



## ABSTRAKSI

Proses pemilihan umum merupakan salah satu fenomena politik yang paling sensitif dan rawan akan potensi timbulnya kekerasan antara pendukung pihak yang mengajukan diri. Bagi Kenya, potensi terjadinya konflik dan kekerasan antar etnis selalu meningkat dalam masa pemilu, dan konflik pasca pemilu tahun 2007 merupakan salah satu kekerasan terparah yang pernah terjadi dalam sejarah pasca pemilu Kenya. Berbagai usaha negosiasi dan binadamai telah dilakukan dan disorot banyak pihak. Meskipun begitu, terdapat beberapa aspek yang masih sering terlewatkan, seperti peran perempuan beragama (*women of faith*) dalam binadamai. Aspek ini menarik untuk diteliti lebih lanjut tidak hanya karena perempuan beragama mampu berkontribusi melalui berbagai sarana, namun juga karena mereka melakukannya di tengah budaya patriarki yang kental di Kenya. Melalui arena-arena seperti komite binadamai lokal, perkumpulan gereja, serta komunitas sehari-hari, perempuan memilih untuk menonjolkan identitas agamanya sebagai sumber inspirasi dan sarana untuk berpartisipasi dalam aktivitas binadamai. Meskipun begitu, usaha-usaha tersebut juga menerima rintangan dalam bentuk struktur dan budaya patriarki yang masih mengakar kuat dalam masyarakat Kenya. Kekerasan struktural tersebut turut diperkuat oleh berbagai tradisi dan pandangan yang mendukung narasi patriarki, terkadang melalui justifikasi akan nilai-nilai agama itu sendiri. Walau begitu, usaha perempuan beragama Kenya tidak sia-sia dan mereka mampu berkontribusi dalam kegiatan binadamai yang berkelanjutan hingga sekarang.

**Kata Kunci:** binadamai agama, perempuan beragama, Kenya, patriarki, kekerasan struktural, kekerasan kultural



## ABSTRACT

The process of general election is one of the most sensitive political phenomena and is often susceptible to potentially violent clashes between the running parties. Kenya had long experienced increasing ethnic-based conflicts and violences during election periods, but the 2007 post-election conflict was one of the deadliest violence instances in Kenya's post-election history. Numerous negotiation and peacebuilding efforts were done and aptly covered by the media. Despite that, several aspects, such as the role of women of faith during peacebuilding process were inadequately covered and underreported by many. This aspect begs further researches not only because there is a diverse range of activities women of faith can employ as peacebuilding efforts, but also because they were operating through Kenya's deeply entrenched patriarchal culture. Through ways such as local peacebuilding committees, church groups, and everyday communities, women of faith chose to highlight their religious identity as a source of inspiration and a medium to participate in peacebuilding activities. However, these efforts were often met with resistances in the form of patriarchal structure and culture that is embedded into Kenyans daily life. The structural violence is further affirmed by various traditions and cultural views, sometimes using religious justifications in order to sustain the violent system. Despite that, women of faith's efforts were not in vain and they continue to participate in sustainable peacebuilding activities today.

**Keywords:** religious peacebuilding, women of faith, Kenya, patriarchy, structural violence, cultural violence