

Grassroots Muslim women in religious conflict prevention in Tanzania: roles, contributions, and challenges

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Abstract

This paper analyzed how Muslim women at the grassroots level can prevent religious conflict in Tanzania by examining their roles, contributions, and challenges. This qualitative research used observation and in-depth interviews with the main respondents to address the three issues mentioned above. In contrast to their role and contributions to religious conflict prevention, the findings showed that Tanzanian Muslim women at the grassroots level faced numerous challenges. There are two major roles that grassroots Muslim women play in religious conflict prevention: raising awareness and providing religious education. Regarding their contributions, they supported and strengthened Islamic religiosity, empathy, and peace. Lastly, some of their challenges included a lack of resources and financial support, a lack of influence and participation, and a lack of expertise and skills in conflict prevention. The author recommends that other peacebuilding ventures can be studied, particularly by focusing on the contributions that have been played by upper and middle class Muslim women have played in reducing conflict within Muslim society.

Artikel ini berupaya mengkaji peran, kontribusi, dan tantangan perempuan Muslim akar rumput dalam pencegahan konflik di Tanzania. Penelitian kualitatif ini mempelajari dan menjawab tiga pertanyaan sekaligus seperti tersebut di atas melalui observasi dan wawancara dengan responden kunci. Temuan dari proses wawancara mengungkap bahwa wanita Muslim akar rumput di Tanzania menghadapi berbagai tantangan dibandingkan pada peran yang dimainkan dan kontribusinya pada pencegahan konflik. Ada dua peran utama yang dimainkan oleh perempuan Muslim akar rumput dalam pencegahan konflik agama, yaitu meningkatkan kesadaran dan memberikan pendidikan agama. Adapun kontribusi mereka, mereka membantu dalam menjaga dan memperkuat perdamaian, religiusitas Islam, dan empati. Terakhir, beberapa tantangan mereka adalah terbatasnya dana keuangan dan dukungan, kurangnya kekuatan dan partisipasi, dan kurangnya keahlian dan keterampilan dalam pencegahan konflik. Penulis menyarankan agar upaya pembangunan perdamaian lainnya dapat dipelajari, yaitu dengan memfokuskan pada kontribusi yang telah dimainkan oleh perempuan Muslim kelas atas dan menengah dalam meminimalkan konflik dalam masyarakat Muslim.

Keywords: *Grassroots Muslim women, Religious conflict prevention, Religious education, Empathy, Tanzania.*

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Introduction

Religion plays a very vital role in daily life and activities. Tanzania is a secular state, but its constitution guarantees everyone's right to freedom of Religion as long as it doesn't conflict with the law or other people's rights (Poncian, 2015). It has a total population of approximately 60 million people with a diversity of over 120 tribes. Hinduism and African Traditional Religion (ATR) practitioners make up the minority among the current tribes regarding religious practices. At the same time, the dominant religions in Tanzania are Christianity and Islamic Religion. Each of these religions has denominations, like Tanzania's Muslim population that is split between Shia and Sunnis, with Sunnis making up the

majority. While in Christianity, the Roman Catholic (RC), Lutherans, Sabbath, Anglicans, Pentecostals, and Born again churches are the most well-known..

Numerous research papers have addressed the problem of religious conflict in Tanzania and Africa, incorporating religious women's roles, contributions, and challenges in religious conflict prevention with much focus on the top level. However, few research scholars have addressed it on the grassroots level. Despite all the efforts, the problem still persists in Tanzania, as explained below.

In recent years, Tanzania has experienced inter-religious conflict between the two dominant religions, Christianity and Islam. Several studies have been published regarding religious tensions in Tanzania. One of them is Ching'ole's work, guided by the main question, "Are the rising religious tensions ripping Tanzania apart?" It presented elements of discontent and violent attacks that are recurring between Christians and Muslims in Tanzania. He stressed that it is high time the Tanzanian government should stop pretending that all is well and approached the Muslim plight seriously and objectively. Any structural injustices that probably exist between Muslims and Christians in Tanzania should be analyzed and handled accordingly (Ching'ole, 2015).

According to Abdul, one of the causes of tension between Tanzania's two main religions is the fact that the government has given Muslims permission to slaughter and sell meat. At Mwanza, religious tensions escalated after Christians thought it was not fair to only let Muslims slaughter as they will benefit in terms of employment and source of income in this sector. Meanwhile, Christians who want to be in the same job will not get access to such an opportunity as the government has already granted access to Muslims (Abdul, 2021).

As tensions were widespread both religious groups were particularly liable to suffer violence. Tetti (2014) stated that Christian leaders in Tanzania were victims of this recurring religious conflict as some church leaders were beheaded and shot dead while attacks on pastors at their homes increased. Acid cases

became vivid in Zanzibar. As a result, some pastors had to flee because of the threat to their lives. One incident occurred of a 14-year-old Christian boy who urinated on the Quran. The aftermath of this incident destroyed churches; people got injured as an angry Muslim mob moved from street to street protesting the desecration of their holy book (Tetti, 2014).

On the other hand, Hidayat said that social, economic, and political factors are used to excuse widespread religious conflict in Tanzania between the two dominant religious groups. She gave an example of unemployment in Zanzibar, where most of the population are Muslims claiming that people from mainland Tanzania, mostly Christians, come to Zanzibar for job opportunities. Subsequently, their jobs are taken over by the Christians. Even though the country doesn't segregate in terms of who will work in which part of Tanzania, individuals from one resident feel it's unfair and cause tensions and religious conflict. Apart from this example, Hidayat gives another example on the issue of politics where Religion is used as a source of conflict, especially during elections in Tanzania. The tensions between the two religions are most prevalent (Hidayat, 2021).

In all present religious traditions, women are often marginalized in formal religious spaces and rarely hold peacebuilding positions. This is due to the large part that their efforts are relatively invisible (Marshall et al., 2011). However, Marshall's other remark is that little attention has been paid to the religious dimension of women's work for peace, even though the role of Religion in conflict and peacebuilding has received greater attention in recent years (Marshall et al., 2011). Therefore, this paper seeks to unearth the grassroots Muslim women in religious conflict prevention in Tanzania: their roles, contributions, and challenges.

The purpose of this study is three-fold: first, examining the roles of grassroots Muslim women in religious conflict prevention in Tanzania; second, examining the contributions of grassroots Muslim women in religious conflict

prevention in Tanzania; and third, studying the challenges faced by grassroots Muslim women in religious conflict prevention in Tanzania.

These three questions are what this essay aims to address: what are the roles of grassroots Muslim women in religious conflict prevention in Tanzania? What are the contributions of grassroots Muslim women in religious conflict prevention in Tanzania? What challenges do grassroots Muslim women face in religious conflict prevention in Tanzania?

This research contribution is based on the findings and the existing theory of UN Security Council Resolution 1325 on women, peace, and security" (2000) that reaffirms the important role of women in conflict prevention and emphasis equal participation.

This paper is significant as the problem of religious conflict crosscuts across the globe. It is after that no particular country's problem. The way forward to curb this withering problem is what peacebuilders seek. This paper's significance is drawn on the studied topic "grassroots Muslim women roles, contributions and challenges in religious conflict prevention in Tanzania".

The researcher has only focused on studying the roles, contributions, and challenges faced by Tanzania's grassroots Muslim women in preventing religious conflict. The following things are not covered in this paper's delineation of the study: first, the roles, contributions, and difficulties faced by women from other grassroots religions in Tanzania, such as Christianity and African traditional religions, in preventing religious conflict. Second, peacebuilding is a broad term and it includes several levels, such as top, middle, and grassroots, according to Lederach (1997), and stages, such as conflict prevention, conflict resolution, conflict transformation, and structural reform, according to Little & Appleby (2004). Therefore, this study has not covered the two levels, which are the top and middle, but also other stages in peacebuilding, such as conflict resolution.

Literature review

The researcher has defined six standard terms used throughout this paper in relevance to the topic; the main aim is to give insight into what has been discussed. The first term, Muslim women, is the focus of this study. Before defining this term, "a woman" can be referred to as a female sex who is regarded as an adult over the age of 18 in Tanzania, as defined by the country's 1977 constitution. Therefore, in my opinion, Muslim women are a group of the female sex who are regarded as adults as their faith and belief are in the Islamic Religion.

In addition, Lederach asserts that there are three levels of approaches to peacebuilding: top, middle, and grassroots. To elucidate the grassroots level begins from the bottom of the community. This case study includes the local communities from the villages or members of indigenous carrying out relief projects to help the violence-torn areas (Lederach, 1997).

The researcher defines religious conflict as the existence of war primarily motivated by disputes over Religion and other violent causes. In general, this paper distinguishes between two types of religious conflict: inter-religious conflict, which is a conflict between two different religions; in the context of this study, this involves religious conflict between Muslims and Christians in Tanzania. The second, which is also present in Tanzania, is an intra-religious conflict, which refers to disputes between followers of the same Religion.

The most limited definition of conflict prevention is primary prevention, which suggests that it only takes place before violence has started. A broader conception is referred to as secondary prevention, including prevention during the violent phase. The third conception is referred to as tertiary prevention which is added to peacebuilding in the aftermath of violent conflict (Melander & Pigache, 2007). Therefore, this paper has focused on all three levels of conflict prevention.

Tanzania is the case study used for this paper, the researcher defines Tanzania as a country situated in the Eastern part of Africa with a total of thirty-

one regions both in the mainland twenty-six and Island Zanzibar five. The country has approximately 60 million people with two dominant religions, Christianity and Islam, while the minor religions are African Traditional Religion and Hinduism.

The term religion can be defined as a system of beliefs, practices, and social behaviors that unites people in a moral community, even though doing so is difficult and is required to move forward with an explanation of the subject the researcher is studying.

Role of women in peacebuilding

This section gives the first theme of literature based on the role of women in peacebuilding from the framework of UNSCR 1325, other related frameworks, and case- studies. The researcher believes achieving sustainable peace for both genders should be considered. Subsequently, women's involvement, inclusiveness, and participation are important. To achieve this vision, the United Nations Security Council resolution (UNSCR) 1325 is an important tool to help religious women's ongoing work on religious conflict prevention worldwide prosper.

United Nations Security Council Resolution (UNSCR) 1325 is the milestone resolution passed in 2000, which reaffirms the central role of women in preventing and resolving conflicts, peace negotiations, peacebuilding, peacekeeping, humanitarian response, and post-conflict reconstruction. It stresses the significance of their equal participation and full involvement in all efforts to maintain and promote peace and security.

An article entitled the power of women peacebuilders published by UN Women (2019) stated that women do ground-breaking work for justice, peace, and security. Yet, they continue to be shelved in formal peace processes. As the conflict continues to affect every region of the world, urgent action is needed to ensure that women are part of peacebuilding and that their contributions are

visible and valued. This article added that women peacebuilders work tirelessly to keep peace and rebuild their societies. Yet, they remain largely invisible and side-lined from peacebuilding processes.

On the other hand, Beijing Declaration and Platform for Action in 1995 framework is the most inclusive roadmap towards gender equality and women's rights worldwide, including in peace and security. The framework encourages 50/50 equal participation in all socio-economic and political issues. But from the statistics between 1992 and 2018, women were less than 50% in major peace processes, while inequality still persists mostly in African countries (UN Women, 2019).

On the policy seminar on women and peacebuilding in Africa hosted by the center for conflict resolution, Cape Town and the United Nations Development fund for women in (2005), it is written that women's groups must forge partnerships in addressing the presence of conflicts in their regions to ensure the Resolution 1325 is implemented. In addition, there is a need for training to brief African men and women on gender issues in order to transform understanding about the impact of conflict on peace and security. The policy seminar decided that, for Resolution 1325 to be successful in Africa, gender considerations must be considered.

Lindborg contends that women's inclusion must take many forms, especially in addressing the rising global violent conflicts. Nancy contends that the end to a conflict can't only be through a top-down peace process but rather requires a more inclusive process, including the role of women in peacebuilding from the bottom-up as well as from the top-down peace approach (Lindborg, 2017).

Meanwhile, another fascinating contribution is drawn from Kezie-Nwhoa and Were's study of grassroots activism and informal peacebuilding efforts in South Sudan, which highlights the valuable and often unrecognized work of women's organizations. In the other study, Imam Biu and Yahi further examine

women's chances of participation in peacebuilding efforts in north-eastern Nigeria and found out that even though women are often seen as victims, they still engage in informal peacebuilding efforts. Through these efforts, they become activists in their own right. In Gambia, Conolly examined the situation and underlined how three areas had prevented the escalation of conflict: women's empowerment, youth empowerment, and entrepreneurship (Kezie-Nwoha, 2018).

The last part of this literature is Agbalajobi's research on women's role in peacebuilding in Africa a case study of Burundi delineated the common understanding that women are often seen as victims in conflict areas. However, he further stated the role played by women in conflicts and confirmed women as soldiers, supporters, informants, and so on. Therefore, from his point of view, women should be perceived as agents in conflict prevention than victims (Agbalajobi, 2009).

Religious women and peacebuilding

This section gives the second theme of literature based on the roles, contributions and challenges of religious women in religious conflict prevention drawn from the existing literature and case- studies such as Northern Ireland, Somalia, Yemen, Zimbabwe and Sudan.

Carter et al., (2015) argues that most women working for peace worldwide are enthused by their religious beliefs, whether they work within secular or religious organizations. But these women repeatedly find themselves side-lined from mainstream peacebuilding efforts. Secular organizations can be uncomfortable working with religious groups. Meanwhile, religious institutions often dissuade women from leadership positions. *Women, Religion, and Peacebuilding: Illuminating the Unseen* reveals how women determined to work for peace have faced numerous obstacles in ingenious ways suggesting, by example, ways that religious and secular organizations might better include them

in larger peacebuilding campaigns and make those campaigns more effective in ending conflict.

In the other study, Hayward (2015) explores the substantial work of women-of-faith peacebuilders who have frequently been marginalized from religious and women's peacebuilding fields. Hayward states that religious women peacebuilders often find themselves trapped between patriarchal religious institutions that prevent them from serving in crucial positions of authority and influence for peacebuilding.

Meanwhile, Kirby (2021) stated that the role played by religious women during conflict in Northern Ireland is still largely unrecognized. Working at the margins of society rather than in the corridors of power, women made significant contributions to peacebuilding that ranged from grassroots activism to secret talks along with contributing to the crucial work of community groups, educating the young and attending to the old. Religious women established innovative and independent organizations that provided aid and support to Troubles victims, but despite their efforts, their contributions have received little attention.

Gichuru (2014) studying in Mogadishu, the capital of Somalia, examined women who participated in the study with several questions considering their role in peacebuilding. For example, questions such as; if they had any training and how they engaged, with the help of organizations or if there was a culture of peacebuilding in their societies. Gichuru found out that women in Somalia had several roles in peacebuilding where the main focus was found at the community level. One major role that the women had was to bring the opposing parties together to start the reconciliation process.

On the other hand, Jama's study in Somalia revealed that advocates for peace have traditionally been male and often amongst the elders, however, women are often excluded altogether from these processes due to patriarchal structures. But despite this, women are often effective in influencing the elders on how to engage in the peace processes. A reason for this is due to women's

affiliation to multiple clans, for example, through their fathers, siblings, and so on, resulting in a view where women are not trusted as advocates for their clans in formal peace talks (Jama, 2010).

According to Oxfam's case study, women in Yemen are viewed as passive beings without the knowledge or capacity to participate in peace because of cultural norms. In 2016, it was apparent that not enough Yemeni women were allowed to participate in formal peace negotiations. The women who were taking part were only allowed to participate in the informal conversations, which had little bearing on or relevance to the main negotiations that were held. Women have not been meaningfully included in the national peace reconciliation process, but they play a significant role in local peacebuilding efforts and significantly impact society (Oxfam, 2017).

Meanwhile, women are a significant part of peacebuilding in the rural areas of Zimbabwe. They involve numerous community activities, especially at the grassroots level, where they, for instance, provide for the basic needs of those living in the community. These needs are childcare, psychological help, advocating and lobbying for human rights, and the issue of gender inequality. However, these efforts are rarely recognized as vital in the peacebuilding process and, thus, get no formal recognition as peace work (Rukuni et al., 2016).

Drawing from the last case study, women in Sudan have worked in peacebuilding and have focused on grassroots levels of the conflict. The opportunities women created have been used to work towards terminating inter-ethnic conflicts. Sudanese women have contributed to peacebuilding in several ways, some of the practices used are songs, dances, peace missions, and marriage. In some areas Sudanese women used the threat of their nakedness to force impact since women's nakedness is regarded as a curse in Sudan. For example, this was used as a way for women to force their sons to give up their arms and protest against the conflict (Itto, 2006; Ogunasnya, 2007).

According to the researcher's literature analysis, religious women still face numerous challenges in peacebuilding because their roles and contributions are not recognized. Additionally, societies with dominant patriarchal structures hinder women's participation in conflict prevention, which can improve outcomes before, during, and after conflict. Therefore, women should not be excluded from peace processes to achieve lasting peace.

Method

In this study, the researcher used an exploratory research design. Additionally, the grounded theory was utilized because the researcher is not fully aware of the roles, contributions, and difficulties faced by grassroots Muslim women in Tanzania's effort to prevent religious conflict. Therefore, the researcher had the opportunity to investigate the study, discover the useful truth, and subsequently develop the model using grounded theory. This descriptive research only studied and described grassroots Muslim women's roles, contributions, and challenges in religious conflict prevention. The research design used by the researcher was a case study due to the focus of this study area—Tanzania—and its primary focus on two regions—Dar es Salaam and Zanzibar, where the majority of interreligious conflicts take place and where Islam is the predominant Religion.

The methodology used was qualitative, and the data were manually analyzed. In order to adequately fill out this study, both primary and secondary data sources have been used. In-depth interviews are the primary data source, and published books, journals, and articles are the secondary sources for data. Given that the researcher is located outside of the country, the data collection method for this study involved online calling (WhatsApp), which employs speaking and listening as a means of communication. Swahili, Tanzania's official language, was used during the interview; data analysis or conclusions are then translated into English.

Table 1. Features for an in-depth interview

<p>Gender: Men</p> <ul style="list-style-type: none"> • 1- Religious Muslim teacher (Ustaz) • 3-others from the affected community (Dar -es- Salaam and Zanzibar) 	<p>Gender: Women</p> <ul style="list-style-type: none"> • All four women are from the affected community
No of respondents: 4	No of respondents: 4
Age: 20-40 years	Age: 20 -40 years
Religion: Only Muslim	Religion: only Muslim
Country and regions: Tanzania; Dar-es- salaam and Zanzibar	Country and regions: Tanzania; Dar-es- Salaam and Zanzibar

The roles of grassroots Muslim women in religious conflict prevention in Tanzania

According to the eight respondents' answers, grassroots Muslim women play two key roles in preventing religious conflict. One, is to raise awareness concerning the effects of religious conflicts, war, and violence. For example, the religious teacher (Ustaz) said that these women use the Holy Quran to spread awareness to the community by quoting "*surah*" or what is famously known as "verse." According to Islam, peace is among all the present rules to be adhered to. Muslims should avoid conflicts by all means. Also, peace is not simply an absence of war. Peace opens doors to all kinds of opportunities present. It is only in a peaceful situation that planned activities are possible." He went further and said it is for this reason that the Quran says: "...And settlement is best.." (Quran: 4:128). We can carry on our daily activities if we all settle in peace. He concludes that this role of raising awareness concerning the effects of religious conflicts by grassroots Muslim women in religious conflict prevention is done in all three levels of conflict prevention before, during, and in the aftermath.

The second role of grassroots Muslim women in religious conflict prevention is to teach and provide religious education to society regarding religious conflict prevention. All respondents reported this point and said the

means used by grassroots Muslim women to teach is through the Holy Quran. For example, Hidayah noted that the first verse of the Quran reads: "*In the name of Allah, the Most Merciful, and the Most Compassionate.*" It shows the great importance Islam teaches people, such as mercy and compassion. She also said the word As-Salaam, used mainly by Muslims, means peace. Therefore, drawing these examples, Hidayah said that grassroots Muslim women play a great role in teaching society the values of peace in the Holy Quran. Through this practice, grassroots Muslim women can prevent religious conflicts in Tanzania before, during, and in the aftermath.

The contributions of grassroots Muslim women in religious conflict prevention in Tanzania

According to the data gathered, each respondent's answer to this question was consistent. Most of them stated that although Tanzania's grassroots Muslim women's contributions to the prevention of religious conflict are modest, they can still be derived from their functional role.

To begin with, Hidayah said the contribution of grassroots Muslim women in religious conflict prevention is to the concept of empathy. She said women are mothers and peacebuilding start at home, so she highlighted how mothers teach their children and use the phrase "don't treat others in the way you wouldn't like to be treated," no one likes to be treated with violence. Mothers teach their children to avoid violence and be peaceful. She concluded that Muslim women at the grassroots level help prevent religious conflict before, during, and after it occurs.

The second response from the other respondent stated that by using religious teachings to bring together fractured societies and heal the wounds of those affected, these grassroots Muslim women contribute to upholding and strengthening the peace in the neighborhood. Religion, according to Amina, teaches us to remain in unity or togetherness and to forgive and love one another.

She concluded by saying that grassroots Muslim women's contributions to sustaining and enhancing peace in Tanzanian communities can be seen at all three stages of conflict prevention—before, during, and after—as a result of these teachings and awareness-raising campaigns.

The third contribution was from the religious teacher (Ustaz), who said that grassroots Muslim women help grow the Islamic Religion. In his explanation, he said that since the major roles implemented by these grassroots Muslim women are to teach and spread awareness through the use of religious teachings, this makes the Islamic Religion spread more to the community and learn about its teachings.

The challenges faced by grassroots Muslim women in religious conflict prevention in Tanzania

From the answers of all respondents, they reported that among the challenges that face grassroots Muslim women in religious conflict prevention in Tanzania are: first, lack of financial funds and support, where the religious teacher said these grassroots women groups do not have enough funds to implement on their functions of religious conflict prevention before, during and in the aftermath. As seen from their roles, grassroots Muslim women raise awareness on the effects of religious conflict. They sometimes need to print flyers to create more awareness, pay for halls where they can sit for formal talks, and have their own T-shirts and logo that shows their motto, goal, or vision. Still, all these are not successfully implemented due to a lack of financial funds and less financial support from the community.

Second, all respondents reported that women are not given much power in Islamic Religion. Even though they agreed that women are concerned about the threat of peace when there is religious conflict in Tanzania, few grassroots women will form a group to participate in religious conflict prevention before, during, and in the aftermath. This is because they are not given so much power

as more is vested in men. Amina said this is much more present in Zanzibar than in mainland Tanzania due to the strong religious culture practiced.

Third, most respondents said the other challenge is that these grassroots Muslim women formed groups have fewer participants. They cannot also reach a large group of people, which is why they are not well known. According to Amie, a respondent from Zanzibar, most women are mothers and caretakers. Therefore, only a few women volunteer to participate in peacebuilding activities such as religious conflict prevention when there is an outbreak of religious conflict, during and in the aftermath. Hidayah, on the other hand, stated that the lack of Muslim women in Zanzibar is primarily because these women are shy and avoid interacting with outsiders. She continued by stating that even when it comes to praying, the majority of Muslims do so at home, which adds to the issue of shyness and prevents these women from speaking up to address current community issues like religious conflict

Fourth, lack of expertise and skills in conflict prevention. Almost all respondents said these grassroots Muslim women groups don't have the expertise and technical skills to solve religious conflict prevention before, during, and in the aftermath. Therefore, Hidayah, among the respondents, said these grassroots Muslim women don't have enough skills, training, and expertise to prevent conflict, especially when it is in tension or peak but also for further occurrence as it is the main objective for peacebuilders.

Fifth, Ally said the other challenge that grassroots Muslim women face in religious conflict prevention before, during, and in the aftermath is that they are not allowed to raise their voices and make decisions, especially in Zanzibar, where this is prevalent. Therefore, it is the reason why these groups are not popular in Tanzanian societies.

Lastly, the lack of a structured Islamic religion in Tanzania, according to Suleiman, is the biggest obstacle to the recognition of Muslim women working at the grassroots level to prevent religious conflict before, during, and after it occurs.

He continued by saying that groups like the grassroots Muslim women in Tanzania, who are the subject of this case study, would lose motivation if they didn't receive any recognition.

Figure 1: Summary of the findings

Roles	Contributions	Challenges
<ul style="list-style-type: none">• Raising awareness• Providing religious education	<ul style="list-style-type: none">• Making concept of empathy• Helping in maintaining and strengthening peace• Helping in growing Islamic religion	<ul style="list-style-type: none">• Lack of financial funds and support• Less power• Less participation• Lack of expertise and skills on conflict prevention• Less opportunities given to a woman to raise their voice and decision making• Unconstructed structure

Conclusion

Compared to their role and contributions in preventing religious conflict, Tanzania's grassroot Muslim women face various difficulties.

The researcher has also noticed from the respondents' feedback that Islamic culture is more prevalent and hinders Muslim women, especially in Zanzibar, where women are typically seen as mothers and caregivers. Even during prayers, they are strictly forbidden from participating in other activities besides those at home. According to one respondent, men go to the Mosque to pray, while women typically pray at home. Suleiman explained this to me. He added that not all mosques have separate prayer areas for men and women and that, unlike Christians, they do not involve both men and women in the prayers. Therefore, in this circumstance, women can pray at home.

Second, most respondents brought up that Muslim women contribute less and play fewer roles in religious conflict prevention. Men will use Religion to claim that they are the head and a woman is his follower, and as a result, they make decisions on their behalf, according to Hidayat, who gave the example of Zanzibar. Even today, she continued, some educated women can positively contribute to society. Still, when they get married, especially in the Zanzibar community, their husbands will typically ask them to give up their jobs and stay home to care for the family. She claimed that, as a result, there are few Muslim women at the grassroots level.

Therefore, the researcher's contribution to the existing theory of UN Security Council Resolution 1325 on women, peace, and security (2000), which reiterates the significant role of women in conflict prevention and emphasizes the importance of equal participation, has to some extent fallen short in terms of the roles, contributions, and difficulties faced by Tanzanian Muslim women at the grassroots level in the prevention of religious conflict.

To summarize this study, the researcher found two types of religious conflict in Tanzania: inter-religious and intra-religious. To address the issue, the researcher conducted a thorough analysis of the roles, contributions, and difficulties faced by Muslim women at the grassroots level and the prevention of religious conflict to promote peace in Tanzania. Figure 2 below provides a summary of the summary study;

Figure 2: Japhet's Model on the Roles, Contributions, and Challenges of Grassroots Muslim Women and Religious Conflict Prevention as Peace-building in Tanzania

The researcher first suggests that other interested research scholars can address the problem and analyze the three components-the roles, contributions, and challenges faced by religious women at the top and middle level-for further research. Second, the researcher suggests that other interested scholars examine the need and importance of clear structural forms in the Tanzanian Muslim

religion. The researcher's observation that there are weak connections between the top, middle, and grassroots levels of the Tanzanian Muslim religion makes it difficult to identify the roles and contributions of grassroots Muslim women in preventing religious conflict. Most respondents said that in Tanzania, the roles, contributions, and challenges in religious conflict prevention can be drawn from the top level, referred to as "BAKWATA" to translate it's an organization for all Muslims in Tanzania. Others referred to the district's and region's intermediate levels. This is due to their comparison, stating that Muslims in Tanzania do not have a connected structure from the top down as Christians do. Thirdly, the researcher suggests that additional peacebuilding phases, like conflict resolution, can be studied.

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