

Research Article

The Movement of Women's Organizations in Preventing Radicalism in Lampung Province

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Abstract.

The issue of extremism that has the potential for terrorism in Lampung province has become a concerning matter. Recent reports have revealed that Densus 88 has arrested two suspected terrorist groups in Lampung province within the last three months of 2023. According to BNPT, Lampung province ranks fourth in Indonesia in terms of the potential for extremist and terrorist activities. Women play a crucial role in preventing the spread of radical ideologies and are expected to actively provide enlightenment and education within both the family and the wider society. This research project focuses on investigating the involvement of the women's organization Muslimat NU in Lampung province in preventing extremism and terrorism. The research adopts a descriptive qualitative approach and refers to information related to the research topic. The findings of the research indicate that the success of preventing extremism lies not only at the government policy level but primarily at the smallest unit, which is the family. The primary defense against extremism and terrorism lies in the role of women within the family. The movement carried out by Muslimat NU focuses on instilling and promoting an understanding of national and religious values following Islamic teachings.

Keywords: organization, women, radicalism, terrorism, Muslimat NU

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1. Introduction

The issue of radicalism [1] leading to terrorism [2] in Lampung Province [3] It has become a spotlight that from February to May 2023, there have been two arrests of suspected terrorists by Densus 88, the Indonesian National Police's counterterrorism unit. If counted from 2021 to 2023, there have been a total of seven arrests of suspected terrorists in Lampung Province [4] [5]. This case was first detected in 2017 when the National Counterterrorism Agency (BNPT) [6] announced the results of its survey, placing Lampung Province in the fourth position as an area with the potential for radicalism movement in Indonesia [7]. The prevalence of radicalism cases with the potential for terrorism in Lampung Province indicates that Lampung Province is one of the regions that are susceptible to the dissemination of radical ideologies.

The phenomenon of radicalism and terrorism that utilizes religion [8] As the days go by, is increasingly rampant in Indonesia, especially in Lampung Province. This will

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undoubtedly have a negative impact and generate a negative stigma accompanied by condemnation from all parties towards individuals who utilize religion in this ideology of radicalism and terrorism. Every person, regardless of their religion, has an equal potential to possess radical ideologies and engage in terrorist actions.

At the end of the 18th century, the term “radical” began to be known and used in Europe. In the European political world, the term “radical” was applied to supporters of a movement advocating extreme and comprehensive political reform. By the end of the 19th century, the term “radical” started to evolve and be understood as an ideology [9] that is liberal [10] And progressive, and further developed into a term that is designated for those who desire a revolutionary movement for change [11]. Such change efforts can occur peacefully if they reach an agreement, but what often happens is a change through coercion, leading to violent conflicts that result in numerous casualties due to these radical actions [12].

Radicalism is a movement of understanding that aims to bring about change or renewal in social, political, and governmental aspects through violent means or extreme actions [13]. These actions are also anarchic, aiming to quickly fulfill the changes they desire. In the realm of real life, radicalism becomes a disturbance, threat, challenge, and national obstacle [14]. Rais stated that an individual with radical beliefs is someone who favors rapid and fundamental changes in laws and governmental methods [13]. In his understanding, radicalism can develop into actions that can manifest as acts of terror or are known as terrorism movements.

According to Prof. Dr. Irfan Idris, there is a distinct process through which an individual transforms being radicalized or extreme to becoming a terrorist. Radicalism has undergone a comprehensive and drastic change. It distorts the existing values [15], The characteristics are that followers of such beliefs lack tolerance or are intolerant towards individuals outside their group who hold different beliefs. They tend to be fanatical about their own beliefs, exclusive and are not hesitant to use anarchic means to impose their understanding on others [16].

According to Law Number 15 of 2018 concerning Amendments to Law Number 15 of 2013 on the Ratification of Government Regulation instead of Law (PERPPU) Number 1 of 2002 concerning the Eradication of Terrorism Criminal Acts, “Terrorism is an act that uses violence or threats of violence that creates a widespread atmosphere of terror or fear, which can cause massive casualties and damage or destruction to vital strategic objects, the environment, public facilities, or international facilities, with ideological, political, or security disruption motives.” [17] On average, terrorists or their families are

socially closed off, tending not to mingle with the community in social interactions and limit themselves to interacting with people around them [18].

Lampung Province is currently experiencing a crisis in properly implementing a certain understanding, resulting in a situation where when that understanding is wrongly applied, it disrupts public order and security. This is evident from a series of arrests of suspected terrorists in Lampung Province carried out by Densus 88 Anti-Terrorism Unit [4] [5]. The emergence of radicalism leading to acts of terrorism has raised concerns for the government and the general public, as they could potentially become victims of such actions. Over time, the condition of the Muslim community in Lampung Province has transformed in response to radicalism and terrorism. According to *Sidney Jones*, “Indonesia needs to establish a special program for women to prevent radicalization, particularly by empowering women to block the influence of radicalism within their families.” One of the Islamic organizations in Indonesia, Nahdlatul Ulama, strives to reach the majority population (Muslims) in Indonesia and promote religious teachings and values to Muslims, specifically in Lampung Province. Through a gender lens, this religious organization effectively incorporates and represents the voices of Muslim women in Indonesia. The Islamic organization actively dedicates itself to advocating for women’s aspirations and rights by establishing an independent women’s organization called Muslimat NU [19].

Women’s organizations are expected to play a role in preventing radicalism and acts of terrorism from an early stage. Women can actively participate in creating a national strategy by consolidating ideas and efforts from organizations for counterterrorism actions. Women can also be instrumental in enhancing security and early detection of radical ideologies [20].

Muslimat NU is an autonomous women’s organization under the auspices of Nahdlatul Ulama (NU), one of the largest Muslim organizations in Indonesia. It is a social-religious community organization founded on March 29, 1946, in Purwokerto. The idea for the establishment of Muslimat NU originated from the 13th NU Congress in Menes, Banten, in 1938, led by R. Djuaesih and Siti Sarah, who highlighted the role of women in the NU organization during the congress.

Muslimat NU was established with a vision to realize a prosperous and quality society, guided by the teachings of Ahlus Sunnah wal Jama’ah (Aswaja) and the Unitary State of the Republic of Indonesia (NKRI) by the approval of Allah Subhanahu Wata’ala. Some of its mission points include creating a pious, quality, and independent society, especially for women, who are aware of their rights and obligations according to Islamic teachings, implementing the goals of the NU community in creating a just and

prosperous society with dignity, and promoting Islamic missionary morals that bring blessings to the universe. The current Chairwoman of Muslimat NU is Khofifah Indar Parawansa, who has held the position for four terms since 2000 [21].

Previous studies examining the issue of women, radicalism, and terrorism have been conducted extensively. *Firstly*, a study conducted by Najahan Masyafak in 2020 titled “The Role of Women in Preventing Radicalism.” [22] This study examines the role and readiness of women with educational backgrounds in preventing radicalism. The findings of the study reveal that women are prepared to prevent radicalism as they possess good skills in understanding the characteristics of radical movements and are ready to take steps to counter radical behavior.

Secondly, a study conducted by Adang Darmawan Achmad in 2021 titled “The Role of Women in Preventing Terrorism and Radicalism Violence.” [23] This study examines the role and contribution of women in efforts to prevent radicalism and terrorism from an Islamic perspective. The findings of the study highlight that women play a crucial role in preventing terrorism and radicalism by building a harmonious family environment and emphasizing moderate religious norms through Islamic teachings.

Thirdly, a study conducted by Abdul Ghofur in 2015 titled “Women and the Narrative of Violence: A Critical Study of Gender Roles in Deradicalization.” [24] The study examines the role played by women in preventing radicalization or even promoting and participating in terrorism and political violence movements. The findings of the study reveal that women’s role in deradicalization can be carried out in several ways, such as involving women in various fields, strengthening women’s well-being, and providing space for women to initiate peace through moderate and tolerant values, particularly within the family environment.

Based on previous research conducted on women in radicalism and terrorism, each study discusses and examines the role of women in efforts to prevent radicalism and terrorism, whether from an Islamic perspective or through women with educational backgrounds. This study focuses on the movements and contributions of the Muslimat NU women’s organization in Lampung Province in preventing radicalism and terrorism, considering the issue of radicalism leading to terrorism in the province. The involvement of women in preventing radicalism is crucial as it can help detect early signs of radicalism within the community and family. Women’s role is also indispensable in the process of nurturing the next generation through the family unit.

2. Methods

Based on the discussion above, the author will now address the prevention of radicalism and terrorism in Lampung Province through the Muslimat NU women's organization. The research method employed in this study is descriptive qualitative, utilizing field research.[25] By understanding the issues or incidents occurring in the community and collecting data through studying theories related to radicalism and terrorism, as well as gathering information from various credible sources such as books, journals, research papers, and other reliable references, a detailed picture can be obtained regarding the involvement of women in preventing radicalism. This method is expected to provide an in-depth understanding of the research subject.

3. Results and Discussion

3.1. Radicalism and Terrorism in Lampung Province

The Existence [26] of radicalism and acts of terrorism poses a significant threat to the situation and conditions of society, particularly those residing in Lampung Province. According to Mas'ud, there are three reasons why radical movements should be approached with caution: *Firstly*, radical movements aim to replace established state ideologies with the ideology of the radical group, disregarding the interests of the existing national ideology that has been in place for a long time. *Secondly*, the presence of radicalism leads to social instability and greed due to its militant, aggressive, and anarchic nature, as well as its unwillingness to compromise. *Thirdly*, radicalism can threaten the positions and existence of those in power.

Radical ideologies do not emerge out of thin air or appear spontaneously. There are underlying causes that contribute to the emergence of radicalism: *Firstly*, political pressures play a role. In various regions around the world, including Indonesia, the phenomenon of radicalism and terrorism is observed as a result of authoritarianism by governments towards their societies. *Secondly*, religious emotions come into play. This factor arises from the narrative of religious sentiment brought by individuals or groups, which can lead to radicalism. *Thirdly*, cultural aspects have a significant impact on the emergence of radicalism. Cultural differences often lead to attempts to break away from certain cultural influences that have entered a particular community, which do not align with their pre-existing cultural beliefs and understanding. *Fourthly*, anti-Western ideology is another factor. Westernization is seen as a thought originating

from the West. Individuals with radical ideologies may feel incapable of demonstrating their existence and fail to surpass Western ideologies, which can lead to radicalism that may escalate into acts of terrorism. *Fifthly*, government policies can also contribute to the emergence of radicalism. Perceived limitations imposed by government policies can create conflicts with society [27]. The inability of government policies to effectively address and resolve social issues within society can lead to frustration and anger among the people. This frustration can eventually give rise to radicalism within the community, as a response to the outcomes of government policies. *Sixthly*, mass media, including the press, plays a significant role. Radicalism can emerge as a result of propaganda disseminated by the media, and the power of media influence is often difficult to anticipate. Particularly when the propaganda targets specific groups or religions, it can further exacerbate tensions and contribute to the emergence of radicalism [28].

According to data from the National Counterterrorism Agency (BNPT), as conveyed by Commissioner General Boy Rafli Amar, the head of BNPT, the involvement of women in radicalism has been increasing annually on a national scale. BNPT recorded that in 2018, there were 13 women involved in terrorist activities, while in 2019, there was an increase to 15 women. This information was presented during the webinar on “Radicalism Among Indonesian Women” organized by Kowani and Kadin on June 18, 2020 [29].

The radicalism movement in Lampung Province was detected in 2017. The results of surveys conducted by BNPT, Puslitbang (Research and Development Agency), Kemenag (Ministry of Religious Affairs), The Nusa Institute, and Daulat Bangsa indicated that Lampung Province was among the top five provinces with the highest potential for radicalism movement.

According to the 2017 survey conducted by BNPT, Lampung Province ranked fourth in terms of the potential for radicalism movement. Bengkulu Province had the highest potential reaching 58.58%, followed by Gorontalo with 58.48%, South Sulawesi with 58.42%, Lampung with 58.38%, and North Kalimantan with 58.30%.[7] According to Irwan Sihar Marpaung, the Chairman of the Forum for the Coordination of Counterterrorism (FKPT) in Lampung Province, in addition to youth being targeted by radicalism and terrorism, the most susceptible group to be influenced by radicalism and terrorism are women [30].

In August 2021, Lampung Province ranked second among the top ten provinces with the highest number of suspected terrorists apprehended by Densus 88.

TABLE 1: Data on Terrorism Arrests in Indonesia for August 2021.

Province	The number of suspected terrorists arrested
Central Java	10 people
Lampung	7 people
North Sumatera	6 people
Banten	4 people
Jambi	3 people
West Jawa	2 people
East Kalimantan	2 People
South Sulawesi	1 People
Maluku	1 people
West Kalimantan	1 People

Source: *Pikiran Rakyat 2021*

A total of 37 suspected terrorists were arrested by Densus 88 in August 2021, conducted in 10 provinces across Indonesia [4]. This indicates that the activities of radicalism and terrorism in Lampung Province are being highlighted, especially with a series of arrests of suspected terrorists from 2021 to 2023, totaling 7 arrest operations in Lampung Province. Some of the cases include:

TABLE 2: Lampung Province Terrorism Arrest Data for 2021-2023.

Arrest Time	The number of Suspected Terrorists Arrested
August 14, 2021	7 people
November 5, 2021	4 people
November 8, 2021	1 people
March 8, 2022	4 people
November 11, 2022	3 people
February 7, 2023	2 people
April 13, 2023	6 people

Source: *Pikiran Rakyat 2021 dan Nasional Tempo 2023*

Out of the 7 arrest operations from 2021 to 2023, a total of 27 suspected terrorists were apprehended by Densus 88 of the Indonesian National Police Headquarters (Mabes Polri) in Lampung Province.

Intolerance, radicalism, and acts of terrorism are interconnected and form a chain of events [31]. Therefore, it is deemed necessary for all stakeholders in Lampung Province to make joint efforts in preventing and minimizing the issue of radicalism leading to terrorism. The prevention of radicalism is not solely the responsibility of the government but requires the involvement of the community, particularly the participation of women, in mitigating the spread of radical ideologies within society.

So far, the prevention of radicalism and terrorism has primarily focused on security approaches and has been heavily male-centric. Therefore, there is a need for gender mainstreaming efforts that involve women in the process of preventing radicalism and terrorism [19]. Women should also take part in every stage of preventing and countering radicalism leading to terrorism as they can bring different impacts to society.

3.2. The movement of the Muslimat NU Women's Organization

Women play a significant role in efforts to prevent radicalism and terrorism [22]. The presence of women in radicalism can be seen from both the subject and object perspectives. Every individual has an equal chance of being vulnerable to the influence of radical ideologies, including women. As Indonesian citizens, it is only fitting for women to have a collective sense of concern and awareness in preventing radicalism and terrorism.

The involvement of women in deradicalization efforts is closely related to their role as natural educators within the family. Women must play a vital role in influencing the policies within the family [24]. Because Education [32] especially within the family, is an essential part of the intellectual and knowledge transformation process, including character formation and nurturing, particularly in children, it goes beyond formal education provided in schools. Informal education within the family is also crucially needed. Women's involvement in this aspect makes them a significant element, especially considering their preventive abilities in the early detection of radicalization. Therefore, women's efforts in deradicalization can reach a wide range of areas.

In Lampung Province itself, through its women's organizations, there are continuous efforts to prevent radicalism and terrorism. The BNPT (National Counterterrorism Agency) collaborates with women in Lampung Province to address these issues [33]. To make collective efforts in addressing these issues, the involvement of women is crucial. The prevention of radicalism and terrorism in Lampung Province is closely related to the role of women as key and strategic figures who are expected to impart noble religious values [34], National values [35], And insights about local wisdom [36]. This is certainly crucial as it helps shape the character, behavior, and rational habits of children from an early age.

Through Muslimat NU in Lampung province, this women's organization consistently makes efforts to prevent radicalism and terrorism from spreading in the region. According to Endang Irawati, the secretary of Muslimat NU in Lampung province, the steps taken by the organization to prevent radicalism and terrorism are as follows: *Firstly,*

emphasizing the role of the family. The family serves as the frontline in detecting early signs of negative ideologies within the family and providing religious, tolerant, and loving teachings, especially in the face of differences within the family and secondly, emphasizing the role of the community. The community is expected to play a role in monitoring early indications of radicalism and terrorism. The assistance of religious, community, and traditional leaders is necessary to foster and promote humanistic values, tolerance, mutual assistance, and cooperation within the community [37]. In addition, Muslimat NU in Lampung province also provides an understanding of national values and religious teachings through training or similar activities for its members.

The actions taken by Muslimat NU in Lampung province are in line with the efforts to prevent radicalism and terrorism, which are continuously promoted because they are based on the collaboration of BNPT through a Memorandum of Understanding (MoU) with the Central Board of Muslimat NU as a women's organization that can help prevent and detect radicalism and terrorism from an early stage. Through this MoU, it is expected that the members of Muslimat NU, under the umbrella of NU, especially those in Lampung province, can become a fortress for Indonesia in preventing the spread of radicalism and terrorism. This collaboration is a form of preventive efforts against radicalism and terrorism and serves as a strategic national program, considering the ongoing prevalence of radicalism and terrorism in Indonesia, particularly in Lampung province. According to the Chairperson of the Central Board of Muslimat NU, Khofifah Indar Parawansa, all members of Muslimat NU will become agents of peace, fostering strong bonds of brotherhood and conveying the message of Islam as a mercy to all. This aims to minimize conflicts within society through the actions carried out by Muslimat NU.

The Head of the National Counterterrorism Agency (BNPT), Commissioner General Pol. Boy Rafli Amar, stated that the number of individuals with radical beliefs leading to terrorist actions has reached thousands in Indonesia, and some have even traveled to conflict areas. He emphasized that women and young people, as the future generation, are not only supporters or followers of radicalism but also active participants in acts of terrorism. Therefore, deradicalization efforts must continue to be intensified and become a collective movement to maintain unity and harmony within society, as well as the nation and state. Indonesia has four national consensuses: Pancasila (the state ideology), *Bhinneka Tunggal Ika* (Unity in Diversity), the Unitary State of the Republic of Indonesia (NKRI), and the 1945 Constitution. The Head of BNPT believes that by embracing these four consensuses along with the Islamic teaching of *Rahmatan Lil'alamin*, Muslimat NU can build a narrative within society, particularly within families, to strengthen the spirit

of national values. The BNPT and Muslimat NU work collectively to promote awareness about the prevention of radicalism and terrorism through jointly agreed programs and training [38].

4. Conclusion

Every individual has an equal potential to be exposed to radical beliefs, regardless of their background, ethnicity, religion, race, educational background, or intellectual capacity. Radical potential in someone can turn into intentions or motives that lead to terrorist actions, posing a threat to society as a whole. Therefore, it requires collective attention. The family, as the closest environment and the frontline defense, plays a crucial role in preventing the infiltration of radical ideologies. It is important for women to actively engage in deradicalization efforts, considering their strategic role within the family environment. One of the efforts to prevent radicalism is through the participation of women in organizations like Muslimat NU, which continuously equips women with knowledge to recognize actions or activities that lean towards radicalism. This enables women to provide education on good moral values, knowledge of religious teachings by Islamic guidance, and early detection of radical ideologies within society, especially within the family.

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