INDICATORS FOR PEACE VILLAGE

An Initiative to Respond to Violent Extremism and to Maintain Tolerance
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An Initiative to Respond to Violent Extremism and to Maintain Tolerance
INDICATORS FOR PEACE VILLAGE: AN INITIATIVE TO RESPOND VIOLENT EXTREMISM AND TO MAINTAIN TOLERANCE

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PREFACE

Peacebuilding is urgently needed to respond to possible ripples of societal disintegration. Conflicts are common throughout life, but if handled well, we can learn from them. However, efforts to prevent the occurrence of conflicts need to be done directly and realistically. The Wahid Foundation together with women’s groups and the village administration, have set up indicators for Peace Village. These indicators are expected to respond to the need of conflict prevention in the community. As a disclaimer, the indicators are not made without direct consultations with the communities and experts.

Indicators for Peace Village that we present herein have gone through an extensive process of production. Initially we delved into the basic ideas to generate these indicators through focus group discussions (FGDs) involving 75 women and 19 representatives of village from Malang Raya, Sumenep Regency, Solo Raya, Bogor Regency and Depok City. The points examined in these discussions are the characteristics of Peace Village, conflict-causing factors, conditions of Peace Village and what is needed to establish Peace Village. These FGDs specifically provide space for women to be actively involved in directly voicing their opinions and experiences in the community. Results from the FGDs were processed to be presented to experts on issues of peacebuilding, community and public and village development. The experts provided valuable input to the Wahid Foundation so that we could present the indicators in this handbook.

The making of indicators for Peace Village is supported by the Women Participation for Inclusive Society (WISE) program. This program encourages the inclusion of women as peace agents to strengthen solidarity within the community. This engagement is adhered to through increased capacity of financial literacy and community entrepreneurship supported by savings and credit cooperatives. By following the program, women are expected to have the ability to become economically independent and to participate actively in community-level decision-making as well as to build a peace narrative. Women with diverse backgrounds are encouraged to form business groups that aim to create a common mechanism for building entrepreneurship.
The WISE program itself is implemented in Solo Raya (Klaten Regency, Sukoharjo Regency and Surakarta City), Malang Raya (Malang City, Batu City and Malang Regency) and Sumenep Regency in East Java, Bogor Regency and Depok City in West Java. Overall, the ultimate goal of the WISE program is the creation of Peace Village in the areas of program implementation. The establishment of Peace Village is supported through village forums that intensively discussed the indicators for Peace Village. The indicators are expected to be adopted at the village administration level and to provide direct benefits to the general public. We hope that the indicators for Peace Village can be used to strengthen the government’s commitment in various regions both regionally and nationally related to peacebuilding in Indonesia.

By the end of January 2018, 9 villages were declared Peace Village as an initial commitment in realizing the 9 indicators contained in this handbook. The nine villages are located in Prancak Village (Sumenep Regency, East Java), Guluk-Guluk Village (Sumenep Regency, East Java), Payudan Dundang Village (Sumenep Regency, East Java), Sidomulyo Village (Batu City, East Java), Kelurahan Candirenggo (Malang Regency, East Java), Gemblegan Village (Klaten Regency, Central Java), Nglinggi Village (Klaten Regency, Central Java), Kelurahan Pengasinan (Depok City, West Java) and Tajur Halang Village (Bogor Regency, West Java). We highly appreciate the nine villages which have become the focal motor in initiating Peace Villages. This initial phase was key to shifting to the next phases of building peace that the community can enjoy later.

This handbook would not be complete without the support of various parties. We express our deepest gratitude to UN Women for providing both material and non-material support for the creation of this handbook. We also express our deepest gratitude to Nanang Abdul Chanan and Esther Patricia Silalahi as the consultants of these indicators and Faiqoh who helped the process of compiling this handbook. Ultimately, our acknowledgments go to Ciciek Farha, Sukarni, Marco Kusumawijaya, and Ari Ujiyanto who have provided input in developing these indicators. Evidently, other improvements are still needed from various parties who have expertise in issues of peacebuilding and gender equality. We hope that these Indicators for Peace Village will be advantageous and can be utilized by various parties either governmental or non-governmental.
INTRODUCTION
1. Background

As a unitary state, Indonesia has ethnic, linguistic and religious diversities. The founders of the Unitary State of the Republic of Indonesia successfully united its diverse population through the motto Bhinneka Tunggal Ika which means unity in diversity. Nevertheless, since Indonesia’s independence in 1945, coexistence amid the varying groups of Indonesia has not been an easy undertaking. Various incidents of ethnic and religious conflicts have occurred. For example, in the late 1990s tribal conflict occurred several times between the Madurese and Dayak tribes in Kalimantan while religious conflicts occurred in Ambon and Poso. Although many of these conflicts are considered to be over, occasionally similar outburst flares up.

Moreover, some survey reports suggest that the development of attitudes, behaviors and acts of intolerance, even violent extremism, need to be given attention so as not to expand and further threaten the integration of the nation. A note from the Religious Freedom Desk of Human Rights National Committee (Komnas HAM) explains that there is an increase in intolerant attitudes in Indonesia. Komnas HAM received 74 cases of intolerance in 2014, 87 cases in 2015, and nearly 100 cases by 2016.¹ This is in line with the findings of the National Survey on the Potential of Religious Social Intolerance and Radicalism among Muslims in Indonesia in 2016, reporting that from 1,520 respondents (17 years-old and above or married) in 34 provinces in Indonesia, 38.4% were intolerant of other religious groups. Meanwhile, 49% of respondents were not tolerant of groups they dislike (based on tribe, tradition, ethnicity, race, sexual preference, or religious denomination such as Shia, Ahmadiyya, and different religious organization such as Nahdatul Ulama, Muhamadiyah, etc.).²

The above description is in line with the findings of the National Survey on Attitudes towards Diversity in schools and universities in Indonesia organized by the Center for Islamic and Community Studies from Syarif Hidayatullah Islamic State University. The Survey, which took place in 34 provinces, and saw 1,522 students (below university level), 337 university students, 264 teachers and 58 lecturers participate. It illustrates that 43.88% of students are implicitly intolerant, 6.56% of them express radical attitudes, 27.08% of teachers/lecturers are intolerant, and 56.78% of them are radical.³

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² National Survey 2016 Wahid Foundation – LSI (Wahid Foundation, October 2017)
³ National Survey on Sikap Keberagaman di Sekolah dan Universitas di Indonesia, (Pusat Pengkajian Islam dan Masyarakat Universitas Islam Negeri Syarif Hidayatullah, November 2017)
In addition to this alarming portrait, some expectations were also captured from the above surveys are as follows:

- For respondents who agree/support the values of democracy, it is less likely they have intolerant attitudes towards other groups.\(^4\)
- Female respondents have a lower tendency to have radical attitudes toward other groups.

From these data, the Wahid Foundation initiated a women’s economic empowerment program to encourage the realization of a peace initiative in the community. This initiative aims to create community resilience that can prevent conflicts and put women as the main actors of peacebuilding within their families, communities and government administration.

The meaning of **intolerance** in this handbook is attitudes and actions in the name of religion which aims to obstruct, contest or deny the civil rights guaranteed by the constitution. These include denial of the rights of non-Muslims and of disadvantaged groups despite their religious similarities.\(^5\) **Radicalism** is the participation or desire to participate in events in the name of religion by using or potentially using violence. This includes all actions that bring fear to other groups because the other group is **perceived** as a group that can vilify its religious teachings.\(^6\) Similar to radicalism, violent extremism is a physical violence and is aimed toward a particular goal including those which are motivated by religious-based ideology in which it includes hate speech. Nevertheless, the Wahid Foundation sees that freedom of extremism which is expressed in thoughts and speech apart from hate speech also needs to be protected because it belongs to the freedom of thoughts and opinions owned by any person.\(^7\) Some believe that the development of violent extremism is caused by a reduction of attitudes and acts of tolerance in the public sphere toward other different groups.

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\(^4\) National Survey Report Presentation, "A Measure of The Extent of Socio-Religious Intolerance and Radicalism within Muslim Society in Indonesia" (Wahid Foundation, October 2017). p. 16 & 17

\(^5\) Translated from Presentation of National Survey Report, "A Measure of the Extent of Socio-Religious Intolerance and Radicalism within Muslim Society in Indonesia", (Wahid Foundation, October 2017), page 4

\(^6\) Ibid, page 10

\(^7\) "Ekstremisme Berbasis Kekerasan Dan Kemerdekaan Beragama" (Wahid Foundation, October 2017)
In addressing the dynamics of pluralistic society and in some cases answering the problems that threaten the unity of the Republic of Indonesia, the government issued several policies. Based on the 1945 Constitution which upholds human dignity, here are some policies that govern the prevention and intervention of social conflicts:

- Law No. 7 of 2012 on the Social Conflict Intervention
- Government Regulation No. 2 of 2015 on the Regulations of the Implementation of Law No. 7 of 2012
- Presidential Decree No. 18 of 2014 on the National Action Plans for the Protection and Empowerment of Women and children during social conflicts (RAN P3AKS)
- Regulation of Coordinating Minister of People’s Welfare No. 7 of 2014 on the National Action Plans for the Protection and Empowerment of Women and children during social conflicts (RAN P3AKS)
- Regulation of the Minister of Home Affairs No. 300.05/261 of 2017 on the Integrated Team for Social Conflict Intervention

From the point of religious values, similar to other religions, Islam views diversity as a gift. In the Qur’an, Surah Al-Hujurat verse 13 Allah SWT says the meaning as follows:

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you.”
2. Purpose of Writing This Handbook

In addressing the current situation in Indonesian society, Wahid Foundation (WF) contributes by doing some initiatives. One of them is to encourage the formation of the Peace Village through the Women Participation for Inclusive Society (WISE) program. The WF organized several activities such as consultations and focus group discussions (FGDs) with experts, government and communities to gain input on what and how to form Peace Village.

A Peace Village is a regional entity and administration with structures and equipment to prevent conflicts, increase of intolerance, violent extremism and radicalism.

The handbook is compiled with expectation that it will aid government officials, religious leaders, community leaders and other peace activists to measure and seek peace in their respective areas, especially in addressing inter-religious and intra-religious tensions.

In addition, it is expected that this handbook can encourage the implementation of RAN P3AKS. In other words, it is anticipated that through this handbook, apparatus, public figures and practitioners in the field will have guidance on how to ensure harmony within society by preventing intolerance and radicalism.
3. How to Use This Handbook

This handbook consists of several parts. The first part is an introduction wherein the background of writing, related policies and regulations, the purpose of writing, the explanation of terms and the structure of the book are presented and explained comprehensively. Furthermore, the second part briefly describes the elements that form the basis of the formulation of indicators of Peace Village, including: Human Rights, 9 Core Values of Gus Dur and Gender Equality. These three foundations provide reinforcement on how existing and recognized values are important to human survival and how they relate to one another. These foundations necessarily need to be taken into account in measuring the efforts to set up Peace Village. Before the concluding section in the third part, it describes the important issues required for the realization of Peace Village. A table that provides a detailed overview of Indicators for Peace Village, the required elements and their search tools. This is not to narrow the minds and initiatives of peace actors including the government apparatus but it is hoped to be a stimulant for the initiative of the establishment of Peace Village.

Although written in different sections, it should be noted that the foundations and indicators presented are interrelated elements. Thus, when a reader attempts to measure a situation by using a particular indicator, it should be noted whether the Human Rights principles, the 9 Core Values of Gus Dur, and Gender Equality are integrated within the element. The first indicator is a good example: “The existence of regulations that are set and respected by the residents to live safely and comfortably in their village”. If a village has a set of regulations or policies that to order its residents to live a safe and comfortable life, it is necessary to examine whether there are violated human rights principles, elements that are contrary to the 9 Core Values of Gus Dur, or degrading/limiting women’s rights. Undoubtedly, the neglect of the values of the three foundations is unlikely to result in a safe and comfortable living condition in the said community.

One more point to note, although this handbook is very useful to help the realization of Peace Village, it is well known that the realization of peace is complex and cannot be measured only through a list of indicators. Nevertheless, this handbook is very useful for those who are called to initiate the establishment of Peace Village.
Indicators for Peace Village essentially prepared is not without a strong basis. At least 3 points form the basis of the formulation of indicators for Peace Village, namely the principles of Human Rights, 9 Core Values of Gus Dur, and Gender Equality where the emphasis on the role of women in establishing Peace Village is considered.
1. Human Rights

The Declaration of Human Rights is one of the primary documents in which for the first time there is recognition that basic human rights must be protected. Human rights are rights that are inherent and belong to every person from birth. Through the declaration issued on December 10, 1948, this document provides the government with responsibility to protect the human rights of every citizen. All these rights are general, non-interchangeable, interdependent, indivisible, equitable, and non-discriminatory.
Indonesia has ratified several United Nations conventions on civil and political rights, the elimination of all forms of discrimination against women, the abolition of all forms of racial/ethnic discrimination, etc. By ratifying the conventions, Indonesia declares that the state protects the basic rights of its citizens specifically regulated in the relevant conventions.

In Islam, human rights are generally accepted and comprehended as rights granted by Allah to humans. In fact, some public figures see that Islam is the first religion to outline the broad and complete idea of human rights. In various verses of the Qur’an it is seen how Islam supports the recognition of basic human rights. For example, the Right to Life (QS 5:45 and QS 17:33), the Right of Equality (QS 17:70, 4:58, 105, etc.), the Right to Freedom of Expression, Assembly and Association (Surah 3: 104) The Right of Equality between Men and Women (Surah 2: 228 and 49:13), Right of Religious Freedom (QS 109: 1-6, 2: 256 and 18:29) and so on.

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9 “Modul Pendidikan Perdamaian di Pesantren dalam Perspektif HAM” (CSRC UIN, Jakarta, 2015)
2. 9 Core Values of Gus Dur

One of the Indonesian peace figures who consistently spread the values of wisdom in society is KH. Aburahman Wahid, otherwise known as Gus Dur. Throughout his life, as an Islamic figure, Gus Dur did not only broadcast the noble values that need to be upheld in living in society, but also gave examples on how to implement these values. On the anniversary of Gus Dur’s departure in Ciganjur, Gus Dur’s Nine Core Values were formulated with the involvement of national figures—such as Father Magnis, Greg Barton, Gudsurians and other Gus Dur admirers. It should be noted that these values are of a universal value, in line with the principles of human rights and are not contrary to the teachings of religions in Indonesia, especially Islam.
The nine core values are:  

**First Value: Tawheed (Oneness)**
Tawheed is originated from the faith toward Allah as the Most Exalted, the only Divine Essence of the Most Merciful and called by various names. Tawheed is earned by more than just mentioning it or memorizing it, but also by witnessing and revealing it. Tawheed conveys the deepest consciousness that He is the source of all the resources and the blessings of lives in the universe. The view of tawheed became the axis of the ideal values that Gus Dur fought beyond the institutional and religious bureaucracy. The divine tawheed was manifested in social and political, economic, and cultural behaviors and struggles in upholding human values.

**Second Value: Humanity**
Humanity is derived from the view of Tawheed (oneness) that human beings are the most noble creatures that are believed to manage and to prosper the Earth. Humanity is a reflection of divine attributes. The glory that exists in mankind requires the attitudes of mutual respect and appreciation. Glorifying mankind means glorifying their Creator, as well as degrading and defying mankind means degrading and defying God the Creator. With this view, Gus Dur defended humanity unconditionally.

**Third Value: Justice**
Justice comes from the view that human dignity can only be fulfilled by balance, feasibility, and meritocracy in social life. Justice does not exist by itself in reality and therefore must be fought for. The protection and defense of a group that is treated unfairly, is a moral humane responsibility. Throughout his life, Gus Dur was willing and took responsibility for that. He thought and strived to create justice in society.

**Fourth Value: Equality**
Equality comes from the view that every human being has the same dignity before God. Equality requires fair treatment, equal relations, absence of discrimination and subordination, and marginalization in society. The value of equality, throughout Gus Dur’s life, was apparent when it comes to defending and taking side with the oppressed and attenuated, including minorities and marginalized groups.

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Fifth Value: Liberation
Liberation comes from the view that every human being has the responsibility to uphold equality and justice, to escape from various constrains. The spirit of liberation is only owned by independent souls, free from fear, and authentic. With the value of liberation, Gus Dur always encouraged and facilitated the growth of independent souls who were capable of liberating themselves and other human beings.

Sixth Value: Modesty
Modesty comes from a reasonable way of thinking, attitudes and behaviors that are sensible and appropriate. Modesty is the concept of life that is lived and practiced in order to become a self-identity. Modesty is a culture of resistance to excessive, materialistic, and corrupt behavior. The modesty of Gus Dur in all aspects of his life is a lesson and an example.

Seventh Value: Solidarity
Solidarity comes from the principles of respect for humanity, justice, equality, and the spirit of goodwill. Solidarity is the core for advancing civilization. Throughout his life, Gus Dur exemplified and emphasized the importance of upholding solidarity in society, even toward different beliefs and thoughts.

The Eighth Value: Chivalry
Chivalry comes from the courage to fight for and uphold the values that are believed to achieve goals. The struggle is done by reflecting on personal integrity: full of sense of responsibility for the process to be gone through and the consequences that are faced, high commitment and istiqomah (steadfastness). Gus Dur’s chivalry is putting forward patience and sincerity in undergoing the process, no matter how difficult the challenge would be, as well as in addressing the results.

Ninth Value: Local Wisdom
Local wisdom comes from socio-cultural values that are based on the traditions and best practices of the local community. Indonesian local wisdom is the basis of the national philosophy Pancasila, the 1945 Constitution, the principle of Bhinneka Tunggal Ika, and all civilized cultural values of the Indonesian archipelago. Gus Dur mobilized local wisdom and made it as a source of socio-cultural and political ideology in the field of justice, equality and humanity, with open-mindedness and progressive attitudes towards the development of civilization.
3. Gender Equality
The term gender is used to identify the differences between men and women by considering social, cultural, psychological and other non-biological aspects. This term is particularly important when the concept of gender equality is introduced to analyze the roles of women and the roles of men both in the household and the community.

Furthermore, the role of women as an equal partner of men in building peace is increasingly becoming the subject of discussion in various groups. It is indisputable that women take an important role in peacebuilding. Minister of Foreign Affairs Retno Marsudi, in the event “UN Women: Agent of Change, Builder of Peace with Minister of Foreign Affairs”, last November 2017 said that the instinct of protecting, trustworthy and tolerant are the qualities that women have as agents of change for peace. This is in line with the findings of a national survey conducted by the Wahid Foundation in 2016 where women have a greater tendency to be tolerant and to mainstream freedom of religions and beliefs. Therefore, one of the Wahid Foundation’s recommendations in its Annual Report (2016) states that women’s organizations/groups should be encouraged to mainstream Freedom of Religions and Beliefs in their respective groups.

As many experts have pointed out, Islam provides clear and firm guidance on the roles of women and men. Also as what Ismiati states, “Women and men are expected to work together, shoulder to shoulder, mutual assistance to bring about a peaceful, happy and prosperous society or as terms in the Koran called baldatun thayyibatun warabbun ghaffur.”


12 “National Survey Report, A measure of the extent of socio-religious intolerance and radicalism within Muslim society in Indonesia” (Wahid Foundation, October 2017)

13 “Ringkasan Eksekutif Laporan Tahunan Kemerdekaan Beragama Berkeyakinan (KBB) di Indonesia Tahun 2016 Wahid Foundation” (Wahid Foundation, 2016)

INDICATORS FOR PEACE VILLAGE

The objective of the formation of Peace Village is that people can co-exist by practicing the principles of humanity, equality and justice in the aspects of economy, society, politics, democracy and transparency. The next question is what criteria are needed to consider a village as a peace village.

Through the process of consultations and focus group discussions with the government (national, district/city, and village administration level), academics and community experts, peace activists and local communities (particularly women), there are significant variables in the formation of a Peace Village.
Indicators for Peace Village:

1. **COMMITMENT ZONE**: (DO) The existence of regulations which are set and respected by residents to live securely and comfortably in their village.

2. **PROMOTION AND EDUCATION**: (DO) The existence of education and the improvement of universal values, peace, gender equality, tolerance, and the justice in a multicultural society established from a household level.

3. **CARING**: (DO) The existence of residents’ attitudes of understanding and practicing values of solidarity and tolerance.

4. **VALUES AND NORMS OF LOCAL WISDOM**: (DO) The existence of art and cultural-based community activities that reflect and promote mutual cooperation (*gotong-royong*), awareness, and sensitivity practiced by various communal components.

5. **EARLY WARNING SYSTEM**: (DO) The existence of an early warning system in preventing violence, radicalism, terrorism, and social conflicts.

6. **RESPONSE SYSTEM**: (DO) The existence of a system/mechanism of rapid conflict intervention, recovery, rehabilitation, and reintegration of victims of violence, both by community and outsiders.

7. **WOMEN’S PARTICIPATION**: (DO) The existence of active participation of women in all sectors starting from village administration, village security, economy, up to education.

8. **ACCOUNTABLE STRUCTURES**: (DO) The availability of structures & institutions of village which are mandated to design, execute, and to provide reports/documentation of the existing communal systems.

9. **FACILITIES**: (DO) The availability of proper means and infrastructures of services for a village to conduct its activities collectively, for example: a hall or public space for communal meetings, inter-resident communication facilities/channels, a hall of aspiration or complaint facility.
Indicators for Peace Village:

1. The existence of regulations which are set and respected by residents to live securely and comfortably in their village.

2. The existence of education and the improvement of universal values, peace, gender equality, tolerance, and the justice in a multicultural society established from a household level.

3. The existence of residents’ attitudes of understanding and practicing values of solidarity and tolerance.

4. The existence of art and cultural-based community activities that reflect and promote mutual cooperation (gotong-royong), awareness, and sensitivity practiced by various communal components.

5. The existence of an early warning system in preventing violence, radicalism, terrorism, and social conflicts.

6. The existence of a system/mechanism of rapid conflict intervention, recovery, rehabilitation, and reintegration of victims of violence, both by community and outsiders.

7. The existence of active participation of women in all sectors starting from village administration, village security, economy, up to education.

8. The availability of structures & institutions of village which are mandated to design, execute, and to provide reports/documentation of the existing communal systems.

9. The availability of proper means and infrastructures of services for a village to conduct its activities collectively, for example: a hall or public space for communal meetings, inter-resident communication facilities/channels, a hall of aspiration or complaint facility.
The following matrix is expected to assist readers in understanding how to measure the system of government and the practices of social life in an effort to create a Peace Village.

### Purpose
To Create A Safe, Comfortable, Peaceful, Free from Conflicts and Frictions that Lead to Societal Disintegration By Relying on the Development of Potentials of The Existing Local Wisdom

### Variables
Information and Communication Data

<table>
<thead>
<tr>
<th>Variable</th>
<th>Operational Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mutual Commitment to Establish Peace Village</td>
<td>(DO) The existence of regulations which are set and respected by residents to live securely and comfortably in their village.</td>
</tr>
<tr>
<td>Value and Norm Highly Upheld by Community (Written or Unwritten)</td>
<td></td>
</tr>
</tbody>
</table>

### INDICATOR OPERATIONAL

<table>
<thead>
<tr>
<th>INDICATOR</th>
<th>OPERATIONAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1). COMMITMENT ZONE:</td>
<td>(DO) The existence of regulations which are set and respected by residents to live securely and comfortably in their village.</td>
</tr>
</tbody>
</table>
As a reminder, the matrix below is only a tool that can be developed further in accordance with the needs of the village that wants to establish Peace Village.

<table>
<thead>
<tr>
<th>Procedure/Mechanism of Public Services</th>
<th>Personnel and Management Structure of Village</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SUB INDICATOR</strong></td>
<td><strong>SEARCH TOOL</strong></td>
</tr>
<tr>
<td>• Initiation of Peace village declaration.</td>
<td>Village government’s commitment to establish Peace Village.</td>
</tr>
<tr>
<td>• Number of village regulations adopting human rights principles, 9 Gus Dur’s Main Values, and Gender Equality.</td>
<td>Documents on related regulations.</td>
</tr>
<tr>
<td></td>
<td>Documentation of violation settlements.</td>
</tr>
<tr>
<td>INDICATOR</td>
<td>OPERATIONAL</td>
</tr>
<tr>
<td>-----------------------------------------------------------</td>
<td>-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>(2). PROMOTION AND EDUCATION:</td>
<td>(DO) The existence of education and the improvement of universal values, peace, gender equality, tolerance, and justice in a multicultural society established from a household level.</td>
</tr>
<tr>
<td>(3). CARING:</td>
<td>(DO) The existence of residents’ attitudes of understanding and practicing values of solidarity and tolerance.</td>
</tr>
<tr>
<td>(4). VALUES AND NORMS OF LOCAL WISDOM:</td>
<td>(DO) The existence of art and cultural-based community activities that reflect and promote mutual cooperation (gotong-royong), caring, and sensitivity practiced by various communal components.</td>
</tr>
<tr>
<td>(5). EARLY WARNING SYSTEM:</td>
<td>(DO) The existence of an early warning system in preventing violence, radicalism, terrorism, and social conflicts.</td>
</tr>
<tr>
<td><strong>SUB INDICATOR</strong></td>
<td><strong>SEARCH TOOL</strong></td>
</tr>
<tr>
<td>-------------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>• Dissemination of Human Rights Principles, Gus Dur’s 9 Core Values, and Gender Equality in village meetings</td>
<td>Meeting minutes of village.</td>
</tr>
<tr>
<td>• Promotion of the principle of human rights, Gus Dur’s 9 Core Values, and Gender Equality occurs through inspection and/or religious activities.</td>
<td>Documentation of activities.</td>
</tr>
<tr>
<td>The community practices positive attitudes toward religious differences and beliefs in their village</td>
<td>Documentation of good practices</td>
</tr>
<tr>
<td>• Promotion of Human Rights Principles, Gus Dur’s 9 Core Values, and Gender Equality through art and cultural activities and/or community-level village celebrations.</td>
<td>Meeting minutes of regular meetings by residents.</td>
</tr>
<tr>
<td>• Mutual cooperation (gotong royong) involving all residents regardless of tribe, religion, ethnicity, race executed regularly in village.</td>
<td>Documentation of activities.</td>
</tr>
<tr>
<td>The plan of mutual cooperation (gotong royong) activities that is easily accessible to the residents.</td>
<td>Documentation of good practices.</td>
</tr>
<tr>
<td>• The establishment of working groups for early detection to prevent violence, terrorism, social conflicts, and the spread of messages of intolerance and/or radicalism.</td>
<td>The structure of working groups and their tasks.</td>
</tr>
<tr>
<td>INDICATOR</td>
<td>OPERATIONAL</td>
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<td>-----------</td>
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</tbody>
</table>

(6). RESPONSE SYSTEM: (DO) The existence of a system/mechanism of rapid conflict intervention, recovery, rehabilitation, and reintegration of victims of violence, both by community and outside parties.
### SUB INDICATOR

- The flow of communication and/or reporting of the potential and/or occurrence of violence, radicalism, terrorism, and social conflicts is prepared and disseminated.

- Monitoring Working Group on early detection to prevent violence, radicalism, terrorism, and social conflicts is involved in Development Planning Forums (*Musrembang*)/village policy-making.

- Formation of working groups for intervention, rehabilitation, recovery for victims and/or rehabilitation and reintegration of perpetrators of violence in the community.

- The flow of intervention, rehabilitation, recovery for victims and/or rehabilitation and reintegration of perpetrators of violence is understood by residents.

- Violent incidents/social conflicts/terrorism incidents and the dissemination of messages of intolerance and/or radicalism in the community are handled by the working group of intervention, rehabilitation, recovery for victims and/or rehabilitation and reintegration of perpetrators of violence.

- Residents receive mediation services when needed.

### SEARCH TOOL

- Documents related to reporting flow.

- Working group reports.

- Minutes of Development Planning Forums (*Musrembang*).

- Minutes of village policy-making.

- Structures and tasks of the working groups for intervention, rehabilitation, recovery for victims and/or rehabilitation and reintegration of perpetrators of violence.

- Documents related to Flow of intervention and/or mediation.

- Documentation on intervention of violence/social conflicts/terrorism and the spread of messages of intolerance and/or radicalism.

- Documentation of mediation processes.
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<tr>
<th>INDICATOR</th>
<th>OPERATIONAL</th>
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<tbody>
<tr>
<td>(7). WOMEN’S PARTICIATION:</td>
<td>(DO) The existence of active participation of women in all sectors starting</td>
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<td>from village administration, village security, economy, up to education.</td>
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<td><strong>SUB INDICATOR</strong></td>
<td><strong>SEARCH TOOL</strong></td>
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<tr>
<td>• The existence of village regulations governing the minimum participation of women in the drafting institutional, economic, educational and communal policies and/or activities of the village.</td>
<td>Documents related to the said regulations.</td>
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<td>• Number of women involving in political, economic, social and educational activities in the local village.</td>
<td>Village reports.</td>
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<td>• Number of women empowered to disseminate peace values set forth in the human rights principles, Gus Dur’s 9 Core Values, and Gender Equality.</td>
<td>Attendance lists and reports of training/seminar/etc (capacity building events).</td>
</tr>
<tr>
<td>• Percentage of women involved in the monitoring work on early detection for the prevention of violence, terrorism, social conflicts, and the spread of messages of intolerance and/or radicalism.</td>
<td>The structure and function of working groups for the early detection to prevent violence, terrorism, social conflict, and the spread of messages of intolerance and/or radicalism.</td>
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<tr>
<td>• Percentage of women involved in the working group for intervention, rehabilitation, recovery for victims and/or rehabilitation and reintegration of perpetrators of violence.</td>
<td>Structures and functions of working groups for intervention, rehabilitation, recovery for victims and/or rehabilitation and reintegration of perpetrators of violence.</td>
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<td>• Percentage of women providing mediation services as one of conflict resolutions in the community.</td>
<td>Minutes of mediation process.</td>
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<td>(8). ACCOUNTABLE STRUCTURES:</td>
<td>(DO) The availability of structures &amp; institutions of village which are mandated to design, execute, and to provide reports/documentation of the existing communal systems.</td>
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<td>(9). FACILITIES:</td>
<td>(DO) The availability of proper means and infrastructures of services for a village to conduct its activities collectively, for example: a hall or public space for communal meetings, inter-resident communication facilities/channels, a hall of aspiration or complaint facility.</td>
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<td>SUB INDICATOR</td>
<td>SEARCH TOOL</td>
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<tr>
<td>• Formation of Village Communication Forum for Peace (consisting of religious leaders, community leaders and village apparatus).</td>
<td>Structures Village Communication Form.</td>
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<td>• Village Communication Forum conducts monitoring of the implementation of the dissemination and practice of the principles of peace, nonviolence, equality and justice.</td>
<td>Reports on monitoring and implementation of the dissemination and practice of principles of peace, nonviolence, equality and justice.</td>
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<td>• Monthly meetings by Village Communication Forum.</td>
<td>Minutes of regular meetings.</td>
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<td>• Availability of public spaces for which residents can meet, discuss, and /or express their opinions.</td>
<td>A public space with a user list and details of an event plan affixed to the wall.</td>
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<tr>
<td>• Availability of tools needed to support community meetings.</td>
<td>Document/inventory on the provision of the required equipment as a complement to the public space.</td>
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</table>
When looking at the process of forming Peace Village, the above indicators help readers understand that the initial step to create a commonly-observed rule is the requirement of a declaration and commitment statement by the local government. This is very important because it politically shows the intention of the village government to establish a Peace Village. This intention is further demonstrated by providing regulations that align and support the process and the action plan for the realization of a Peace Village.

In the implementation of the action plan, a village government requires to raise awareness of what is needed in the formation of a Peace Village. More importantly, a village government needs to organize capacity building activities for officials and residents particularly in understanding and practicing human rights principles, Gus Dur’s 9 Core Values, and Gender Equality.

As residents’ understanding grows, they can take the opportunity to practice caring for others regardless of tribe, religion, ethnicity, race or other backgrounds. One of the issues that can be done is to review and implement local wisdom in mutual relations where human dignity and prestige are upheld.

Along with the elements above, the government also needs to build systems and related mechanisms that are understood and implemented by the community. Some of the systems and mechanisms are the early detection mechanism for the prevention of social conflicts and violence, the conflict and/or violence management and service system for victims and perpetrators of violence.

In all the above initiatives and actions, there are some points are to be ensured. First, the women in the community should have access and actively play a role in the respective village in the economic, social, political and cultural sectors. Second, a village government runs an accountable and transparent government system in which all members of the community have access to any information of its performance. Third, public facilities are provided as a place of society to gather, express, exchange views and improve each other.

It is important to remember that the above indicators cannot stand alone and are interrelated. In addition, every indicator essentially needs to be scrutinized from a human rights perspective, 9 Gus Dur’s Core Values, and Gender Equality. Also, to measure the progress of the formation of Village, an effective information and communication data system is needed, so that on one hand the government can disseminate its policies and on the other hand the community can join a forum to pose questions, exchange ideas and submit complaints.
BIBLIOGRAPHY


Declaration Text of Peace Village

With grace and the help of Almighty God the Village Government together with all community components, are committed to creating a peaceful co-existence.

WAHD Foundation Regent Village Head Women’s Representative