

THE ROLE OF WOMEN AS MOVERS OF RELIGIOUS MODERATION THROUGH THE FAMILY

Luciana Anggraeni

Universitas Muhammadiyah Malang

luciana@umm.ac.id

R. Tanzil Fawaiq Sayyaf

Universitas Muhammadiyah Malang

tanzil_fawaiq@umm.ac.id

Abstract: *Amid the issue of Indonesian religious extremism, the role of women in strengthening literacy and religious moderation in the family is a serious concern. Preventing cases of radicalism can start from the closest point, namely the family. This is important to study because the role of women in the family is not only as mothers, but women can carry out their multi-role as individuals, wives, mothers, and community mobilizers in the implementation of religious moderation. Through parenting applied by mothers to children, they can integrate the values of justice and togetherness so children learn to respond to differences wisely. The role of mothers and women amid the Covid-19 pandemic is completing domestic work and indirectly acting as teachers for children. In this situation, mothers must be wise and need to supervise their children using technology, which is the main door for children to receive information. This study examines the role of women in the family as movers of religious moderation in Indonesia. The research method used is library research, which will focus on the literature, while the analysis used is descriptive-analytical. The result of this research is that women as mothers can instill values of religious moderation through child-rearing, women as wives can work together with their husbands in fostering a household ark that integrates the value of religious moderation in educating children as a mother and the nuclear family. While women as a society have the potential to maintain and maintain inter-religious harmony, this potential is underutilized.*

Keywords: *Women, Religious Moderation, Family.*

INTRODUCTION

The involvement of women in the terrorist suicide bombing in front of the Makassar Cathedral Church and the shooting at the National Police Headquarters, Jakarta some time ago drew the spotlight and added to the record of women's involvement in violent



networks. From 2000-to 2020, the Institute for Policy Analysis for Conflict (IPAC) noted that 39 women had become prisoners of terrorism.¹

Meanwhile, research results from the National Counter-Terrorism Agency (BNPT) last February stated that throughout 2020 the percentage of women exposed to radicalism was 12.3 percent while men were 12.1 percent. In addition, urban circles, generation Z and millennials, as well as being active on the internet also have the potential to be exposed to radicalism compared to others.²

Terrorism expert from the Peace Inscription Foundation, Noor Huda Ismail, argues that the involvement of women grows with the development of the use of social media in spreading propaganda or doctrines of ISIS sympathizers. The use of social media has indirectly increased the role of women. However, he added that there is no single reason behind women being able to join acts of terrorism.³

Meanwhile, Komnas Perempuan stated that the involvement of women in acts of violence has shown an alarming dynamic. Because previously women were generally involved as companions to their husbands or loyal followers who provided assistance and protection. Today, the recruitment of women to be perpetrators of violent attacks is a tactic to avoid being easily suspected for security reasons.⁴

In Indonesia, efforts to tackle terrorism have been strengthened through Presidential Regulation no. 7 of 2021 concerning Combating Violent-Based Extremism that Leads to Terrorism in 2020-2024 (RAN PE), where Komnas Perempuan is mentioned as one of the parties involved in its implementation.

Acts of terrorism are now often associated with acts of violent extremism rooted in an attitude that no longer tolerates differences, which is a necessity in a democratic country. In this condition, there is a behavior that imposes a personal view as the truth for others. For perpetrators of acts of terrorism, this coercive effort is correct and mandatory, even if necessary by using violence and repeatedly to ensure the submission of the targeted party and society in general.

Based on the Komnas Perempuan study, women have various forms of involvement in armed groups, including for acts of terrorism. As a supporting system, women manage reproductive tasks, services and manage combatants, logistics, recruitment, fundraising,

¹ DAN PERLINDUNGAN PEREMPUAN, HUMAS KEMENTERIAN PEMBERDAYAAN ANAK, "PEREMPUAN DALAM PUSARAN TERORISME, HARUS DICEGAH BERSAMA," Rabu, 07 April 2021, accessed March 11, 2022, <https://www.kemenpppa.go.id/index.php/page/read/29/3132/perempuan-dalam-pusaran-terorisme-harus-dicegah-bersama>.

² M Endy Saputro, "Probabilitas Teroris Perempuan Di Indonesia," *Jurnal Ilmu Sosial Dan Ilmu Politik* 14, no. Vol 14, No 2 (2010): Membedah Radikalisme di Indonesia (2010): 211–28, <http://jurnalsospol.fisipol.ugm.ac.id/index.php/jsp/article/view/30>.

³ Fiqh Munafakat, "IN RIGHT Jurnal Agama Dan Hak Azazi Manusia Vol. 4, No. 1, November 2014," *Ahmad Zainut Tauhid* 4, no. 1 (2014).

⁴ Komnas Perempuan, *Perempuan Dalam Himpitan Pandemi: Lonjakan Kekerasan Siber, Perkawinan Anak, Dan Keterbatasan Penanganan Di Tengah Covid-19, Catatan Tahunan Kekerasan Terhadap Perempuan Tahun 2020, Catatan Tahunan Tentang Kekerasan Seksual Terhadap Perempuan*, vol. 1, 2021, <https://komnasperempuan.go.id/uploadedFiles/1466.1614933645.pdf>.



and also perpetrators. The woman involved in the suicide bombing and 11 other women convicts is proof that some women are not only supporters but also active intolerant actors in Indonesia. In addition, there is also the involvement of Indonesian women in violent extremism groups at the global level.⁵

In the discourse of public life, women are placed as the second class in the social structure. This fact is based on a perspective that adheres to a patriarchal culture – a culture that identifies women as limited to the kitchen. The stereotype of women who are passive, emotional, and not independent has become a standard image that is difficult to change. This shows the existence of gender inequality or bias that harms women. Gender bias has implications for debates about the role of women. Many people think that women should only play a role in the domestic (household) sphere. However, along with the current developments, women are more daring to appear in public to also participate and contribute in all fields, whether political, cultural, social, economic, or educational. The changing times have made women not only able to carry out domestic affairs, but they are also able to contribute more to the progress of the nation and state.⁶

In the perspective of religiosity, for example, women have a significant role in creating and maintaining a harmonious, safe, and peaceful life in society. This is based on a UNESCO statement that states that women have a significant role in the world peace movement. Research shows that involving women in peacebuilding increases the likelihood that violence will end by 24%. The role of women as wives, mothers, and also educators of children is very important in sowing education and open religious discourse. Feminine traits and spirituality, which most women certainly have, are recognized by many as an important factor in anticipating conflict and violence in any name. Femininity is a necessary thing in creating peace between people. Therefore, the role of women in anticipating conflict and preventing violence must continue to be developed and improved both in quality and quantity, including for women in Indonesia as a plural country.⁷

The family is a social institution that has the biggest role in the social welfare and sustainability of its members, especially their children. The family is the most important social environment for the development and child's formation. A family is a place for guidance and training children from their very young life. The success of children's education is the mother's responsibility, although of course the participation of a father cannot be ignored. Mothers play an important role in educating their children, especially during their toddler years. Education here is not only in a narrow sense. Education in the

⁵ Alimatul Qibtiyah et al., "Menguatkan Upaya Mengatasi Kerentanan Perempuan Pada Terorisme," Jakarta, 22 Agustus, 2021, <https://komnasperempuan.go.id/siaran-pers-detail/siaran-pers-komnas-perempuan-memperingati-hari-internasional-mengenang-and-menghormati-korban-terorisme-21-agustus-jakarta-22-agustus-2021>.

⁶ Daimah Daimah, "Peran Perempuan Dalam Membangun Kerukunan Umat Beragama : Studi Komparatif Indonesia Dan Malaysia," *El-Tarbawi* 11, no. 2 (2018): 127–42, <https://doi.org/10.20885/tarbawi.vol11.iss2.art3>.

⁷ M.Si Riza Mahardhika, M.Si, Jeanne Francois, M.Si (Han), Juniawan Priono, M.Si (Han), Lifani Kurnia, M.Si (Han), Zuhria Ninda, "Penguatan Partisipasi Perempuan Bela Negara" (Jakarta: KEMENTERIAN PEMBERDAYAAN PEREMPUAN DAN PERLINDUNGAN ANAK REPUBLIK INDONESIA, 2018).



family can mean broadly in the form of faith education, moral, physical/physical, intellectual, psychological, social, and religious moderation.

RELIGIOUS MODERATION

The word moderate in Arabic is known with al-wasathiyah as recorded from QS.al-Baqarah [2]: 143. The word al-Wasath means the most perfect. It is also stated in the hadith that the best problems are those in the middle. The problem is moderate Islam tries to take a compromise approach and is in the middle, in responding to a difference, be it differences in religion or sect, moderate Islam promotes tolerance, mutual respect, while still believing in the truth of the beliefs of each religion and sect, so that all can accept decisions with a cool head, without having to engage in anarchic action.

The word "moderation" correlates with various terms, in English, the word "moderation" comes from the word moderation, which means moderate attitude, not excessive attitude. (Echols & Shadzily, 2009) there is also the word moderator, which means chairman (of meeting), mediator, mediator (of dispute). The word moderation comes from the Latin moderation, which means moderate (no excess and no shortage). In the Big Indonesian Dictionary, the word "moderation" means the avoidance of violence or the avoidance of extremes.⁸

So, when the word "moderation" with the word "religious", is "religious moderation", then the term means referring to an attitude of reducing violence or avoiding extremism in religious practice. The combination of the two words refers to attitudes and efforts to make religion the basis and principle to always avoid extreme behavior or disclosure (radicalism) and always look for a middle way that unites and equates all elements in the life of society, the state, and the Indonesian nation.⁹

Religious moderation is so important in a homogeneous state structure, such as Indonesia which is rich in diversity, so it is very easy to create friction between groups, especially between religions. So it is necessary to provide an understanding of the values of being in the context of diversity so that we are not selfish, intolerant, discriminatory and soon.

The basic principle in religious moderation is to always maintain a balance between two things, for example, the balance between reason and revelation, between physical and spiritual, between matters and obligations, between individual interests and communal benefit, between necessity and volunteerism between religious texts and the ijtihad of religious figures, between ideal ideas and reality, as well as a balance between the past and the future. The essence of religious moderation is fair and balanced in viewing, responding, and practicing all the concepts in the pairs above.¹⁰

Moderation is a policy that encourages the creation of social harmony and balance in personal, family, and community life to wider human relations. There are four

⁸ Tahar Rachman, "MODERASI BERAGAMA BERBASIS SOSIO KULTURAL PADA GENERASI MILENIAL DESA BALUN KECAMATAN TURI KABUPATEN LAMONGAN," *Angewandte Chemie International Edition*, 6(11), 951–952. 18, no. 2 (2018): 10–27.

⁹ M. Thoriqul Huda, "Pengarusutamaan Moderasi Beragama; Strategi Tantangan Dan Peluang FKUB Jawa Timur," *Tribakti: Jurnal Pemikiran Keislaman* 32, no. 2 (2021): 283–300, <https://doi.org/10.33367/tribakti.v32i2.1745>.

¹⁰ kementrian RI, "Moderasi Beragama," 219AD, 162.



indicators in assessing how strongly religious moderation is rooted in society, 1) national commitment, 2) tolerance, 3) anti-violence, 4) accommodating to local culture.¹¹

The term 'moderate' has two connotations: (1) avoidance of behavior or excessive revelation; and (2) it leans toward a dimension or middle ground. Thus, understanding is referring to understanding which is not excessive, in the sense of constantly going to the middle ground. Muchlis M. Hanafi⁵⁷ defines moderate (al-wasath) as a way of thinking, interacting, and behaving tawazun (balanced) in response to two situations, to arrive at an attitude that is by Islamic principles and community traditions, especially balance in faith, worship, and morals.¹²

Masdar Hilmy said that the notion of 'moderate' is difficult to define. Its use is to define al-tawassuth (moderation), al-qisth (justice), al-tawazun (balance), and al-i'tidal (harmony). However, there are many features of Islamic moderation in the Indonesian context. Helmy states, in the context of Indonesian Islam, the notion of moderatism has at least the following characteristics: 1) nonviolent ideology in the propagation of Islam; 2) adoption of the modern way of life in all of its manifestations, including science and technology, democracy, and human rights; 3) application of rational thought; 4) application of a contextual approach to understanding Islam, and 5) application of ijtihad (intellectual exercise used to form a legal opinion in the absence of explicit justification in the Qur'an).¹³

However, such qualities may be extended to include others like tolerance, harmony, and collaboration among various religious groups. Additionally, Muhammad Ali defines moderate Islam as people who do not subscribe to extreme ideas and practices. Al-Qurtubi translates wasath as "fair and in the middle," implying that its biggest is anything in the middle. According to Yusuf Qardhawi, the term wasath also can be used to refer to tawazun (balanced).

Thus, the moderate Islamic agenda cannot be separated from efforts to foster inter-civilization understanding. Moderate attitude Muhammadiyah from the beginning was forged by the founder of the organization, K.H. Ahmad Dahlan. One of the most significant lessons from Ahmad Dahlan's leadership, claimed, is his unwavering dedication to moderation and tolerance religious. Throughout his tenure, it was clear that he fostered a relationship collaborative and friendly with almost all community organizations. The ability of K.H. Ahmad Dahlan in his strong connection with many Christian religious figures is proof. The fact that he is famous because of his tolerance of Christian missionaries does not mean that he abandon his belief. He is a true practitioner of interfaith conversation in the sense that he listens to what is said and considers the underlying meaning.

¹¹ kementrian RI.

¹² Zakiyah, "Penguatan Moderasi Beragama Dan Kebangsaan Oleh Masyarakat Menengah Muslim," 2019, 1–11, simlitbangdiklat.kemenag.go.id.

¹³ Masdar Hilmy, "Whither Indonesia's Islamic Moderatism?: A Reexamination on the Moderate Vision of Muhammadiyah and NU," *Journal of Indonesian Islam* 7, no. 1 (2013): 24–48, <https://doi.org/10.15642/JIIS.2013.7.1.24-48>.



THE ROLE OF WOMEN AS MOVERS OF RELIGIOUS MODERATION THROUGH THE FAMILY

Partnership in the family is an absolute requirement to implement family tasks. Housework is not an easy task for anyone involved in maintaining the household, nurturing, and raising children. However, it is said that the job of nurturing and raising children is seen as the primary responsibility of women. Housework is the main responsibility of the leader family, namely the husband. But this work will feel light if done collaboratively, honestly, and honestly, accompanied by joint preparation between husbands and wives. Cooperation between husband and wife in terms of role allocation and decision making will facilitate the implementation of all household tasks ladder.

Women have great potential in leading maintaining the tolerance needed by a very diverse Indonesia. Because psychologically, women in their role as mothers, relate intensely with their children and always work together, able to cultivate their attitude to be selfless, patient, motherly, and willing to sacrifice. Having these attitudes makes women always ready to adapt, consider alternatives or other possibilities and be able to see the differences that exist in their environment.

Fathers and mothers must improve communication and approach to children persuasively to prevent radicalism or become media deradicalization if the child has already joined the movement. They should also provide an understanding of the concept of Islam rahmatan Lil 'alamin. Mother is in charge of the child's understanding because he is the only one who can talk to the child carefully. Meanwhile, the father's role is to facilitate conversation and doctrine against the dangers of radicalism.¹⁴

Women are responsible for adopting moderate and tolerant behavior in the environment home, both to neighbors and family members; mothers supervise children reading books, websites, and channels that children love, while the father is a role model for moderation and tasamuh of the diversity of adherents religion about other people's religious practices, father provide information about the practice of radicalism, which results in the practice of intolerance, which results in the division of the nation, by choosing institutions education that is free from the doctrine of radicalism and filters sites and channels that might promote radical thinking.

Democratic parenting styles can be a means of radicalism. This includes not only the formation of a partnership between husband and wife but also the implementation of control and communication between husband and wife and children. Democratic parents are the ones who raise the children those with a great degree of control and affection. Parent directing children's activities, encouraging them, and leading them. Children are allowed to take care of themselves, but they must be punished according to a mutually agreed upon agreement. Norms that are adhered to by parents are stated beforehand, and parents do not force their children to make choices during family gatherings or for children's needs.¹⁵

¹⁴ Agustin Hanapi, "PERAN PEREMPUAN DALAM ISLAM" 1, no. 1 (2015): 15–26.

¹⁵ Luh Riniti Rahayu and Putu Surya Wedra Lesmana, "Potensi Peran Perempuan Dalam Mewujudkan Moderasi Beragama Di Indonesia," *Pustaka : Jurnal Ilmu-Ilmu Budaya* 20, no. 1 (2020): 31, <https://doi.org/10.24843/pjiib.2020.v20.i01.p05>.



Fathers and mothers who do not think of themselves as creatures who are perfectly able to accept the wishes and input of their children so that later children are protected from intolerant things; indirectly, a son will respect differences of opinion and adopt a democratic attitude, avoid radical, violent, and imposing mindsets. Because family is the foundation on which a country is built. If these pillars important is able, the structure of a nation will lack a solid foundation.

Throughout human history, it has been established that the institution of the family has become the focal point of important activities in various areas of life. A family reaches and fosters deradicalization and understands the critical role the family institution in the strength of a nation will always strengthen unity and tolerance of religious communities that are fostered as early as possible in institutions or the smallest institution of society, namely the family, where the husband and wife work together.

Women As a Wives

Women in the view of Islam very honorable position. The view of Islam cannot be said to be gender-biased. Islam does sometimes talk about women as women (for example in terms of menstruation, pregnancy, childbirth, and breastfeeding obligations) and sometimes also talks about humans without being distinguished from men (for example in terms of the obligations of prayer, zakat, hajj, noble character, amar makruf) nahi munkar, eat and drink lawful and so on). Both views aim at directing women individually as noble human beings and collectively, together with men, to become part of a harmonious (family and community) order.¹⁶

When Islam requires the wife to ask permission from her husband if going out of the house or fasting sunnah for example, while for the same case the husband is not obliged to ask permission from the wife; Also, when Islam stipulates the inheritance rights and witness rights of women for half of the men, the obligation of women to wear the hijab or when setting the wife's main duties as umm (mother) and rabbatul bait (housekeeper), and the right to divorce from her husband, Islam is talking about family. not about individuals, individual men or women, and the will to regulate them to create a harmonious order.

Today, women's empowerment and equal partnerships between men and women in various dimensions of life have received global attention among women observers and observers of development issues. This is because women are subordinated and discriminated against by men from various social groups, including in the social sector. In general, the condition of women has changed as shown in the statistical reports on increasing women's education and participation in the public sector. The family is a social institution whose role is greatest for social welfare and the preservation of its members, especially their children.

The family is the basic foundation of the spread of Islam. From the family will emerge leaders who strive in the way of Allah, and seeds will come who will struggle to raise the words of Allah. And the biggest role in this is women. When a man finds it difficult, it is his wife who can help him. When a man experiences anxiety, it is his wife who can calm him down. when the husband is experiencing a downturn, it is the wife

¹⁶ Dewi Nurul Musjtari, "Peran Dan Tugas Perempuan Dalam Keluarga," 26 Maret 2016, no. 2 (2016).



who can encourage him. Indeed, no one has the greatest influence on a husband but the wife who completes half of his religion.¹⁷

The husband has a central role in the family. This role is not limited to the head of the family but also includes "Combat Commander". During this time, due to the number of children in Islamic radical families, the wife's duty is still limited to guarding and teaching their children. This task will change when the children have grown into adults. At this level, the wife's job can be just turned into a "second commander" after her husband.

As "second commander" means the wife at any time it is possible to jump in with the husband to do bombing actions. This can happen when the husband has mandated his wife. For example, four years ago, the cathedral in San Pedro, Davao, Philippines has been the target of a bombing terrorist even though it failed because it had been detected previously by Densus Philippines. From this case, the wife has the potential to become a martyr, provided that if the husband has instruction.¹⁸

According to the opinions above, women have resources power, and have great potential in matters of religious moderation, because women are social beings who can always adapt to their environment. In the context of Indonesia, to be able to realize and implement religious moderation, there are four things: indicator namely: 1) national commitment; 2) tolerance; 3) non-violence; and 4) accommodating to local culture.¹⁹ Where tolerance is an indicator most significant for creating religiouscreatingny. Therefore, it is very significant for women who have great potential regarding moderation to be included. Thus, it is very necessary to involve women actively in the effort to create a tolerant religious society.

Women As a Mother

The role of women as mothers in educating children is divided into three important tasks, namely:

1) Mother as a source of fulfillment of children's needs.

For children, especially when the child is in total dependence on his mother, which will continue until the schoolchildren period, even before adulthood. Mothers need to provide sufficient time to always interact and communicate openly with their children. A person's needs include physical, psychological, social, and spiritual needs. Physical needs are the need for food, drink, clothing, shelter, and so on. Psychological needs include the need for love, security, acceptance, and respect.²⁰

While social needs will be obtained by children from groups outside their family environment. In fulfilling this need, mothers should provide opportunities for children to socialize with their peers. Spiritual needs are education that makes children understand

¹⁷ Raihanah Abdullah, Asadullah Ali, and Siti Aminah Hamid, "Gender Equality, Islam, and Law," *Journal of Oriental Studies*, 2015.

¹⁸ Erlan Muliadi, "Inside the Gender Jihad: Women's Reform in Islam," *Choice Reviews Online* 44, no. 06 (2007): 44-3255-44-3255, <https://doi.org/10.5860/choice.44-3255>.

¹⁹ Riza Mahardhika, M.Si, Jeanne Francois, M.Si (Han), Juniawan Priono, M.Si (Han), Lifani Kurnia, M.Si (Han), Zuhria Ninda, "Penguatan Partisipasi Perempuan Bela Negara."

²⁰ S Samsidar, "Peran Ganda Wanita Dalam Rumah Tangga," *Jurnal Studi Gender Dan Anak* 12, no. 2 (2019): 655-63.



their obligations to Allah, to His Messenger, their parents and their fellow brothers and sisters. Here the mother provides the first knowledge about the spiritual needs of children which will later become the basis for children to socialize in community life.

2) Mothers as role models or "models" of imitation of children In educating children, a mother must be able to be an example for her children.

Given that the behavior of parents, especially mothers, will be imitated which will then be used as a guide in the behavior of children, mothers must be able to be role models for their children. Since the child is born from a mother's womb, it is the mother who colors and influences the child's personal development, behavior, and morals. To form good children's behavior not only through verbal statements but also with things, namely educating children through behavior. If a mother behaves socially well in the life of a religious community without distinguishing between ethnicity, religion, and race, a child will also imitate this behavior and vice versa.

3) Mother as a stimulator for child development.

It should be noted that at the time of birth, the growth of various organs is not yet fully complete. The development of these organs is largely determined by the stimulation the child receives from his mother. The stimulation given by the mother will enrich the experience and have a great influence on the child's cognitive development. If the child does not get a visual stimulus in the first months, then the attention to the surrounding environment is less. Verbal stimulation from the mother will greatly enrich the child's language skills. The mother's willingness to talk to her child will develop the child's speech process. So the mental development of children will be largely determined by how much stimulation the mother gives to her child.

Stimuli can be in the form of stories, various educational game tools as well as opportunities for recreation that can enrich the experience. In this case, the role of a mother provides a visual of diversity in children. Providing children with knowledge about the plurality of races, ethnicity, and religions. So that when they grow up, children will think that plurality is a blessing, not division.

A mother is someone who is always expected to be there for her children. A mother can make her children a good person just as a mother can make her child a bad person. Good or bad a child can be influenced by whether or not a mother is a role model for her children. There are role bringswards by the role of educating children to become children who are blessed by Allah and His Messenger. Because his children are the source of his reward and the source of goodness for him.

Psychologists say 4 (four) the main compos of the motherly emotion of women, namely: (1) altruism, which is a trait that tends to prioritize the interests of others over own interests and has feelings lot of towards people other. (2) softness. (3) affection and (4) activity.²¹ Components will create a psychic climate and a motherly nature. This motherly nature is related to the existence of her child as a psychological unit, where

²¹ Achmad Syarifuddin, "Peran Strategis Kaum Perempuan Dalam Mewujudkan Masyarakat Religi," *Raden Fatah* 12, no. 1 (2017): 21–32, <http://jurnal.radenfatah.ac.id/index.php/annisa/article/view/1520>.



maternal altruism encourages a woman not to think about herself and is always willing to sacrifice everything to protect herself, environmental sustainability, in this case it's his son.

Women As a Society

Women in addition to their role in the family can also have other roles in society and the state. If she is an expert in religious knowledge, then it is she must preach she knows to other women. Likewise, if he is someone who has a good understanding of religious moderation, then he can have a role in society to provide an understanding of the community in his environment about religious moderation. But with the limitations that have been prescribed and of course, after her obligation, attractions housewife has been fulfilled.

According to Islamic teachings, there is no prohibition for women to play an active role in society. Women have the right to express and develop their potential and abilities. The direct roles that can be performed by women are the roles as a child, wife, mother, and roles as members of the community. Position as members of society, women, and men have the same rights and obligations, are entitled to receive good treatment from the community to create a healthy society.²²

The direct role of women in society includes working educators, doctors, economists, and preachers. However, Islam recommends that women's activities outside the home do not sacrifice their main duties as a wife and mother. Women are like schools, if they are educated well, it means that they have prepared a nation well. A woman with her left hand rocking the cradle and her right hand holding the world. Women are the pillars of the state.

Women are figures who become role models for a generation, so they must be prepared carefully for a change. Women will not be able to manage a household or society with adequate intellectual and ethical knowledge. Indeed, Islam pays great attention to women and places them in an honorable position.

Women have an important role that cannot be ignored. There are so many roles of women both in family life, economy, politics, socio-culture, education, and religion. As a member of society, when a woman sees that her community has a minimal understanding of religion, she must immediately find a way to overcome it. In fact, under certain conditions, women are required to enter the community.²³

It synergizes the balance of role performance. This social and household role for husband and wife can be achieved by the following two steps: First, good time management and activity management, including the skill to choose activity priorities carefully. In this case, firmness is needed in accepting or rejecting social roles by considering the burden of household tasks. A woman as a mother who still has children at the age of toddlers will certainly have a different burden on her household role compared to when her children are older.

Second, household management in the form of his band-wife cooperation. When a woman performs social activities and roles, she must obtain permission from the person

²² Agus Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity," *Jurnal Diklat Keagamaan* 13, no. 2 (2019): 45–55.

²³ Zakiyah, "Penguatan Moderasi Beragama Dan Kebangsaan Oleh Masyarakat Menengah Muslim."



in charge of her. As a wife, she must obtain permission from her husband. In the case of households, the permission given by the husband is of course with the acceptance of the wife's time being allocated outside the home. On some occasions, it could also be that this social role demands a great deal of attention and time. For this reason, the husband must be ready to help his wife complete household tasks, in backing up the wife's trust and social role.²⁴

So in this case, the role of women is as a support and support for men in carrying out their duties. With the virtues that God has given to women, it is clear that women are the basic foundation of the glory of society and even a country. A good society or country can be seen from the good women in the country and vice versa.

CONCLUSION

Based on the explanation above, conclusions can be drawn that women as mothers can instill values of religious moderation through child-rearing, women as wives can work together with their husbands in fostering a household ark that integrates the value of religious moderation in educating children as a mother and the nuclear family. While women as a society have the potential to maintain and maintain inter-religious harmony, this potential is underutilized. Women and children can be in 3 positions in the vortex of terrorism, firstly as a vulnerable group exposed, secondly as victims, and thirdly as perpetrators. He also added that several factors make women vulnerable to being involved in acts of terrorism, namely because of patriarchal cultural factors, economics, and access to information. The role of women as mothers is very strategic in transmitting radical ideologies, so it is necessary to prepare families to be better and family resilience is important.

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