for advancing the WPS agenda in the region.

The collaboration between AMAN Indonesia and AMAN Sri Lanka to co-organize a Youth Camp on preventing religious radicalism reflects a proactive approach to address a pressing issue affecting both countries. By bringing together young people from different backgrounds, cultures, and faiths, the camp provides a platform for dialogue, education, and collaboration aimed at promoting tolerance, understanding, and countering radical ideologies. Similarly, the partnership with UIN Ar Raniry Aceh to co-organize an International conference and AMAN Assembly with the theme "Religious Inclusion and Peacebuilding in the World: the Perspectives of Muslims" demonstrates a commitment to fostering dialogue and cooperation on a global scale. By convening scholars, practitioners, and stakeholders, the conference aims to explore strategies for promoting religious inclusion,

fostering peacebuilding efforts, and highlighting the diverse perspectives within the Muslim community.

By working together with partners from different sectors and involving key stakeholders such as local communities, government agencies, civil society organizations, and international bodies, it becomes possible to address complex security challenges more effectively. This approach fosters a sense of ownership, promotes inclusivity, and leverages diverse perspectives and resources to develop comprehensive solutions that are sustainable and resilient.

d Unveiling Resilience in Documenting Women Peacebuilders' Stories

Mainstreaming media women peacebuilders is one of the effects of UN SCR 1325, which aims to document women's involvement in conflict resolution, especially as a form of Multi-Track Diplomacy (MTD) implementation. Documentation, on the one hand, has a positive influence on expanding the movement and awareness of women's roles. On the other hand, exposing their stories, especially on social media can lead to concerns and threats, such as personal attacks or on their social circles.

We recognize that women peacebuilders are vulnerable to experiencing stress and trauma due to conflict situations. The documentation process can trigger increased vulnerability to harmful effects, such as when gathering information that requires delving into unpleasant situations from peacebuilders' memories. There is also concern about exposure to cyberbullying situations like hate speech, sexist comments, and any kind of shaming.

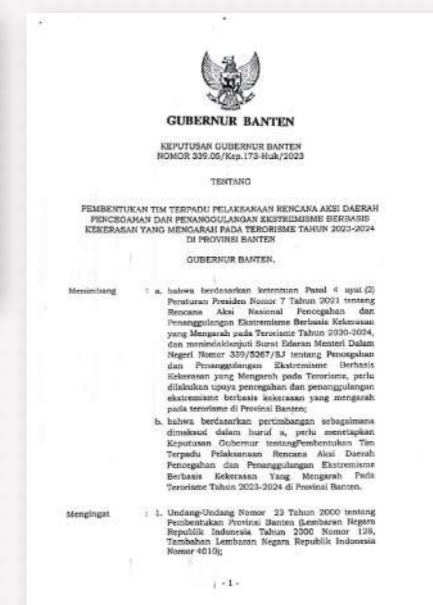
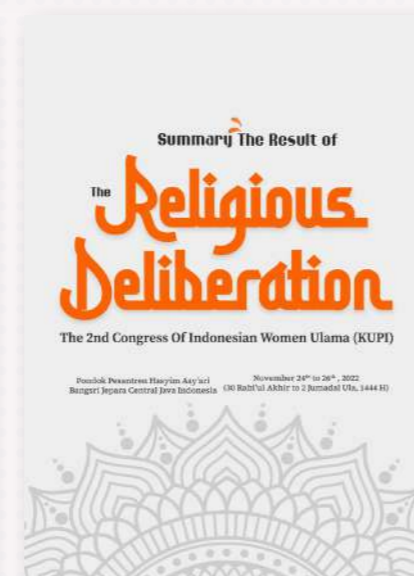
AMAN, along with WGWC and the She Builds Peace program team, is currently documenting the stories of women peacebuilders, including victims and survivors of conflict and terrorism. In this documentation process, we ensure writing support and well-being assistance to reduce resistance. At the beginning of the documentation process, a safe and comfortable space is provided for them to explore stories that are rarely heard and rarely told. In a comfortable space with clean air, peacebuilders not only share their stories but also engage in healing together. Writing workshops are also designed as mechanisms to optimize support for well-being. Fellow writers can discuss this with other women practitioners. The flexibility of writing time in workshops is utilized to provide support, engage in physical exercises, practice religious activities, spend time outdoors, dinner, and more.

We select writing facilitators who have an understanding of how to unearth these stories. We also provide support from a companion writer who

assists in articulating their stories. The process may be lengthy, but the stories produced by these women peacebuilders are deeply rooted. Several transformations are evident in these personal narratives, as seen in books like "Kisah Perempuan Penyelamat Nusantara" (Stories of Women Saviors of Nusantara) and "Teroris, Korban, Pejuang Damai: Perempuan dalam Pusaran Ekstremisme Kekerasan di Indonesia" (Terrorists, Victims, Peace Fighters: Women in the Circle of Violent Extremism in Indonesia).

Knowledge Products

Knowledge Products and Policy Documents



WPS Lecturing





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