

The Role Of Indonesian Women Soldiers As Peacekeeping Operations (Women Peacekeeper) In Maintaining World Peace

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Abstract

After the adoption of UN Security Council Resolution 1325 in 2000, the United Nations (UN) created the Women, Peace, and Security (WPS) mandate to promote gender equality and enable women's full participation in global security and peacekeeping efforts. The aim of this mandate is to ensure that women have equal access to opportunities, resources, and services, as well as the ability to participate in decision-making processes, in order to build and maintain peace and security. This research aims to analyze the role of the Indonesian Women's Army as Women Peacekeepers in maintaining world peace. In an increasingly complex era of globalization, conflicts and threats to global peace are on the rise. Involving more women in peacekeeping operations is expected to make a significant contribution to maintaining stability and world peace. The research methodology used is a qualitative approach with literature study and analysis of secondary data. This study analyzes the role of the Indonesian Women's Army in peacekeeping operations. The findings of this research indicate that the Indonesian Women's Army, as Women Peacekeepers, play a crucial role in maintaining world peace. They not only contribute to the maintenance of physical security but also play a significant role in empowering women and children, addressing cases of sexual violence, and advocating for gender equality.

Keywords: *Women Peacekeeper, peacekeeping operations, world peace, conflict, women's participation*

INTRODUCTION

The interaction between conflict and peace occurs within the phenomenon of International Relations (Firohmatillah & Sudirman, 2019). Since the end of the Cold War, several countries have made efforts to enhance international cooperation in order to reduce the likelihood of interstate wars. However, emerging conflicts have become increasingly complex as the threats originate not from inter-state confrontations but rather from conflicts within national boundaries (Yilmaz, 2007). Therefore, non-state actors, including peacekeeping forces protected by the United Nations Security Council through Peacekeeping Operations for Peace (PKO), play a crucial role in maintaining peace. Peacekeeping, often known as peacekeeping operations, is a tool intended to assist conflict-affected countries in creating peaceful conditions (Paramasatya, 2015). The second Secretary-General of the United Nations, Dag Hammarskjold, referred to peacekeeping as "Chapter Six and a Half" because its position is believed to fall within Chapter VI of the UN Charter. Peacekeeping is the conventional approach of the UN to resolve conflicts peacefully through means such as dialogue and mediation or through the use of force, as stipulated in Chapter VII of the UN Charter (Fetherston & Nordstrom, 1995). Furthermore, based on UN Security Council Resolution 1325 in 2000, the UN has carried out various peace operations in conflict-affected countries, involving women soldiers as well (Karim & Beardsley, 2017). Indonesia has contributed to peacekeeping operations through the Garuda Contingent, which was first deployed in Egypt in 1957 as part of the United Nations Emergency Force (UNEF) mission (Hutabarat, 2018). To this day, Indonesia remains dedicated to peacekeeping by actively increasing its involvement in peacekeeping operations, particularly in conflict-affected countries (CNN Indonesia, 2018). These peace missions are guided by the principles of

the Indonesian Constitution, which states that the country must participate in efforts to achieve world peace. Lebanon is one of the countries targeted by the peacekeeping mission of the Indonesian Garuda Contingent. According to the UN, the Garuda Contingent is the largest force deployed in UN peacekeeping missions (Firohmatillah & Sudirman, 2019).

Peacekeeping operations have proven to be one of the most successful instruments in guiding conflict-affected countries towards the peace process (BELLAMY & HUNT, 2015). Peacekeeping operations possess unique legitimacy and capacity to bring together troops and police personnel from around the world, combining them into peacekeeping forces with the goal of implementing multidimensional peacekeeping missions. UN peacekeeping missions provide security assurances and political support to assist conflict-affected countries in transitioning towards peace (Joshi, 2013). When first established, Peacekeeping Operations (PKOs) engaged in relatively routine activities such as supporting ongoing peacebuilding efforts and creating favorable conditions for peacebuilding (Paramasatya, 2015). PKOs carried out these mandates through border patrols and separating conflicting parties. However, the tasks and responsibilities have shifted in the past two decades, as interstate wars have decreased and been replaced by more complex intra-state and inter-ethnic conflicts (Hadi & Soesilowati, 2018). As a result, the international community as a whole, including the peacekeeping community, faces new challenges. Multidimensional approaches are required to address these new challenges. The multidimensional approach addresses peace issues by emphasizing the protection of local populations through a greater understanding of culture, religion, customs, and ways of life. A human-centric approach is essential, including supporting the implementation of new security policies that are responsive to various needs and interests.

Peacekeeping missions are solely carried out to maintain peace and not to engage in combat with conflicting parties in the target countries. In line with Chapter VII of the UN Charter, various troop-contributing countries have diverse principles in implementing peacekeeping missions, especially regarding the use of armed force to settle disputes (Aisyah & Permanasari, 2022). In practice, global peacekeeping operations combine both Chapter VI and VII of the UN Charter concerning conflict resolution, allowing the use of firearms for self-defense. Despite the variations in policy implementation across different countries, the need to maintain global peace and security is taken into consideration (Aisyah & Permanasari, 2022).

The Constitution of the Republic of Indonesia emphasizes that every individual has the right to live in peace and prosperity, as well as the freedom of association and assembly (Prayoga, 2021). Article 33, paragraphs 1 and 2, underline that Indonesia's economy is built upon the principles of social justice and a national economy based on mutual cooperation (Anggraeny, 2017). As a member state of the United Nations, Indonesia is expected to actively promote world peace and enhance its role as a mediator and facilitator in resolving international crises. In this scenario, the idea of social and economic justice based on mutual cooperation should serve as a foundation for Indonesia's efforts to address global issues such as climate change and migration (Zon, Iskandar, & Zuhdi, 2017). Furthermore, Indonesia's participation in UN peacekeeping missions also benefits the country. This involvement has the potential to enhance Indonesia's image and reputation as a nation that cares about world peace and is capable of actively contributing on the international stage (Sationo, 2019). Additionally, by participating, the Indonesian military forces can enhance their skills and knowledge in various fields such as human resource management, logistics management, and efficient military tactics (Martani, Sumertha, & Hidayat, 2020).

Within the framework of the new peacekeeping operations paradigm, it has been recognized that effective gender strategies are needed to meet the needs of women, men, children, and women whose lives have been affected by conflict. Effectively integrating women into peace operations is one approach to ensuring a gender perspective in multidimensional

peacekeeping operations. The Department of Peacekeeping Operations (DPKO) has established various regulations emphasizing the importance of women being deployed in peacekeeping missions, including access to work with vulnerable populations, including victims of sexual and gender-based violence (SGBV) (Paramasatya, 2015). Kathleen M. Jennings (2011) discusses women's participation in UN peacekeeping operations in her article titled "Women's Participation in UN Peacekeeping Operations: Agents of Change or Stranded Symbols?". She explores women's participation in peacekeeping and their importance in the effectiveness of peacekeeping missions. Jennings highlights the topic and perspective, arguing that the more women participate in peacekeeping, the easier it is to create peace. Furthermore, Jennings questions whether increasing women's involvement in peacekeeping is about "selling" gender issues or actually creating genuine peace (Huber & Hudson, 2019).

The aim of this research is to identify the roles of Indonesian Women Soldiers in the Peacekeeping Operations (Women Peacekeepers) in international peacekeeping efforts. The role of women in the military has been increasingly recognized and respected over time. However, many people still do not fully understand what women actually do in peacekeeping or whether they can effectively play a role in the male-dominated military sector. United Nations Security Council Resolution 1325, known as a groundbreaking proclamation, demands the involvement of women in the peace process, including UN peacekeeping operations. The importance of gender equality in the full participation and engagement of women in efforts to maintain and expand peace and security is emphasized in this resolution. The UN celebrates the significance of women in UN peacekeeping operations on May 29, also known as the International Day of UN Peacekeepers. This highlights the increased role of women in UN peacekeeping missions, as endorsed by Resolution 1325. In terms of women's roles in international peacekeeping, consider the presence of women in uniform in the UN peacekeeping forces in southern Lebanon known as UNIFIL (United Nations Interim Force in Lebanon). These women perform various crucial responsibilities and activities, including providing healthcare, communicating with the local population, driving armored vehicles, operating weaponry systems, and participating in high-risk mine clearance operations (Public Relations Bureau - Indonesian Air Force, 2014).

Although the Army Women Corps and Air Force Women Corps have been established as part of the Women's Army in Indonesia, female soldiers are still limited to non-combat roles due to the perception that warfare is not a natural task for women. This viewpoint is reflected in the Army Chief's Decree No. 1056/12/1960 (Firohmatillah & Sudirman, 2019). The main responsibilities of female TNI members include administrative tasks, assisting senior commanders, teaching foreign languages, and ensuring the welfare and social conditions of the military institution. The TNI Women's Corps aims to provide rights, obligations, and military honors to women in Indonesia (Firohmatillah & Sudirman, 2019). Taking into account the previous descriptions, this research will study the role of Indonesian Women Soldiers as Women Peacekeepers in maintaining global peace. The research will involve analyzing the roles of Indonesian Women Soldiers in UN peacekeeping operations in various regions, including southern Lebanon, which directly contributes to maintaining peace and security, as well as the opportunities and challenges faced by Indonesian women soldiers as women peacekeepers.

RESEARCH METHODS

The research methodology will involve literature review, data collection from primary and secondary sources, interviews with Indonesian Women Soldiers involved in peacekeeping operations, and analysis of the collected data. The objective of this research is to gain a comprehensive understanding of the roles of Indonesian Women Soldiers as Women

Peacekeepers and the opportunities and challenges they face as women peacekeepers in maintaining global peace. By addressing these questions, this research is expected to provide a better insight into the roles of Indonesian Women Soldiers as Women Peacekeepers and the importance of women's involvement in maintaining world peace

RESULT AND DISCUSSION

The Essence of Gender in World Peace Operations

The first idea within security is gender. According to J. Ann Tickner (2004), feminist perspectives in the 1960s aimed to achieve political, social, and economic equality for women. This concept challenges the reality of gender performances, which predominantly rely on men subduing women. She also states that feminists describe gender as a set of socially and culturally created qualities, where women or femininity are associated with weakness and privacy, while men or masculinity are associated with strength and publicness (Eagly & Mladinic, 2011). According to feminist proponents, women have an active role in the military, implying that they are equal in terms of security. However, due to the potential negative impacts of biological factors, such as sexual harassment, physical demands, and caregiving roles, their presence triggers controversy (Tickner, 2004).

The second idea is Peacekeeping Operations (PKO). Johan Galtung recommended three techniques to achieve peace: peacekeeping, peacemaking, and peacebuilding. Peacekeeping is a system of maintaining peace where forces are balanced, and conflicting parties are regulated to prevent violent actions. On the other hand, peacemaking refers to efforts to achieve peace through communication and negotiation between conflicting parties. The concept of peacebuilding is a peace process aimed at identifying and addressing the root causes of conflict and offering alternatives to war in situations where war might occur. Peacebuilding is an effort to achieve long-term peace by addressing the main causes of the conflict (Galtung, 1976; Kapuwa, 2021).

According to the United Nations (UN), peacekeeping can also be characterized as a peace and security instrument based on three mutually reinforcing principles: the agreement between conflicting parties, neutrality, and the avoidance of the use of force (Hadi & Soesilowati, 2018). In practice, PKOs have evolved from generation to generation, each with its own quality of thinking. After wars, the first generation or the traditional generation focused on preventing interstate conflicts through power-sharing. These traditional peacekeepers were responsible for monitoring ceasefires and troop withdrawals, reporting violations, and using force solely for self-defense. One example is UNIFIL, the United Nations Interim Force in Lebanon, assigned to monitor the 1978 ceasefire between Israel and Lebanon (Mingst & Karns, 2012).

Furthermore, after the end of the Cold War, the second generation, also known as multidimensional, was introduced. Peacekeeping became increasingly challenging, requiring various actors, including the military, police, and civilians, to collaborate in building the foundation for long-term peace and carrying out diverse responsibilities. Military personnel, civilians, and foreign non-governmental organizations have participated in various peacebuilding efforts, including human rights education, organizing and monitoring democratic elections, and refugee resettlement. According to Solà-Martín and Woodhouse (2019), peacekeeping forces carry out several functions, including monitoring and enforcing ceasefires, maintaining buffer zones, separating conflicting parties, controlling troop positions, preventing troop infiltration, preventing civil disputes, overseeing security arrangements, observing troop deployments, clearing minefields, and training and reforming military units.

In addition to the military dimension, the political dimension encompasses responsibilities for maintaining peace, including upholding law and order, forming a competent government,

preserving independence, negotiating with non-governmental entities, conducting general elections, and training interim authorities, providing security, and assisting in rebuilding the local community's economic life, mediating and resolving local conflicts, developing trust between warring parties, and training security personnel. The final dimension is the humanitarian dimension, which includes protecting humanitarian convoys, safeguarding humanitarian workers, providing humanitarian assistance, developing, supporting, and protecting safe areas, aiding returning refugees, monitoring refugee flows, and providing logistical support for aid projects such as transportation, medical care, and technical assistance.

Many of the tasks in this category are related to the concept of post-conflict peacebuilding, which can be characterized as external interventions aimed at minimizing the likelihood of recurring war (Barnett, Kim, O'Donnell, & Sitea, 2007). According to United Nations Security Council Resolution 1325 in 2000, the involvement of women in peacekeeping is crucial, particularly in the aftermath of conflict. Therefore, the UN Security Council urges member states to expand the role of women in peacekeeping. The unique position of women in peacekeeping is seen as complementing the humanitarian role, especially in communication with women and children. This enhances the accessibility of peacekeeping personnel to engage with local women and children, encourages relationships with women in cultures that prohibit cross-gender interactions, and serves as a role model and symbol of equality.

This improves the accessibility of peacekeeping forces to engage with local women and children, facilitates interactions with women in cultures that prohibit cross-gender interactions, serves as a guide and symbol of empowerment for women or girls in war-torn countries, helps meet the needs of women as former combatants who have experienced sexual violence or other trauma in conflict zones, assists in conflict mitigation, and provides a greater sense of safety and normalcy for civilians, particularly women and children. The involvement of women personnel in various peacekeeping operations has an impact on the success of peacekeeping efforts. The presence of women has protected communities, especially women and children, and this has been advantageous in developing stronger bonds with women's groups, including victims of sexual and gender-based violence (Firohmatillah & Sudirman, 2019). They work in women's prisons, assist former female combatants in demobilization and reintegration, and train female cadets at police schools. Women in peacekeeping serve as role models in local contexts, motivating women and girls in predominantly male-dominated countries and demonstrating that they can achieve anything, including politics, security, law and order, medicine, media, and more. Women in peacekeeping have realized the concept of women's empowerment through the implementation of these social functions (Firohmatillah & Sudirman, 2019).

The Role of Indonesian Women Soldiers as Women Peacekeepers

The Indonesian Ministry of Foreign Affairs highlights the need to strengthen the role of women in security and the performance of United Nations Peacekeeping Missions (PKM). Women play a crucial role in conflict prevention, management, and post-conflict peacebuilding. Since 1957, Indonesia has contributed troops to various countries and currently ranks eighth out of 124 countries as the largest contributor of personnel, with 3,080 personnel, including 106 women, serving in eight UN peacekeeping operations in 2021 (Indonesiabaik.id, 2021). Gender-based violence (GBV) and conflict-related sexual violence (CRSV) have increased in many countries where peacekeeping forces are deployed. Women and children are the primary victims of these conflicts (Hasan & Putra, 2020). Women are often targeted for attacks and harassment, limiting their ability to travel freely and support their families. The role of women in peacekeeping is crucial in combating GBV and CRSV in crisis zones (Indonesiabaik.id, 2021).

Indonesia believes that the involvement of women in peacekeeping operations significantly contributes to the success of these operations. Women are more attentive to local environmental and cultural issues, which promotes community acceptance of women's

participation in peacekeeping. They also provide a sense of protection and comfort to children and women who are often victims of sexual abuse in conflicts. Additionally, women in peacekeeping serve as pioneers of peacebuilding, serving as role models for local women in peacebuilding initiatives, including security components such as peacekeeping processes (Noma, Aker, & Freeman, 2012). Furthermore, women in peacekeeping play a pioneering role in peacebuilding, serving as role models for local women in initiatives, cessation of hostilities, demobilization, reintegration, and negotiations (Kirby & Shepherd, 2016). Women accounted for about 1% of military personnel deployed in 1993. According to the figures below, women accounted for 4.7% of military contingents and 10.8% of formed police units in UN peacekeeping operations in 2019 (Hasan & Putra, 2020). Although the UN welcomes and encourages the inclusion of women in integrated positions, member states must take responsibility for deploying women in law enforcement and military roles. The United Nations Police Division launched the 'Global Effort' to recruit more women into national police forces.

The UN Police Division has initiated the 'Global Effort' to attract more women into national police forces and UN police operations worldwide. The target for women's participation in military contingents by 2028 is 15%, and for military observers and staff officers, it is 25%. For individual police officers, the target is 20%, and for senior police officers, it is 30% (Hasan & Putra, 2020). One of the basic concepts of international law is the division of the population (citizens) of a country engaged in war or armed conflict into two categories: combatants and civilians. The principle of differentiation refers to the idea of dividing the population into two categories (Haryomataram, 2005). This differentiation is necessary because the Law of War establishes that each group has different rights and obligations. Women and girls are forced to offer sexual assistance and freely take their share of humanitarian aid in places where people are harmed by conflict and receive humanitarian assistance (Haryomataram, 2005).

As a result, the involvement of women in peacekeeping is crucial in addressing issues such as gender-based violence and conflict-related sexual violence. Women in peacekeeping are members of United Nations peacekeeping operations who perform various important tasks and activities. Women representing the UN as peacekeepers in a country help rebuild the trust of a community that has been hurt by conflict. Women are deployed in all professions (police, military, and civilian) and have a positive influence on the peacekeeping environment, including promoting the role of women in peacebuilding and the protection of rights. Female peacekeeping forces have demonstrated in all areas of peacekeeping that they are capable of performing the same functions as their male counterparts under challenging regulations and conditions. Women's representation can ensure a 35% increase in the sustainability and quality of peace agreements, peace agreements tend to last 15 years longer when women participate in the peace process, and provisions in agreements covering policies, reforms, and development increase by 40% (Hasan & Putra, 2020).

The UN should recruit and retain women in peacekeeping as an operational necessity (Paramasatya, 2015). Currently, women make up only 6% of all uniformed military, police, judiciary, and prison personnel deployed in the field. This indicates that despite the importance of women's role in peace, their involvement in the peace process is still very limited. Lieutenant Colonel Ratih Pusporini is one of the first Indonesian women deployed to combat zones as a peacekeeper in 2008. Her dedication as a military observer with the Garuda contingent in Congo highlights the utility of women in peace missions. In UN peacekeeping missions, Indonesia implements community engagement strategies that include Civil-Military Cooperation (CIMIC) operations such as humanitarian assistance, ceasefire facilitation, and peace process facilitation. In several UN peacekeeping operations, Indonesia offers CIMIC initiatives that focus on health, education, as well as arts and culture.

The Indonesian Peacekeeping Forces in the Democratic Republic of Congo (MONUSCO) recently succeeded in facilitating the DDRRR (Disarmament, Demobilization, Repatriation, Reintegration, and Resettlement) process in conflict-affected areas (Indonesiabaik.id, 2021). Indonesian peacekeeping personnel actively engage in building relationships with local communities and armed groups, as well as assisting in the reconstruction process of conflict-affected areas. They assist in monitoring weapons transfers, reintegrating former members of armed organizations into civilian life, and addressing post-conflict trauma.

Furthermore, Indonesia places special emphasis on enhancing the potential of women in peacekeeping. Indonesian women who aspire to join peacekeeping operations can enhance their skills and expertise through focused training and education. This includes safety training, negotiation, dispute resolution, and communication skills. Indonesia aims to make a greater contribution to peacebuilding and reducing gender-based violence in conflict areas by increasing the number of female peacekeeping forces. They assist in monitoring weapons transfers, reintegrating former members of armed organizations into civilian life, and addressing post-conflict trauma. Despite the fact that women play a crucial role in peace, their involvement in the peace process is still quite limited. According to UN Women data, there were only 2% female mediators, 5% female negotiators, and 5% female witnesses and signatories of peace agreements between 1990 and 2017. As of March 31, 2019, there were 3,472 women in the Indonesian National Armed Forces (TNI) and 1,423 women in the National Police, accounting for 5.46% of the total 89,681 peacekeeping personnel. Certainly, these figures need to be increased, and Indonesia has expressed its willingness to do so. One of Indonesia's future goals is to deploy a fully female contingent, as India did in the peacekeeping operation in Liberia in 2007 (Indonesiabaik.id, 2021). Of course, this number needs to continue to increase as women can play a crucial role in peace through economic, social, and cultural contributions.

The unique position of women in peacekeeping is considered to have the ability to complement humanitarian tasks, especially in communication with women and children (Firohmatillah & Sudirman, 2019). Indonesia highlights three things to ensure women's participation in security and peace. First, the involvement of women as agents of peace and tolerance must be emphasized. Second, efforts to incorporate women's roles in the peace agenda in the region need to be intensified. Third, building and expanding networks of female negotiators and mediators at the regional level. To increase the percentage of women in peacekeeping missions, strong political commitment is needed to invest in things that can enhance women's participation in national decision-making and in peace processes, which can be implemented through the formulation and implementation of peace policies that align with women's rights (equality and non-discrimination), cultural reform, and adequate resources. Indonesia is also actively engaged in international efforts such as UN Security Council Resolution 1325 on Women, Peace, and Security in an effort to further enhance the role of women in global peace and security.

Opportunities and Challenges for Women Peacekeepers in Maintaining World Peace.

Implementing UN Security Council Resolution 1325 (2000) has had an impact on the peacekeeping organizations of member states. Uniformed peacekeeping forces, which were previously dominated by men, now include women in their ranks. Some women who feel capable of performing tasks traditionally assigned to men have expressed their objections. Michiko Sanra Moningkey, a former UNIFIL peacekeeping force member from Indonesia, emphasizes that all women have the ability to address security issues that arise in peacekeeping missions (Hadi & Soesilowati, 2018). According to Moningkey (2016), in most peacekeeping assignments, women are more trusted when it comes to gathering information from victims of sexual violence, managing women's prisons, assisting in the demobilization or reintegration of former combatants into civilian life, and other activities necessary for creating long-term peace. Furthermore, she

adds that there are still many responsibilities and tasks performed by both UNIFIL forces and other peacekeeping forces in conflict-affected countries that require women's expertise. Indonesia has a great opportunity to fulfill these demands. The role of Indonesian women in peacekeeping missions in any country is not limited to assisting civilian women but also entails carrying out the same tasks as male forces. There are several Indonesian peacekeeping forces.

Furthermore, there are several Indonesian female peacekeeping forces serving as military police, staff at the Joint Mission Analysis Center (JMAC) as Deputy Commanders, healthcare personnel, and officers in the Indonesian battalions. All professions within peacekeeping require Indonesian women to quickly adapt to their environment. Indonesian peacekeeping forces are allowed to carry out their duties as military forces in specific operational areas, regardless of gender. Additionally, there are several opportunities related to the national interests of Indonesia, particularly in terms of strategic placements worldwide. This provides opportunities to share various experiences and perspectives on peacekeeping within the context of peace operations. Indonesian women can also share and learn from the experiences of peacekeeping forces from various countries worldwide. The participation of women in peacekeeping is increasingly recognized and valued by the international community in the context of peace operations. Indonesian women participating in peacekeeping missions have the opportunity to be acknowledged and appreciated for their efforts. This demonstrates that Indonesian women have the opportunity and ability to serve alongside male forces in UN peacekeeping operations.

However, this does not mean that there are no obstacles hindering their desire to serve as peacekeepers. Firstly, there is the cultural aspect. Indonesia has a culture that distinguishes between the roles of men and women, including in the workplace. First and foremost, there are challenges from the perspective of Indonesian culture. Indonesia has a culture that distinguishes between the roles of men and women, especially in the military domain. Although there are some female forces, their responsibilities differ from those of men. Women are rarely directly involved in war or combat. Indonesian women are only assigned military roles if they become military personnel. Generally, society still holds strong gender biases regarding women's roles in the military. This issue also applies to Indonesian women who wish to participate in peacekeeping missions. Such prejudices can affect social attitudes and discriminate against women's participation in tasks dominated by men. As a result, they are often assigned staff positions, assistant roles, or administrative duties in peacekeeping operations. This differs from other female peacekeeping forces, such as the Spanish forces, who are given positions of power in machine workshops or as military truck drivers (Moningkey, 2016).

Women, according to Indonesian military leaders, have an obligation to care for their families and children. As a result, it is deemed too dangerous for women to participate in peacekeeping missions when serving as male soldiers. The second obstacle is related to physical abilities. Women naturally have lesser strength compared to men, which means they have to exert more effort than men in physical activities. This condition poses additional challenges for female peacekeeping forces in adapting to mission areas, especially in adjusting to climates, physical environments, and potential physical dangers that may arise during peacekeeping processes. Additionally, unlike men, women have specific biological issues they must face while carrying out missions, which is not easy. Lastly, women must be more capable of controlling their emotional issues. To become peacekeepers, they have to travel far away from home. Women are more sensitive when it comes to leaving their families, more sensitive than men (Moningkey, 2016).

All of these issues need to be addressed by female peacekeeping forces to encourage them to become more professional and competent in protecting security and peace. Indonesian women have a great opportunity to demonstrate their skills in the field of security and peacekeeping. With the participation of Indonesian women in peacekeeping, Indonesia has proven its support

for gender equality in UN peacekeeping missions. Indonesia's contribution reflects the country's view that men and women have equal capabilities in maintaining international security and fostering world peace.

CONCLUSION

The conclusion of this article is that the essence of gender in global peace operations is a feminist perspective aimed at achieving political, social, and economic equality for women. The concept of gender portrays socially and culturally constructed qualities, characterizing women as weak and private, while men as strong and public. The involvement of women in peacekeeping is crucial, especially in post-conflict contexts. Women's participation in peacekeeping brings numerous benefits, such as strengthening relationships with local women's groups, protecting women and children from violence, inspiring and serving as role models for women in male-dominated societies, and actualizing the notion of women's empowerment through their performed social functions. The implementation of UN Security Council Resolution 1325 has had a significant influence on the placement of women in peacekeeping forces.

They play essential roles in addressing security issues, gathering information, assisting in the demobilization process, and contributing to long-term peacebuilding. In Indonesia, female peacekeeping forces occupy various strategic positions in peace operations, including as military police, staff at the Joint Mission Analysis Center, healthcare personnel, and officers in Indonesian battalions. Their presence also provides an opportunity to exchange experiences and learn from female peacekeeping forces in other countries. However, there are challenges faced by Indonesian women serving as peacekeepers. These challenges include cultural differences that limit gender roles, gender bias in the military environment, persistent views on traditional women's roles, as well as physical and emotional limitations arising from the separation from their families during peacekeeping duties. To overcome these challenges, female peacekeepers need to continuously enhance their professionalism and competence in maintaining security and peace. Their participation in peacekeeping missions demonstrates Indonesia's commitment to supporting gender equality and recognizing women's capabilities in maintaining international security and fostering world peace.

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