



Examining the Participation of Female Peacekeepers in the United Nations Peacekeeping Operations: The Contributions of Islamic Countries

Ridha Nahdhiyah Alma Amaliyah^{1*}, Hadidah Sallimi², Surwandono³

^{1,2,3}Universitas Muhammadiyah Yogyakarta, Indonesia

nahdhiyah.alma.psc22@mail.umy.ac.id^{1*}, h.sallimi.psc22@mail.umy.ac.id²,

surwandono@umy.ac.id³

*Corresponding Author

Article Info

Article history:

Received: January 8, 2023

Revised: June 27, 2023

Accepted: August 21, 2023

Keywords:

Female Peacekeeper,
Islamic Country,
Middle East,
UN Peacekeeping Operations,
Peacekeeper Mission

DOI:

<http://dx.doi.org/10.33172/j.p.v9i2.2239>

Abstract

The world of International Relations will never be separated from its history. Countries in the Middle East, especially Muslim-majority countries, still have a lot of conflicts going on. However, the contribution of Islam to the world of peace never stops. In the contemporary world, for example, this contribution is realized through the participation of Islamic countries in United Nations Peacekeeping Operations (UN PKO). This study aims to analyze the contributions of female peacekeepers of Islamic countries. This research uses the concept of peacekeeping and analyzes secondary data with the quality method and literature review approach as the data collection technique. The result of this research shows that eight of 12 peace missions involved Muslim-majority countries such as Bangladesh, Pakistan, Egypt, and Indonesia, which sent the most female peacekeepers. This study found that the Muslim-majority countries have successfully implemented the UN PKO program, especially for the increasing number of female peacekeepers agenda. It also found that the female peacekeeper has a substantive and public function in the operations, such as their contribution to the operation in logistical, informational branches, and medical aid aspects. However, the UN PKO still emphasizes masculinity. This study shows that domestic issues including inadequate military personnel and social stigmatization of women's peacekeeping engagement greatly reduce women's representation in UN peacekeeping operations. This inherently impacts the Women, Peace, and Security agenda.

2549-9459/Published by Indonesia Defense University This is an open-access article under the CC BY-NC license (<https://creativecommons.org/licenses/by-nc/4.0/>).

INTRODUCTION

The world of International Relations will never be separated from its history. It is very unethical when we allude to the times before the Renaissance, which is considered dark times, while in Cordoba, there were the brightest times in history, namely the heyday of the Muslim Ummah (Rahmasari, 2019). Where several technologies have started to be found, books of knowledge are stored neatly in libraries, places of education, and even places of health. At the same time, during the Dark Ages, Europe still believed in superstitions. Not only that, diplomacy, politics, and the economy also went very well at that time. Reaching the heyday of Islam at that time was not easy to come by various kinds of wars and power struggles were carried out by many Islamic commanders at that time, which meant that before the rise of Europe, Islam had started a pretty advanced civilization.

Despite all that, the world continues to develop, but the wars continue as if they have no end. As a formal organization of the association of all countries in the world, the United Nations created the UN Peacekeepers movement, which later included how women could participate in the peace movement. The problem is, are there any women in Islam who take part in maintaining peace when men are the most dominant? Back when the Prophet Muhammad was still alive, overall, women's participation at that time seemed artificial, but it was good enough. Friends of Rufaidah al-Anshariyah, as an example, in conditions of war, Rufaidah was in the rear to help injured Muslim soldiers. Rufaidah is recorded as the owner of the first sick care tent in Islamic history (Handayani, 2016). This tent later referred to as "*Tenda Rufaidah*", is the first field treatment tent in the Islamic struggle (Al-Fanjari, 2019). Apart from assisting in medical treatment, women's duties in war at that time were to assist in water supply, carry weapons, and participate directly in combat. Apart from Islamic history, which seems to show a highly patriarchal culture, that does not mean that it does not respect the contribution of women.

According to United Nations Peacekeeping (n.d.-f) an international body helps countries navigate the difficult path from conflict to peace. They have unique strengths, including legitimacy, burden sharing, and the ability to deploy troops and police from around the world, integrating them with civilian peacekeepers to handle the various mandates given by the United Nations Security Council and General Assembly. UN peacekeepers provide security, political support, and peacebuilding to help countries make the problematic initial transition from conflict to peace. Three basic principles guide UN Peacekeeping, namely (1) agreement of the parties, (2) impartiality, and (3) do not use violence except to defend yourself and maintain trust.

DeGroot (2001) wrote that because of gender stereotypes, women have not been as likely to join the military or battle in wars as men have been throughout history. People say that women do not make good soldiers because they are physically and mentally weak. Even though women are now fitter and more technologically advanced weapons have made it easier for them to join, the emotional hurdles are still very strong. People still think that women's genes make them caretakers and that they cannot muster the aggressiveness needed to be good soldiers because of this.

On the other hand, the military's organizational structure is built on how men and women are treated in terms of opportunities and power (hierarchical divisions) and jobs (sexual division of labor). Women are usually not allowed to work in certain fields, and there are clear differences in how men and women are represented by rank and function (Carreiras, 2010).

DeGroot also stated for some reason, men and women seem to act differently in a disaster than each other. When men act like stereotypical men, they sometimes put businesses at risk. If women tend to act more peacefully and are more likely to try to make peace, they could help keep the peace. In other words, it's important how soldiers act, but it's also important how the local people expect them to act. So, a man's presence in a tense scenario can make things worse, even if the man doesn't mean to. On the other hand, because women are supposed to be calm, the woman tends to calm down in stressful situations. Studies have shown, for example, that men respond differently when they get into a fight with a male or female police officer (DeGroot, 2001).

United Nations then realized that improvement, especially in more deployment of women in peacekeeping operations was needed. The agenda of increasing women in peacekeeping is not only to achieve gender equality but also to show the importance of the involvement of women in peacekeeping operations. Then, the United Nations passed Resolution 1325 of the UN Security Council, which was an important step in recognizing gender issues in peacekeeping operations. It focused on two main points: the effects of wars and conflicts on women and the need for all UN peacekeeping operations to get more women to work there (Bridges & Horsfall, 2009). Now, women are deployed in all areas—police, military, and civilian—and have made a positive impact on peacekeeping environments, including supporting the role of women in building peace and protecting women's rights. In all fields of peacekeeping, women peacekeepers have proven that they can perform the same roles, to the same standards and under the same difficult conditions, as their male counterparts. It is an operational imperative that we recruit and retain female peacekeepers (United Nations Peacekeeping, n.d.-g).

UN PKO's involvement in the last ten years can also be considered very good. UN PKO itself tends to be impartial to conflicting Islamic countries. The contribution of Islam to the world of peace does not just stop. In the contemporary world, this contribution is realized through the participation of Islamic countries in UN Peacekeeping Operations (UN PKO). Lia (1998) in her article entitled "Islamist Perceptions of the United Nations and its Peacekeeping Missions: Some Preliminary Findings" stated that Islamic countries have a long history related to participation in UN Peacekeeping Missions. Egypt is said to have participated since the 1960s, and then pro-Western Islamic countries such as Morocco, Tunisia, Algeria, and Jordan also began to experience after the Cold War ended (Lia, 1998). Based on trends processed using VOSViewer, research has yet to be found that discusses Islamic countries on the UN PKO topic. The topic of 'peacekeeper' or 'contribution' entirely dominates UN PKO-based research. On that basis, this research will show novelty, especially by focusing on the contribution of Islamic countries in improving female peacekeepers at UN PKO.

Until now, the participation of Islamic countries is still ongoing. This research argues that the contributions from Islamic countries dominate current peacekeeping activities. Data from The Heidelberg Institute for International Conflict Research (HIIC) shows that the African region has the highest number of conflicts (Heidelberg Institute for International Conflict Research, 2020). And because of this, many UN PKO peace missions are taking place in Africa.

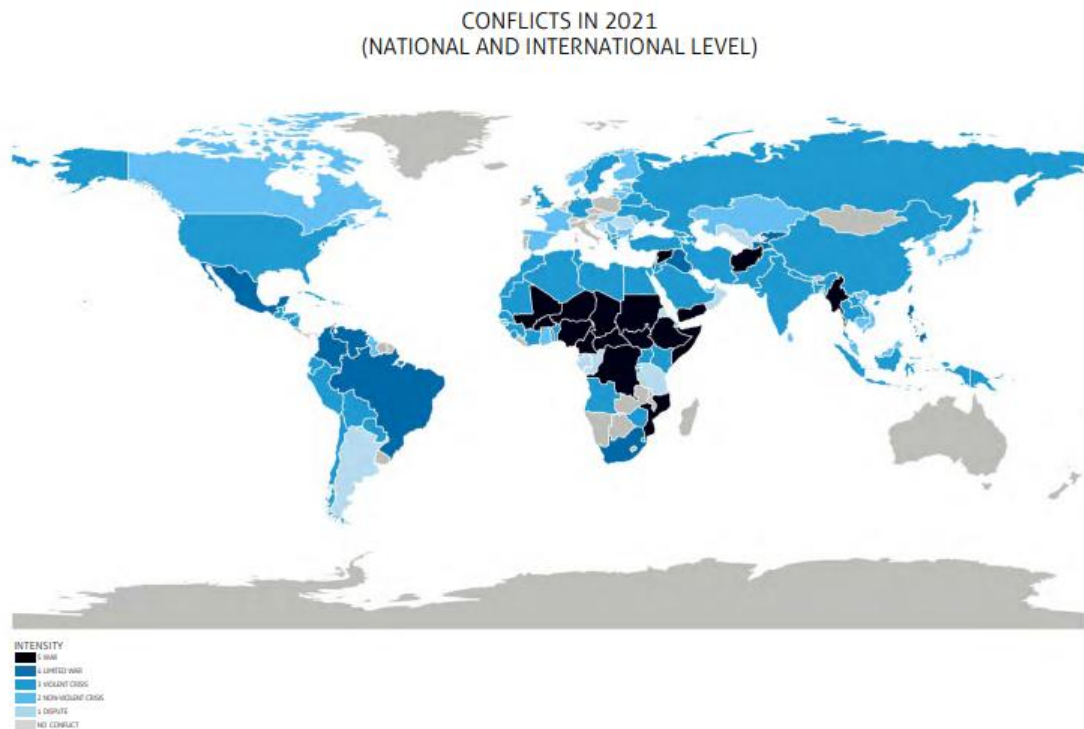


Figure 1. Conflict Barometer (2021-2022)

There are currently 12 UN peacekeeping operations; among these missions, there is extensive participation of peacekeeping personnel in each Islamic country in UN Peacekeeping. The United Nations Mission for the Referendum in Western Sahara (MINURSO), the United Nations Multidimensional Integrated Stabilization Mission in the Central African Republic (MINUSCA), the United Nations Multidimensional Integrated Stabilization Mission in Mali (MINUSMA), United Nations Organization Stabilization Mission in the Democratic Republic of the Congo (MONUSCO), the United Nations Peacekeeping Force in Cyprus (UNFICYP), United Nations Interim Force in Lebanon (UNIFIL), United Nations Interim Security Force for Abyei (UNISFA), and United Nations Mission in South Sudan (UNMISS) are eight missions contributing to Muslim-majority countries. This research takes Bangladesh, Pakistan, and Egypt as examples in this paper. These countries were chosen as examples since most populations of the countries are Muslim-majority. This research also includes Indonesia as an example of a country with the largest Muslim population.

For this article, the discussion will consist of four parts. The first part presents the background and narration regarding the brief history of women in Islam, and female peacekeeping military soldiers sent by four countries with Muslim-majority populations. The second part describes the analytical method used for this study. In addition, this section discusses the peacekeeping concept as a framework that underlies this research and uses VOS Viewers as the basis for collecting data to obtain new novelties. The third part will discuss the contribution of female peacekeepers to each peacekeeping mission, how their contribution when compared to the UN Peacekeeping mission, and how much it contributed to the overall UN Peacekeeping Operations.

The research will focus on the contribution of Islamic countries to UN PKO is fascinating to discuss. On the chart of the highest position sending the most female peacekeepers released by UN PKO on its official website, the highest position holders are

in the TOP 10. Bearing in mind the agenda regarding increasing the deployment of female peacekeepers is one of the critical points the UN wants to achieve. The UN's seriousness with this agenda has at least started to run officially since the adoption of the UN Security Council Resolution 1325 concerning Women, Peace, and Security at UN PKO. Therefore, this study aims to reveal Islamic countries' contribution to increasing the participation of female peacekeepers in the United Nations Peacekeeping Operations (UN PKO). The last section provides a summary and conclusion regarding the Contribution of the Islamic Female Peacekeepers Countries in the United Nations Peacekeeping Operation (UN PKO) which turned out to be in the TOP 10 countries that sent the most female peacekeepers compared to other major countries.

METHODS

The author uses qualitative methods as a study of this journal. According to Lofland, Snow, Anderson, & Lofland (2006), the primary data sources in research are words, and actions, and the data in question can come from documents. The resource must address other data from books, scientific magazines, news, archives, and official manuscripts (Moleong, 2018). This study will focus on several Islamic countries, such as Bangladesh, Indonesia, Pakistan, and Egypt. The four countries are the countries that have sent the most peacekeepers, especially women. On the other hand, Islamic countries such as Qatar or Saudi Arabia are not shown in this case due to some of the Islamic countries in the Middle East, on average, support the existence of these female peacekeepers in other ways. Furthermore, this journal reveals Islamic countries' contribution to increasing female peacekeepers' participation in the United Nations Peacekeeping Operations (UN PKO).

This study uses a library research approach with the object of study using library data such as books and other literature as data sources. The data obtained is secondary data, namely through books, journals, mass media, and online media, where the data has relevance to research. This research will then analyze this view through case studies of various Islamic countries that have contributed peacekeepers to UN PKO operations.

This study also uses Vosviewers as preliminary research to determine novelty, not as research conducted as a form of research. At least 659 Scopus documents discuss UN PKO from 2012 to 2022. This research utilizes the VOSViewer application to see patterns found by previous research, particularly regarding female peacekeepers at UN PKO. The main goal of VOSviewer is to offer a structured representation of the changing landscape of research problems (Hanief, 2021). This analytical mapping is also intended to help researchers discover new concepts and emerging trends in a particular field according to the research topic they choose (Kiswarjanu & Rosa, 2022).

According to the data displayed by VOSViewer, there are four different groupings or clusters. Each cluster has a unique theme and color, and there will be terms that stand out from the group with a larger node size than the other nodes. The red nodes contain information about topics such as power, resolution, collaboration, influence, and contribution. In cluster 2, the most common issues include topics related to women, peacekeepers, norms, and violence, marked in green. In cluster 3, the dominant issues are security, international law, and protection. The fourth cluster covers more topics, such as research, represented by the blue nodes.

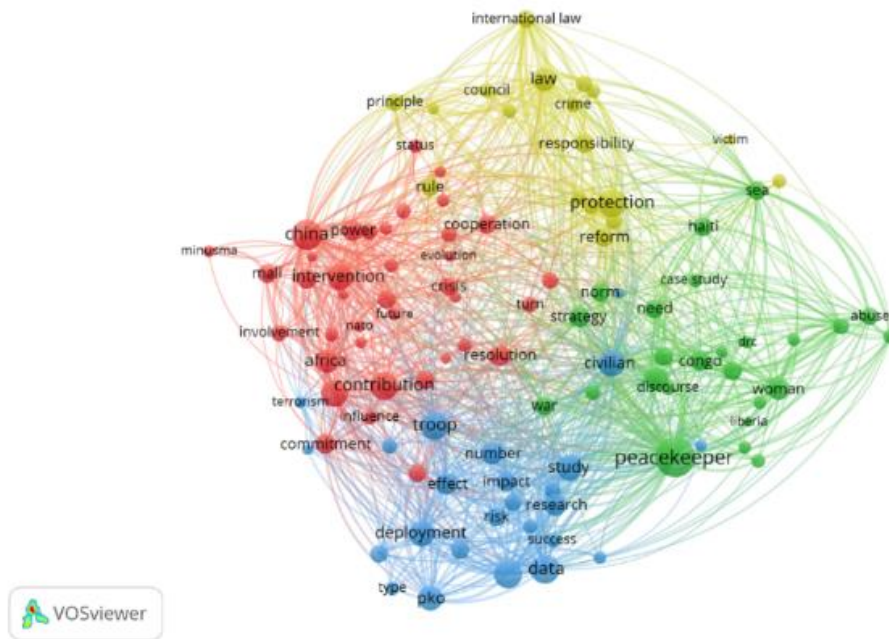


Figure 2. UN Peacekeeping Operations Topics in the Research Field

Based on trends processed using VOSViewer, research has yet to be found that discusses Islamic countries on the UN PKO topic. The topic of 'peacekeeper' or 'contribution' entirely dominates UN PKO-based research. On that basis, this research will show novelty, especially by focusing on the contribution of Islamic countries in improving female peacekeepers at UN PKO. This research was conducted due to research that highlights the deployment of female peacekeepers from Islamic countries. This analytical mapping is also intended to help researchers discover new concepts and emerging trends in a particular field according to their chosen research topic.

This study implements the concept of peacekeeping as the conceptual framework. The concept of Peacekeeping is an umbrella term for the various types of activities carried out, such as conflict resolution, preventing conflict escalation, halting or preventing military action, enforcing law and order in conflict zones, carrying out humanitarian action, restoring social and political institutions whose functions have been disrupted due to the conflict, and restoring basic conditions for everyday life (Demurenko & Nikitin, 1997). Peacekeeping refers to the deployment of national or, more generally, multinational forces to assist in controlling and resolving actual or potential armed conflicts between or within states (Princeton University, n.d.).

Most peacekeeping operations are conducted with the authorization of, and often led by, the United Nations (UN), but regional organizations may also conduct peacekeeping operations, and in some cases, single states have undertaken such operations as well. According to United Nations Peacekeeping (n.d.-c) peacekeeping has proven to be one of the most effective tools available to the United Nations to help host countries navigate the thorny path from conflict to peace. Peacekeeping has unique strengths, including legitimacy, burden sharing, and the ability to deploy and maintain troops and police from around the world, integrating them with civilian peacekeeping to advance a multidimensional mandate. UN peacekeeping provides security and political support and peacebuilding to help countries make the difficult initial transition from conflict to peace.

UN Peacekeeping has three basic principles that must be followed, namely consent of the parties, impartiality, not using force except for self-defense, and defending the mandate. Today's multidimensional peacekeeping operations are called upon not only to maintain peace and security but also to facilitate the political process, protect civilians, assist with the disarmament, demobilization, and reintegration of former combatants; support the holding of elections, protect, and promote human rights and help restore the rule of law (United Nations Peacekeeping, n.d.-e).

RESULT AND DISCUSSION

Quoting from United Nations Peacekeeping (n.d.-c) UN Peacekeeping was born at a time when Cold War rivalries often crippled the Security Council. The missions consist of unarmed military observers and lightly armed troops with the primary roles of monitoring, reporting, and confidence building. Peacekeeping is primarily limited to maintaining ceasefires and stabilizing the situation, providing critical support to political efforts to resolve conflicts peacefully. It was in the early years of UN Peacekeeping. With the end of the Cold War, the strategic context for UN Peacekeeping changed dramatically. UN Peacekeepers are increasingly being asked to undertake a range of complex tasks, from helping build institutions of sustainable governance, human rights monitoring, and security sector reform to disarmament, demobilization, and reintegration of former combatants.

In 1992, the UN established the Department of Peacekeeping Operations (DPKO) to design and manage the increasing number and size of operations (Usden & Juergenliemk, 2014). Currently, there are a little over 110,000 military, police, and civilian staff presently serving in 12 peacekeeping missions. The emergence of new conflicts that spread beyond local and regional boundaries means that the demand for field missions is expected to remain high, and peacekeeping will continue to be multi-dimensional. The day will continue to facilitate the political process, protect civilians, assist with the disarmament, demobilization, and reintegration of former combatants, support the administration of elections, protect and promote human rights, and help restore the rule of law—the UN's most complex operational tasks. Peacekeeping has always been highly dynamic and has thrived in the face of new challenges.

Table 1. Table of the Deployment of Peacekeepers from Muslim-majority Countries in UN PKO (2021-2022) (Processed by Authors from United Nations Peacekeeping, n.d.-b)

UN PKO Mission	Bangladesh	Pakistan	Egypt	Indonesia
MINURSO				
MINUSCA				
MINUSMA				
MONUSCO				
UNFICYP				
UNIFIL				
UNISFA				
UNMISS				

The involvement of peacekeepers from Bangladesh, Pakistan, Egypt, and Indonesia in several UN PKO missions is shown by a yellow label in Table 1. Among the twelve ongoing missions, eight missions have been actively participated in by several countries. These countries include those taking part in the United Nations Mission for the Referendum in Western Sahara (MINURSO), the Multidimensional Integrated Stabilization Mission in the Central African Republic (MINUSCA), the United Nations Multidimensional Integrated Stabilization Mission in Mali (MINUSMA), the United Nations Organization Stabilization Mission in the DR Congo (MONUSCO), the United Nations Peacekeeping Force in Cyprus (UNFICYP), the United Nations Interim Force in Lebanon (UNIFIL), the United Nations Interim Security Force for Abyei (UNISFA), and the United Nations Mission in South Sudan (UNMISS). Bangladesh and Pakistan are the two countries that have exhibited the highest deployment of peacekeepers across six distinct missions. Subsequently, Egypt and Indonesia sent their peacekeepers to participate in the three missions. The involvement of the aforementioned states in these missions demonstrates their commitment and engagement with the UN PKO.

All of the eight United Nations Peacekeeping Operations (UN PKO) operations mentioned needed the participation of many nations in deploying their respective military personnel. In recent times, numerous nations have deployed their most accomplished female peacekeepers to actively engage in these operations. The aforementioned eight missions exhibit inclusivity since they encompass not just deployments to regions affected by civil war conflicts but also involve the deployment of troops to Muslim-majority nations that require help from UN PKO. This highlights the significant contribution made by Muslim nations in actively engaging in UN PKO originating from regions experiencing conflicts involving non-Muslim majority populations. The demographic composition of the region includes a significant proportion of Christians and Muslims, as exemplified by the presence of MINUSCA and UNIFIL. The majority of the people in MONUSCA follow Kambanguist (ancestral religion), Christianity, and Islam. Similarly, INISFA predominantly consists of people who follow Orthodox, Animism, Islam, and Christianity.

Furthermore, data from UN PKO in the last two years shows the contribution of four Muslim-majority countries that have deployed relatively high female peacekeeping personnel, such as:

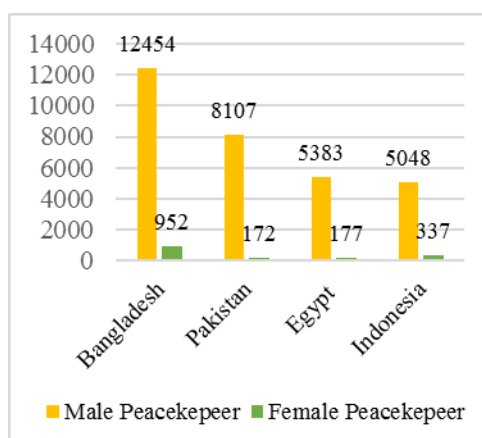


Figure 3. Muslim Majority Countries Contribution in 2021-2022 (Processed by authors from United Nations Peacekeeping, n.d.-b)

Figure 3 shows significant participation from the four Muslim-majority countries. The high participation of these countries was encouraged by the status of the countries,

as Islamic countries and UN members, which indirectly requires members to commit to and support the UN as a world peace agency (Razak, Khamis, Omar, & Udin, 2021). Furthermore, this claim is supported by the fact that each country has long contributed to UN PKO, shortly after independence and shortly after becoming a member of the UN. Fuller & Lesser (1995) also argues that the position of Islamic countries in the United Nations could be stronger from a political perspective (Razak et al., 2021).

Furthermore, the presence of Islamic countries at UN PKO can strengthen its position, especially at the UN. The commitment of Islamic countries to participate in UN PKO and send peacekeepers does not violate the Islamic aspects. This action proves that Islamic nations have a high obligation to maintain world peace and security (Razak et al., 2021). For instance, the agenda of increasing the number of female peacekeepers that carried out by Egypt because it can be used as a benchmark to assess the country's efforts to expand its influence, especially in the African region. Egypt is recognized as one of the regional powers in Africa and the Middle East. In this context, Egypt has considered itself influential in international relations since the mid-1990s and as a recognized regional power in the Middle East and Africa (De Carvalho & De Coning, 2013). UN Peacekeeping is a form of 'humanitarian intervention' to realize Egypt's various interests, namely to regenerate Arab nationalism and protect the waters of the Red Sea and the Nile River (Amar, 2012).

Increasing the number of female peacekeepers participating is also likely to increase the effectiveness of the UN PKO itself (Bridges & Horsfall, 2009). The Government of Indonesia recognizes this effectiveness. The increase in the number of female peacekeepers sought by the Government of Indonesia is carried out to identify and promote the role of female peacekeepers in UN PKO, which also correlates with the effectiveness of UN PKO operations (Azizah, Sallimi, & Dwiyantri, 2022). Indonesia's contribution to increasing the number of peacekeepers, including female peacekeepers, can also show the importance of Indonesia's image as a peacemaker (Azizah et al., 2022; Murwanto, Rosyidin, Susiatiningsih, & Paramasatya, 2020). This can also affect the improvement of Indonesia's bargaining position in various international forums (Azizah et al., 2022).

On the other hand, the Bangladesh Armed Forces have made notable contributions to women's empowerment and gender mainstreaming through their deployment of female peacekeepers in volatile security contexts during UN PKO field missions (Prime Minister's Office Armed Forces Division, n.d.). Moreover, the presence of a highly skilled and dedicated Bangladesh military, which is keen to engage, represents a substantial asset in the context of United Nations peacekeeping operations (Uz Zaman & Biswas, 2016). This phenomenon is strengthened by the extensive backing from the domestic population for such engagement. Bangladesh has garnered considerable notice for its commendable deployment of an all-female peacekeeping contingent in Haiti (Uz Zaman & Biswas, 2016). Furthermore, the country has demonstrated its commitment to increasing the number of women peacekeepers in response to the United Nations' requirements. This demonstrates the dedication of the Government of Bangladesh to the engagement in UN PKO, particularly in enhancing the significant involvement of female peacekeepers.

Pakistan also made a significant contribution. In addition to boasting a substantial quantity of female peacekeepers, Pakistan has successfully met the objective of providing contingent forces consisting of 15% female personnel. Further, Pakistani women officers are engaged in a diverse array of roles, encompassing fields such as psychology, information technology (IT), media and public relations, vocational training,

gender advisory, and medical professions (Malik, n.d.). These responsibilities extend to various operational, logistical, and informational branches (Malik, n.d.). The female peacekeeper has also made great contributions towards the establishment of a technologically advanced military hospital and the provision of crucial life-saving medical aid (United Nations Peacekeeping, n.d.-a).

This study shows that the various motives and interests of each of the countries above show that, every Islamic country possessed its unique position, historical context, and underlying motivations within the framework of United Nations Peacekeeping Operations (UN PKO). On the other hand, this study reveals the presence of female peacekeepers above emphasized that female peacekeepers no longer have domestic functions but also have a public function, as it should be. In line with the claims of UN PKO, the company of a female peacekeeper can help reduce conflict and confrontation, provide a great sense of security to women and children, increase local access and support for women, and make our peacekeepers more approachable to women, since women might have faster access to reach out and provide relatively better care to women's groups in conflict areas (Budhi, 2022). Women are also crucial in bringing about peace and change toward democracy, resettlement, and humanitarian assistance (Mazurana, 2003).

Figure 3 shows that countries with a Muslim majority, which are Bangladesh, Pakistan, Egypt, and Indonesia, actively send their peacekeepers on peace missions to UN PKO. The number of peacekeepers sent by the four countries is quite large. Interestingly, the number of female peacekeepers deployed over the last two years also shows a significant gap in numbers between male and female peacekeepers. In terms of quantity, Figure 3 shows that the number of male peacekeepers still outperforms the overall number of female peacekeepers. This gap indicates that there is still male dominance in the UN PKO body. This is also emphasized by data stated from UN PKO. The representation of females in uniformed Military, Police, and Justice and Corrections Service personnel is approximately 5%, and there has been no substantial change in this aspect in recent years (United Nations Peacekeeping, n.d.-c). This also shows that the UN PKO is an institution that is dominated by men, which is shown through the existence of "access gaps" that can hinder peacekeeping missions from reaching their full potential and the potential of female peacekeepers (Karim, 2017).

Several factors can explain why male peacekeepers have more personnel. First, the lack of participation is caused by the minimum involvement of female military personnel in the country of origin. This is also known as a structural constraint. Structural constraints are constrained by limited supplies in the recruitment process because there are very few women serving in the military and police. For example, in Indonesia, the number of Indonesian women who serve in the army or the police is only around 6% of the total (Howe, 2022). Then in Egypt, the Egyptian national army only accepts women as civil servants or special officers outside combat missions. For example, women with medical degrees could become medics in the military, or those with communications degrees could become press and media officers (Hussein, 2018). Undoubtedly, these circumstances can provide a significant barrier to the recruitment of female peacekeeping personnel for deployment in the UN PKO deployments.

In Bangladesh, quoting from Sultana & Salahuddin (2020) it is stated that at first, UN PKO participation for women troops in Bangladesh was limited to medical treatment, and women were prohibited from holding higher positions until 2000. However, recently, women have begun to be able to occupy positions more elevated than just medical. Although the practical request for a women's police unit from the

United Nations created opportunities for Bangladesh to increase its women's participation, there are no such women's police units in the country. Proposals have repeatedly been made to form a separate female armed police battalion within the organizational structure of the armed police battalion. However, no practical steps are in sight to realize the proposal to take advantage of the opportunity (Sultana & Salahuddin, 2020). Female troops also experienced the same thing in Pakistan, which was also relatively small in number. Kantaria (2018) revealed at least 4,000 Pakistani female soldiers in 2013. This number is of course relatively very small compared to female soldiers in other countries. This can also be seen from the World Economic Forum (2022) that female soldiers in Pakistan are ranked first from the bottom.

The second factor is the social, cultural, and structural conditions of women. In Bangladesh, Bangladesh's patriarchal social and family structure is where women are referred to as 'beautiful souls' and men as 'just warriors' (Sultana & Salahuddin, 2020). Hence, men were encouraged to be brave warriors to protect less powerful women, who, in turn, were primarily valued for their role as mothers of children. Society views military and police work as male work that is physical, authoritative, coercive, dangerous, and therefore inherently incompatible with the physique and character of women. This creates a negative attitude in society to accept women as a secure environment. Bangladesh's social culture is also said to be discouraging and demoralizing for women to provide services at UN PKO. The same thing also happened in Indonesia. Socio-cultural problems are caused by a military culture that is hypermasculine and strong stereotypes that prevent women from working in the security sector, including as peacekeepers (Azizah, Maksum, & Hidayatulloh, 2020). The involvement of women is also said to be constrained by traditional reluctance from the family, thus limiting women's opportunities to contribute (Dewi, Satya, & Arsanti, 2020).

The rise of sexual violence perpetrated by male peacekeepers is also a further inhibiting factor. Many female peacekeepers have experienced sexual exploitation and abuse during UN PKO missions (Kovatch, 2016). Between 2007 and 2010, MONUC faced 193 Sexual Exploitation and Abuse (SEA) charges (approximately seventy-two per year), while MONUSCO has filed 102 counts since its formation (about twenty-one per year). And Pakistan is one of the countries where women peacekeepers also receive sex exploitation and abuse. Female peacekeepers from Bangladesh experienced the same thing. In UNMIL missions, 17 percent of women listed sexual harassment on a mission as the biggest obstacle to completing their assignment (DeGroot, 2001; Newby, 2019). There are at least 79 reported experiences of sexual violence, and the presence of gender norms is undoubtedly an obstacle to increasing the number of female peacekeepers in Bangladesh.

The obstacles above show the hospitability of UN PKO operations on women. Obstacles that come from domestic, such as the lack of supply of military personnel and the existence of a stigma on women's involvement in peace missions, can undoubtedly result in the presence of women widely in UN PKO missions. This has an inherent impact on the Women, Peace, and Security agenda. Furthermore, the number of cases of sexual harassment experienced by female peacekeepers while on duty is also an obstacle that the UN PKO must seriously address.

CONCLUSIONS, RECOMMENDATIONS, AND LIMITATIONS

This research found that, in general, each Islamic country had its position, background, and motivation in UN PKO. The views of these Islamic countries towards

the UN drove the involvement of Islamic countries in UN PKO. Even though Muslim-majority countries participate in missions to conflict countries with Muslim populations, that does not mean they do not participate in missions with Muslim minority populations. This research shows that bargaining position and strengthening influence in the international world are why Islamic countries participate in UN PKO. Usually, Muslim-majority countries participate in missions to conflict countries with Muslim populations.

Bangladesh, Pakistan, and Egypt are examples of Islamic countries that have successfully implemented the UN PKO program. Data from the UN PKO shows these countries actively send their peacekeepers on peace missions to the UN PKO. The number of peacekeepers sent by the four countries is quite large. This data can be seen from the position of the three countries ranked in the top ten as the most significant contributors to UN PKO peacekeepers. Apart from that, the agenda for increasing female peacekeepers is also one of the ambitions of the four countries. This is seen from the data which shows the number of female peacekeepers from each country which is said to be quite good.

Concerning the number of female peacekeepers, there remains a notable disparity when compared to their male peacekeepers, who show a significantly greater numerical presence. Nevertheless, the inclusion of women in peacekeeping operations is no longer perceived primarily as a domestic role. The role of female peacekeepers has been established as a public function, indicating that the scope of women's missions in this context is no longer limited. Such as; helping reduce conflict and confrontation, providing women and children with a greater sense of security, increasing local access and support for women, and making our peacekeepers more approachable to women. With this, the presence of more women in peace missions can undoubtedly increase the effectiveness of the peace missions themselves.

However, the UN PKO operation is still characterized by a strong emphasis on masculinity. The presence of a significant percentage of both male and female peacekeepers serves as empirical evidence. Furthermore, this study reveals that many domestic issues, including the limited availability of military personnel and social stigmatization of women's participation in peacekeeping operations, significantly contribute to the limited representation of women in United Nations peacekeeping operations. This has an inherent impact on the Women, Peace, and Security agenda. Subsequently, the issue of sexual harassment incidents encountered by female peacekeepers throughout their service is a significant challenge that necessitates the UN PKO to adopt a resolute approach in its resolution.

REFERENCES

- Al-Fanjari, A. S. (2019). *Rufaidah: Kisah Perawat Wanita Pertama dalam Sejarah Islam* (Translated). Yogyakarta: Spektrum Nusantara.
- Amar, P. (2012). Egypt as a Globalist Power: Mapping Military Participation in Decolonizing Internationalism, Repressive Entrepreneurialism, and Humanitarian Globalization between the Revolutions of 1952 and 2011. *Globalizations*, 9(1), 179–194. <https://doi.org/10.1080/14747731.2012.656373>
- Azizah, N., Maksum, A., & Hidayatulloh, M. A. (2020). Enhancing Women Contribution in Peace, Conflict Resolution and Security Agenda: Indonesian Female Peacekeepers in the United Nations Peacekeeping Operations (Garuda Contingent-Konga). *Revista UNISCI*, 18(53), 111–129. <https://doi.org/10.31439/unisci-86>
- Azizah, N., Sallimi, H., & Dwiyantri, A. (2022). The Increasing Number of Female Troops in

- Indonesia's Peacekeeping Operations: Why Women's Presence Matters? *Journal of Islamic World and Politics*, 6(1), 81–103.
<https://doi.org/10.18196/jiwp.v6i1.13509>
- Bridges, D., & Horsfall, D. (2009). Increasing Operational Effectiveness in UN Peacekeeping: Toward a Gender-Balanced Force. *Armed Forces & Society*, 36(1).
<https://doi.org/10.1177/0095327x08327818>
- Budhi, V. I. (2022). *Analyses of Female Participation in United Nations Peacekeeping Operation*. Naval Postgraduate School, Monterey.
- Carreiras, H. (2010). Gendered Culture in Peacekeeping Operations. *International Peacekeeping*, 17(4), 471–485. <https://doi.org/10.1080/13533312.2010.516655>
- De Carvalho, B., & De Coning, C. (2013). *Rising Powers and the Future of Peacekeeping and Peacebuilding*. Oslo.
- DeGroot, G. J. (2001). A Few Good Women: Gender Stereotypes, the Military and Peacekeeping. *International Peacekeeping*, 8(2), 23–38.
<https://doi.org/10.1080/13533310108413893>
- Demurenko, A., & Nikitin, A. (1997). *Basic Terminology and Concepts in International Peacekeeping Operations: an Analytical Review* (Vol. 6). Vol. 6. London: Frank Cass.
- Dewi, E., Satya, P. A. N. I. P., & Arsanti, T. R. (2020). The Unboxing the Legal Background for Women Involvement in Indonesia's Peacekeeping Operation Mission: Challenges and Opportunities. *Proceedings of the First Brawijaya International Conference on Social and Political Sciences*. Malang: EAI.
- Handayani, S. (2016, February 12). Rufaidah Binti Sa'ad Al-Anshari Pelopor Perawatan Para Mujahid. Retrieved July 7, 2023, from <https://republika.co.id/berita/koran/dialog-jumat/16/02/12/o2f1s521-rufaidah-binti-saad-alanshari-pelopor-perawatan-para-mujahid>
- Hanief, Y. N. (2021). Bibliometric Analysis of Sports Studies in the "Journal Sport Area." *Journal Sport Area*, 6(2), 263–274.
- Heidelberg Institute for International Conflict Research. (2020). *Conflict Barometer 2019*. Heidelberg: Heidelberg Institute for International Conflict Research.
- Howe, J. (2022). Progress and Challenges to Implementing Women, Peace and Security in Southeast Asia. *Issues & Insights*, 22(1).
- Hussein, N. A. (2018, March 28). Egypt Women Fight for Right to Army Combat Posts. Retrieved July 7, 2023, from <https://www.al-monitor.com/originals/2018/03/egypt-women-join-army-controversy-recruitment-sharia-law.html>
- Kantaria, P. (2018, November 30). Women in the Army: the Percentage of Females in the World's Biggest Armies. Retrieved July 7, 2023, from <https://www.army-technology.com/uncategorized/women-in-the-army/>
- Karim, S. (2017). Reevaluating Peacekeeping Effectiveness: Does Gender Neutrality Inhibit Progress? *International Interactions*, 43(5), 822–847.
<https://doi.org/10.1080/03050629.2017.1231113>
- Kiswarjanu, D. S. A., & Rosa, E. M. (2022). Spiritual Leadership in Healthcare: A Bibliometric Analysis. *Jurnal Aisyah: Jurnal Ilmu Kesehatan*, 7(2), 355–362.
<https://doi.org/10.30604/jika.v7i2.914>
- Kovatch, B. (2016). Sexual Exploitation and Abuse in UN Peacekeeping Missions: A Case Study of MONUC and MONUSCO. *Journal of the Middle East and Africa*, 7(2), 157–174. <https://doi.org/10.1080/21520844.2016.1192978>
- Lia, B. (1998). Islamist Perceptions of the United Nations and Its Peacekeeping Missions: Some Preliminary Findings. *International Peacekeeping*, 5(2), 38–63.

- <https://doi.org/10.1080/13533319808413718>
- Lofland, J., Snow, D. A., Anderson, L., & Lofland, L. H. (2006). *Analyzing Social Settings: a Guide to Qualitative Observation and Analysis*. Belmont: Thomson Learning.
- Malik, S. (n.d.). Pakistani Women Peacekeepers: Role Models, Ambassadors & Icons of Empowerment. Retrieved July 10, 2023, from <https://www.hilal.gov.pk/her-article/detail/njyzoa==.html>
- Mazurana, D. (2003). Do Women Matter in Peacekeeping? Women in Police, Military and Civilian Peacekeeping. *Canadian Woman Studies*, 22(2), 64–71.
- Moleong, L. J. (2018). *Metodologi Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya.
- Murwanto, I. P., Rosyidin, M., Susiatiningsih, R. H., & Paramasatya, S. (2020). Indonesia's Commitment to the United Nations Peacekeeping Operations in Constructivist Perspective: Case Study of Roadmap Vision 4.000 Peacekeepers 2015-2019 Policy. *Jurnal Pertahanan*, 6(3), 342–356. <https://doi.org/10.33172/jp.v6i3.869>
- Newby, V. (2019, May 21). Challenges for Female Peacekeepers Can Come from within UN Militaries. Retrieved July 7, 2023, from <https://www.kpsrl.org/publication/challenges-for-female-peacekeepers-can-come-from-within-un-militaries>
- Prime Minister's Office Armed Forces Division. (n.d.). Female Participation of Bangladesh in UN Peace Operation. Retrieved July 9, 2023, from <https://afd.gov.bd/un-peacekeeping/female-participation>
- Princeton University. (n.d.). Peacekeeping/Peace Enforcement. Retrieved July 10, 2023, from <https://pesd.princeton.edu/node/561>
- Rahmasari, S. (2019, September 16). Menjamurnya Sekolah Islam dalam Mengembalikan Kejayaan Islam. Retrieved July 7, 2023, from <https://www.uin-antasari.ac.id/menjamurnya-sekolah-islam-dalam-mengembalikan-kejayaan-islam/>
- Razak, M. A. A., Khamis, K. A., Omar, R., & Udin, M. M. (2021). Penglibatan Negara-Negara Islam dalam Misi Pengamanan antara Bangsa. *Research in Islamic Studies*, 8(2), 47–56.
- Sultana, S. T., & Salahuddin, S. M. (2020). Women in United Nations Peacekeeping Operations: Drivers and Barriers of Bangladesh. *Bangladesh Institute of International and Strategic Studies Journal*, 41(1), 21–49.
- United Nations Peacekeeping. (n.d.-a). Pakistani Women Peacekeepers at the Forefront of a Military Hospital in Mali. Retrieved July 10, 2023, from <https://peacekeeping.un.org/en/pakistani-women-peacekeepers-forefront-of-military-hospital-mali>
- United Nations Peacekeeping. (n.d.-b). Troop and Police Contributors. Retrieved July 7, 2023, from <https://peacekeeping.un.org/en/troop-and-police-contributors>
- United Nations Peacekeeping. (n.d.-c). Uniformed Gender Parity Strategy 2018-2028. Retrieved July 9, 2023, from <https://peacekeeping.un.org/en/uniformed-gender-parity-strategy-2018-2028-full-text>
- United Nations Peacekeeping. (n.d.-d). United Nations Peacekeeping began in 1948 when the Security Council authorized the deployment of UN military observers to the Middle East. Retrieved July 7, 2023, from <https://peacekeeping.un.org/en/our-history>
- United Nations Peacekeeping. (n.d.-e). What is Peacekeeping. Retrieved July 24, 2023, from <https://peacekeeping.un.org/en/what-is-peacekeeping>
- United Nations Peacekeeping. (n.d.-f). What Peacekeeping Does. Retrieved July 7, 2023, from <https://peacekeeping.un.org/en>

- United Nations Peacekeeping. (n.d.-g). Women in Peacekeeping. Retrieved July 24, 2023, from <https://peacekeeping.un.org/en/women-peacekeeping>
- Usden, R., & Juergenliemk, H. (2014). *History of UN Peacekeeping Factsheet*. Belgium: Global Governance Intitute.
- Uz Zaman, R., & Biswas, N. R. (2016). Peacekeeping Contributor Profile: Bangladesh. Retrieved July 10, 2023, from <https://www.providingforpeacekeeping.org/2014/04/03/contributor-profile-bangladesh/>
- World Economic Forum. (2022). *Global Gender Gap Report 2022*. Switzerland.