Assessing the Role of Women in Countering Radicalism: an Islamic Perspective

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Abstract

Radicalism can lead to acts of terrorism that damaging feelings of safety and stability for many other entities and affecting all parts, whether soul, properties, and many more. In this research, the researcher uses a full qualitative method and documentation related to the topic of this research, which then will be analyzed descriptively. The main aim of this paper is to analyze the role of women based on the Islamic perspective regarding countering radicalism. The result found that another strategy to battle radicalism or spreading extremism is by the role and dedication of women in which women (mother) has become a landmark throughout family life to shape their children personality and mindset which enable them to remain mostly in the right direction as well as preventing radicalism and ideology that could turn to acts of violence.

Keywords: Assessing, Women, Countering, Radicalism

Abstrak

Radikalisme dapat berujung pada aksi terorisme, berakibat merusak rasa aman dan stabilitas bagi banyak entitas lain dan mempengaruhi semua bagian, baik jiwa, harta benda, dan banyak lagi. Dalam penelitian ini peneliti menggunakan metode kualitatif penuh dan dokumentasi yang berkaitan dengan topik penelitian yang kemudian akan dianalisis secara deskriptif. Adapun tujuan utama dari artikel ini adalah untuk menganalisis peran perempuan berdasarkan perspektif Islam dalam melawan radikalisme. Hasil penelitian menemukan bahwa strategi lain untuk memerangi radikalisme atau menyebarkan ekstremisme adalah dengan peran dan dedikasi seorang wanita di mana perempuan terutamanya seorang ibu telah menjadi landmark terhadap kehidupan keluarga sehingga dapat membentuk kepribadian dan pola pikir anak-anak mereka yang memungkinkan mereka untuk tetap bertahan dan berada pada arah yang benar sehingga akhirnya dapat mencegah radikalisme dan ideologi yang menyimpang yang bisa mengarah pada tindak kekerasan.

Kata Kunci: Penilaian, Wanita, Melawam, Radikalisme

INTRODUCTION

Nowadays, the peaceful, secure, orderly, and harmonious atmosphere of its nation seems threatened by the birth of acts of radicalism and terrorism (Syam et al., 2020). Terrorist attacks that have also happened previously within Indonesia began mostly with the implementation of the doctrines of radicalism, whereby the doctrines contribute to radical cultural and ideological revolution or reconstruction, even by the use of radical and violent approaches (Masyhar & Arifin, 2018).

Radicalism and terrorism are phenomena in state and national existence, it involves connections between both the state and the citizens itself, either in the landscape of the nation or the state. Throughout the modern age, radicalism incorporates local networks and multinational organizations and networks (Abdullah, 2016). Numerous attempts are therefore being considered to avoid, eliminate or defeat radicalism. These efforts are made by involving multiple communities, along with the women's role

through solving the challenges regarding radicalism and terrorism. It was because the involvement and women's participation in carrying out these efforts cannot be refuted, since women have become the nearest person among their families for shaping the behavior, beliefs, thinking, and perception among relatives.

The problem of radicalism and violence however has always been a hot topic of discussion, where even the topic has not disappeared till now (Rodin, 2016). Several previous studies such as Widodo & Galang (2019) researching the role of youth in fighting terrorism, Ghazli (2018) making policies to stop the movement of terrorism and Cherney & Murphy (2019) study the beliefs held by terrorist actors, However, this research differs from other research since it will explain further the involvement of women in terms of terrorism activities including some statistical data in Indonesia in the recent year.

RESEARCH METHOD

The authors use a qualitative method which is frequently employed as the basis of research assumptions in the fields of Shari'a, social sciences, and humanities. Qualitative research is aimed at knowledge construction through the discovery and understanding of situations, both textually and contextually. Qualitative research seeks to investigate a social phenomenon arising from the cause of a case, including values and norms of society, and even problems that arise within human life. Using the qualitative method, the authors try to make a constructive, complex, detailed report, analyzing the word from the perspective of several respondents and exploratory studies on natural situations (Rukin, 2019).

Scientific research categorized as library research plays a crucial role in the entire set of research methodologies. Literature research has several objectives, such as: linking research with various existing literature that fits the research theme, informing the audience about the results of the other research conducted at the same time with similar topics, and filling the gaps of previous studies (Cresswell, 2016). In relation to the ongoing research "Assessing The Role of Women in Countering Radicalism: an Islamic Perspective) ", the writer uses the literature method, and this discussion is expected to become a more constructive discipline study than previous study or research.

RESULT AND DISCUSSION

Result

Position of Women Before and After Islam

Women were mocked well before the arrival of Islam. For instance, in Athens, the status of Athenian women was always seen as inferior, where they would have to serve to man. Historians identify Roman women as infants, inferior beings, and someone who cannot accomplish anything according to their desires, and on and on. This is also common of Quraysh treatment, where every family which gave birth to a baby girl will indeed be executed once she born (Cho Cho & Myat, 2017) as mentioned in the Qur'an:

وَإِذَا بُشِّرَ أَحَدُهُم بِٱلْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ يَتَوَٰرَىٰ مِنَ ٱلْقَوْمِ مِن سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِى ٱلتُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ

"Whenever one of them is given the good news of a baby girl, his face grows gloomy, as he suppresses his rage. He hides himself from the people because of the bad news he has received.

Should he keep her in disgrace, or bury her alive in the ground? Evil indeed is their judgment." (Q.S: An-Nahl: 58-59).

At that time women remained powerless and have not been given the appropriate privileges in which they were considered unworthy, and they were not offered the freedom to decide their food and their future. They have no place on side of society where they have been classified as second-class citizens. Moreover, during the time of denial, women have been seen either as an item with no value or as a means of satisfying their desires in a rather form where they sacrificed which were no value whatsoever. This illustrates how well the husband would instead create another gap while his wife gives birth to hide her daughters alive, and protect them from harm and humiliating things for the future or risk of carrying the burden towards life and poverty. In reality, still more facts, as well as examples, prove the women's status before the Islamic era (Mutmainnah, 2018).

In the middle of darkness that already had occurred at that moment, the revelation reverberated throughout the deserts of the land of Arabia with such a prophecy and promising hope across all humankind. Islam is a religion of rahmatan lil alamin, that wants to enhance human behavior and to become guidance among mankind for becoming peaceful and harmonious creatures. The presence of Islam improves the degree and human treatment of women. Allah SWT explains that the nature of the position of women in Islam is the same as men (Irawaty & Darojat, 2019) as He said:

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وُٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا

رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَٱتَّقُوا ٱللَّهَ ٱلَّذِى تَسَاءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

"O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate and through both He spread countless men and women. And be mindful of Allah—in Whose Name you appeal to one another—and honour family ties. Surely Allah is ever Watchful over you." (Q.S: An-Nisa: 1)

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ

عِندَ ٱللَّهِ أَتْقَٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ

"O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may ⌈get to⌉ know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware." (Q.S: Al-Hujurat: 13)

Islam also provides concrete evidence that women are truly equal to men before Allah SWT both in terms of rights or obligations such as performing prayers, *zakat*, fasting, pilgrimage, and so forth as mentioned in the Qur'an:

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ

"I did not create jinn and humans except to worship Me." (Q.S: Adh-Dhariyat: 56)

أَنِّى لَا أُضِيعُ عَمَلَ عَٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ ۖ بَعْضُكُم مِّن بَعْضٍ

" I will never deny any of you male or female the reward of your deeds. Both are equal in reward." (QS: Ali 'Imran: 195)

Also,

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ

"Every soul will be detained for what it has done." (Q.S: Al-Muddaththir: 38)

So, with the status and position that has been given to women, Islam has put women into a secured position. The history of Islam shows that women have a large and crucial role. Muslim women in the time of the Prophet Muhammad have contributed greatly to their husbands, families, or Muslims. For example, Saidatuna Khadijah Ummu al-Mu'minin was a source of strength for the Prophet Muhammad in assisting His Majesty's missionary efforts in Mecca when he was confronted with various difficulties or threats from the Quraysh who wanted to kill the Prophet. Likewise, at the beginning of the revelation when Rasulullah PUBH was in anxiety and fear, Khadijah played the role of someone who had calmed him down. At that time too, many of the women who had accompanied Rasulullah PUBH in several major wars that at the time aimed to uphold and defend both his religion, himself, his family, and Muslims (Wan Ahmad & Ismail, 2010).

Women and Terrorism in Indonesia

Women are now being used as perpetrators of the latest form of terrorism. If previous terrorist acts had a masculine face and a patriarchal approach, later terrorist acts used women as perpetrators and a feminine approach. It occurred because some females are easily manipulated, easily trusting information and hoaxes, or somehow easily fall into the trap of terrorism. Terrorism is now carried out not only by men but also by women. In recent years, there has been a pattern of militant or terrorist groups targeting women to take full advantage of women's positions as front-line movers, propagandists, and recruiters (Indriani, 2020).

Elites of various terrorist groups often state that using women should be the last choice in the circumstance of "emergencies," such as a shortage of male fighters. As a result, the participation of women in suicide bombings, which perpetrators typically refer to as amaliyah (sacrifice or suicide attack), is not a new issue in Indonesia. The wrong interpretation of religious orders, like jihad, has an effect on the orientation of one's acts, which could also lead to evil both himself and someone else. Similarly, several suicide bombing cases involving women have been covered in the media (Asiyah et al., 2020). According to Huda, he stated that radicalism can influence women to engage in acts of terror because it offers a more meaningful understanding of life (Guritno, 2021).

Radicalism also affects women when a woman does not have much time to do things outside of the home since she is preoccupied with work and marriage. This condition has exposed women to radicalism on the internet in the first place. As a result, many of them are unable to leave their homes and must rely on the internet. Then, from there, a radical understanding is developed, that there is an Islamic State in Syria and that Muslims are obligated to fight jihad to protect their faith. In fact, there have been several terrorist attacks in Indonesia where women have been reported as perpetrators of these acts of terror. Previously, women's participation in terrorist activities in Indonesia was restricted and prohibited. Women, for example, previously played intermediary and childbearing positions within Jamaah Islamiyah (JI) to increase relations and create potential jihadists as ways to increase the number of the parties. Women have also been participating in JI as fundraisers for terrorist acts. Their presence ranges from logistics to funding terrorist attacks (Guritno, 2021).

However, there is a growing number in Indonesia of women actively engaged in terrorist activities. The counterterrorism unit of the Indonesian police (Detachment 88) arrested three women who

were allegedly involved in terrorist activities in December 2016. They planned to bomb the Indonesian State Palace in Jakarta (Indriana, 2018). According to BNPT statistics, the number of female prisoners linked to terrorist acts in Indonesia reached 39 individuals as recently as 2020. Women were recently identified as the perpetrators of two terrorist attacks in Indonesia. The suicide bombing in front of Makassar Cathedral was followed by a shooting at the Jakarta Police Headquarters (Guritno, 2021).

Another factor behind women's radicalization is the desire for salvation, which served as an inspiration for the bombing attempt. One perpetrator claimed that her father had committed a sin and that by doing so, she was assisting her father. She was told that if she carried out a suicide bombing in the name of God, she would be able to save 70 members of her family. Another suicide bomber was looking for redemption for his alcoholism, but he had other motivations as well [Sugg, 2018]. Another critical factor is women's dissatisfaction with their home country. ISIS's ability to manipulate propaganda through various media, especially social media and video games, has persuaded some Muslim women to migrate to its territory in seeking a better life under Daulat Islamiyah (Islamic state). Notably, however, many are disappointed, particularly after seeing and experiencing brutality and unfulfilled promises (Eva & Faried F, 2018)

Even though women are the victims of bombers and the primary players in the terrorist campaign, they are still victims. Victims of husband or family ideology, victims of religious indoctrination, victims of societal stigmatization, victims of the media, and even victims of excess conflict, women are often simply victims of circumstances generated by the patriarchal power elite (Asiyah et al., 2020). As a result, it can be argued that the diverse roles of women in the terrorist movement have recently increased and changed from a passive to an involved and critical actor in promoting and performing terrorist acts. Furthermore, Indonesian counter-terrorism agencies must pay greater attention to the inflammatory threat. Counterterrorism agencies in Indonesia should pay more attention to the growing involvement of women in radical or terror activities and develop a better approach to coping with female jihadists. As a result, there seems to be a clear need for new de-radicalization approaches in Indonesia, including enhancing women's engagement to address these problems effectively.

Islamic Perspectives Regarding Radicalism

Radical comes from the Latin "*radix*" which means root. It is a belief that intends massive change and reshuffles to achieve progress. In terms it is interpreted as thinking or understanding that is marked by four elements which at once become its trademark, namely, (1) intolerant attitude and do not respect the views or beliefs of other parties, (2) fanatic attitude which gives birth to true feelings towards himself and considers the other party are wrong, (3) an exclusive attitude that distinguishes oneself from the conducts of most people in general (Setiawandari et al., 2021), (4) a revolutionary attitude that tends to use violence to achieve the desired goals (Thaib, 2020).

Yusuf al-Qaradhai defines radicalism with the term *al-Tatarruf ad-Din* which intends to implement religious teachings improperly or to practice religious teachings by taking the position of *tarf* (margins) so that it is far from the substance of Islamic teachings desired by the *Shari'a* (Abdullah, 2016).

Radicalism in religion is like a double-edged knife, where it can have a positive meaning from radicalism, namely the spirit of change towards a better direction or known as *Islah* (improvement) or *tajdid* (renewal). Whereas on the other hand, radicalism becomes dangerous if it reaches the stage of *ghuluw* (over the limit) and also *ifrath* (outrageous) by using violence, or coercion to adherents of other religions (Abdullah, 2016) to actualize the religious beliefs held and believed to be accepted. Thus, it can be

assumed that radicalism is a view or way of thinking of a person whose *radix* is deep down to its roots to achieve certain goals that it wants (Yunus, 2017).

The word Islam cannot be separated from religion because Islam is one of the celestial religions which was revealed through revelation to His Messenger. However, Islam is the only Samawi religion that has preserved its authenticity and purity, where Christianity and Jews are no longer pure and out of their original form as Samawi (Miskahuddin, 2017).

Etymologically, Islam is derived from Arabic, which is from the word *salima*, meaning congratulations. Furthermore, from the word *salima* to be *aslama* means to choose oneself, to obey and abide. So, an individual who has converted to Islam is called a Muslim where he has declared himself obedient, surrendered, and obedient to every teaching and command of Allah SWT as He said:

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَٰلَمِينَ

"When his Lord ordered him, "Submit ⸢to My Will⸣," he responded, "I submit to the Lord of all worlds." (Q.S: Al-Baqarah: 131)

The terminological definition of Islam as contained in the following hadith Gabriel:

"Then he said: O Muhammad, tell me about Islam?" Then the Messenger of Allah (PBUH) said: Islam is that you testify that there is no God whose right to be worshiped except Allah SWT and Muhammad is His messenger, establish prayers, perform zakat, perform Ramadan fasting, and perform hajj to Baitillah if you can go there" (al-Malik 'Abd al-'Azīz, 2004).

Thus, the meaning of Islam is a religious revelation that contains monotheism or the oneness of God revealed by Allah SWT to His Messenger Muhammad (PBUH) as His last messenger and applies to all mankind, wherever, and whenever, and also His teachings cover all aspects of human life (Miskahuddin, 2017). Islam is a religion that has been guaranteed by Allah SWT for its truth, a religion that always serves His servants to use their minds to understand His words contained in the Qur'an to avoid religious deviations that are distorted and not in harmony with true Islamic teachings. Islam is also a religion that teaches the balance of the world and the hereafter, a religion that does not contradict faith and science (Nur Aksa, 2015).

Islam is also known as the religion of *Rabbaniah* (divinity), *Insaniyah* (humanity), *Syumuliah* (universal or rahmatan lil alamin), *Waqi'iyah* (contextual), *Wasathiyah* (moderate), and *Aqliyah* (rational) (Baidhowi, 2017) where Islam teaches its people to have *akhlakul al-karimah* such as the main goal in the dispatch of Rasulullah PUBH is to perfect human morals both to repair the relationship between *makhluq* and *khaliq* or the good relationship between *makhluq* and *makhluq* (Habibah, 2015).

However, a person's life journey is inseparable from a problem that is being faced. This certainly can affect the understanding and practice of religion that might lead to understanding of radicalism and terrorism. This is what then raises a question of whether the religion of Islam justifies and allows a person to commit acts of terrorism, while on the other hand, it seems clear that Islam is a religion that brings peace and safety to all people in the world (Baidhowi, 2017).

Acts of terrorism or radicalism that lead to acts of destructive and give birth to terror to other parties are actions that have exceeded the limits both in terms of ideological understanding as well as actions and primarily he has set aside the interests of moral behavior. Often perpetrators of terrorism believe that their actions are part of jihad even if they must get themselves and others killed. This happens because they understand the meaning of jihad in a narrow sense where the notion of jihad is limited to *qital* (warfare) only (Yaakob & Long, 2015).

According to Islamic philosophies such as Ibn Miskawayh states that the cleansing of the human soul must be done to produce quality morals, then conduct jihad in a fair, careful, and Iklhas manner. However, jihad in question is jihad that focuses on warfare against lust, not jihad that focuses on warfare against weapons. Thus, a culture of ferocity, radicalism, and terrorism is not something that is just to act, but it is a form of cruelty that is not considered as a practice of jihad, is not moral, is not ethical, and is immoral (Yaakob & Long, 2015) based on the al-Qur'an and hadith as follows:

وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلا تَبْغِ الْفَسَادَ فِي الارضِ إِنَّ اللَّهَ لا يُحِبُّ الْمُفْسِدِينَ

"And be good ʿto othersʾ as Allah has been good to you. Do not seek to spread corruption in the land, for Allah certainly does not like the corruptors." (QS: al-Qasas: 77).

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمً

"And whoever kills a believer intentionally, their reward will be Hell where they will stay indefinitely. Allah will be displeased with them, condemn them, and will prepare for them a tremendous punishment." (QS: an-Nisa: 93)

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الارض فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا

"whoever takes a life unless as a punishment for murder or mischief in the land—it will be as if they killed all of humanity." (QS: al-Maidah: 32)

And hadith,

مَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ

"Whoever kills himself with an instrument, will be punished with it on the Day of Resurrection" [An-Naisaburi, 2003]

عن النبي صلى الله عليه وسلم قال: الْكَبَائِرُ الْإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَالْيَمِينُ الْغَمُوسُ

"Messenger of Allah (may Allah's peace and blessings be upon him) said: "The grave major sins are: associating partners with Allah, undutifulness towards the parents, murder, and intentional false oath".

عن عبد الرحمن بن ابي ليلى قال: حدثنا أصحاب محمد صلى الله عليه وسلم: أَنَّهم كانوا يسيرون مع النبي صلى الله عليه وسلم فنام رجل منهم فانطلق بعضهم إلى حبل معه فأخذه ففزع فقال رسول الله صلى الله عليه وسلم: لا يَحِل لمسلم أن يروع مسلما

"Narrated AbdurRahman ibn AbuLayla: The Companions of the Prophet Muhammad PBUH told us that they were travelling with the Prophet PBUH, a man of them slept, and one of them went to the rope which he had with him. He took it, by which he was frightened. The Prophet PBUH said: It is not lawful for a Muslim that he frightens a Muslim" (Dāwud, 2009).

Based on the argument of al-Qur'an and the above hadith, the act of radicalism and terrorism cannot be justified by any reason or proposition. Islam has very firmly forbidden its people to commit violence or damage. So, the misuse of religion for negative purposes is certainly prohibited by Islam because human nature is essential to spread the benefits and to plant goodness on earth because by planting good it will reap good and if it grows bad it will get worse too. Thus it is clear that Islam is a religion that is very far from a culture of violence, radicalism, extremism as well as terrorists (Handoko, 2019) both in the form of suicide bombings or other and for any purpose (Sinaulan, 2016) because such acts are contrary to the teachings of the Qur'an and the actual Sunnah (Hidayatullah, 2016).

Discussion

The role of women in preventing the understanding of radicalism

The term terror is not foreign to the Indonesian people where terrorism is not a new phenomenon in Indonesia (Tukina, 2011). Terrorist activities in force today are more dominant towards religious sentiments where some individuals or groups believe that many of the Muslims experience moral and social degradation because of believing in deviant dogmas and religious practices. This then gave rise to various activities of radicalism because some groups felt that many of the Indonesian Muslims had neglected and no longer referred to the sanctity and originality of religious guidance (Azra, 2003).

Various radical events that lead to acts of terrorism such as suicide bombings and others have disturbed the sense of security of people's lives. Especially now, the discourse of intolerance and radical understanding in the name of religion is increasingly widespread and internalized into the circle of society (Pujiyanto, 2020). Therefore, various efforts and efforts made to reduce, prevent, and stem these actions from happening again are no exception by involving women in these efforts (Ruslan, 2015).

Today, women occupy a strategic position where they can be both an inspiration and a motivator to men. Modern women in the current era are also desired to have progressive, active, participatory, educated, global-minded thinking and act locally and care for the problems being faced by society, people, or the state is no exception to the current issues of radicalism and terrorism (Embong, 2018).

Women are the first and foremost figure in creating a harmonious family where the glory and safety of the Ummah start from a family itself. A child is a gift and a very big gift from God. Therefore, it has become mandatory for them to maintain, nurture, and educate them so that they become successful human beings in this life and the hereafter. And parents are the main educators and the first in a family has the privilege of planting Aqeedah (Faith) for their children because the core of religion is faith and the essence of religion is faith. Rasulullah PUBH taught that the planting of Aqeedah (Faith) must be done by parents through habituation (Embong, 2018).

Children are creatures that are growing and developing, needing an environment that allows the children to be able to develop various potentials, both physical-biological potential, mental potential intelligence, social potential, or emotional potential. Therefore, a mother is the closest figure who is required to provide stimulation and guidance so that these potentials can be realized normally in a good and right direction (Embong, 2018). He said:

وَلْيَخْشَ ٱلَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَٰفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا ٱللَّهَ وَلْيَقُولُوا قَوْلًا

سَدِيدًا

"Let the guardians be as concerned for the orphans as they would if they were to die and leave their own helpless children behind. So let them be mindful of Allah and speak equitably." (Q.S: An-Nisa: 9)

Terrorism triggered by radicalism is an extraordinary crime that is capable of damaging and destroying the security of humanity and it must be understood that a person becomes a terrorist not through an instant process, but through the stages of adopting intolerant narratives, radicalism and finally towards terrorism. At the same time, terrorist groups spread propaganda and narratives containing sentiments and hate based on religious differences as part of efforts to radicalize society. And the development of technology at present makes the dissemination of information and narratives even easier to be propagated so that the spread of radicalism does not only apply offline but also scattered in cyberspace (Abdullah, 2016).

However, if it can be balanced with a strong education and religion, acts of radicalism and terrorism will be impossible. However, the success of preventing terrorism is not only confined to the level of government policy, but to a small unit called the family. The main bastion of deterring radical understanding of terrorism is the role of women in the family. The role of women is very strategic in education and literacy towards families, especially their children, to avoid the understanding of violence and terrorism which essentially deviates from the teachings of any religion (Gade, 2012).

A poet, Hafiz Ibrahim stated that :

"*Al-Ummu madrasatul ula, iza a'dadtaha a'dadta sya'ban thayyibal a'raq*" means Mother is the first *madrasa* (School) for her child. If you prepare her well, then the same is true you prepare a good nation [Ulum, 2020].

Therefore, the figure of women (mother) becomes the main and first figure who can instill religious values and shape the character, behavior, and habits of children from an early age (Fernan, 2020). So, it cannot be denied that women's position is very vital in the family. a woman (mother) is the key to kindness and tolerance for her children, namely by providing education and understanding to them about the importance of unity, nationalism, correct religious understanding [Dani, 2020] giving more affection (Sri, 2020) and insight into local wisdom from an early age (Adam, 2020) which finally formed efforts to prevent radicalism and terrorism (Suhardi, 2020). He said,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا قُوٓا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ

"O believers! Protect yourselves and your families from a Fire whose fuel is people and stones."(Q.S:At-Tahrim:6)

And The Prophet Muhammad may Allah bless him and grant him peace said:

قَالَ النَّبِيُّ صلى الله عليه وسلم: كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، فَالْأَمِيرُ رَاعٍ وَهُوَ مَسْؤُولٌ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِهِ وَهُوَ مَسْؤُولٌ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَهِيَ مَسْؤُولَةٌ، أَلَا وَكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ.

"The Prophet, may Allah bless him and grant him peace, "All of you are shepherds and each of you is responsible for his flock. A man is the shepherd of the people of his house and he is responsible. A woman is the shepherd of the house of her husband and she is responsible. Each of you is a shepherd and each is responsible for his flock" (Al-Bukhari, 2002).

Also, women not only play an important role in family matters, but they also play an important role in the surrounding community and country. Therefore, women have a great responsibility both forming and developing the family and Islamic society in general (Abd Rahman et al., 2017). This is evident where many of the women in this era occupy positions and hold important positions in both society and government circles (Abd Razak et al., 2019).

Therefore, their leadership becomes an important pillar both in the scope of their families and social institutions in the context of empowering the nation so that it can produce a noble generation of people to build the nation (Rahman, 2018). And the responsibility of family coaching is divided from parents, the community, to the government and the state. Therefore, supervision of deviant behavior, deeds, and thoughts can be done by the family before acting by government officials (Heru & Sapto, 2018).

As a result, the process of radicalism can occur in the smallest sphere, namely within the family so that restraining radicalism and terrorism cannot be carried out only within the scope of society and the state, but must be done from the most basic basis first, namely the family, especially women (mothers/wife) utilizing strengthening and controlling supervision in the family sphere. Especially in the current era of globalization when social life and relationships are ever more wide open, so it is very much in need of supervision and affection especially from a female figure (mother/wife). With the position and strategy owned by women in the family, it is expected that various thoughts, teachings, streams, and understandings that are radical in nature can lead to terrorism can be unstoppable and can be prevented.

CONCLUSION

Religious extremism that turns to terrorist attacks is an exceptional crime, destroying feelings of safeguarding for many other individuals and affecting all components, including soul, property, and many more. Another approach for combating radicalism or spreading extremism would be through the participation of people, including women (mothers) as a landmark in family relationships. She would able continue providing her children with the most love and attention, which formed their personalities and attitudes, leading them to maintain mainly on the right path.

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