



DOI : <https://doi.org/10.24260/khatulistiwa.v11i2.1374>

WOMEN ROLE OPTIMALIZATION IN SHARING MODERATIC ISLAMIC IDEOLOGY

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HIGHLIGHT

- Moderate islam
- Moderate dakwah
- Architecture of women optimalization
- Radicalism

ARTICLE HISTORY

Submit : 13 August 2021
Revision : 25 August 2021
Revision : 09 September 2021
Minor
Accepted : 27 September 2021
Published : 04 October 2021

ABSTRACT

This research is based on social phenomenology on the issue of radicalism in Indonesia. The underdevelopment of dakwah innovations by moderates has become a great opportunity for radicals in developing radicalism ideologies. Women as individuals who are believed to have a major influence on the development should be able to optimize their role in teaching moderate Islamic ideology. This research is an opportunity study that seeks a model of optimizing women in sharing moderate islamic ideology. Methode tools have a descriptive qualitative approach with literature studies and in-depth interviews. To create an optimization model, this research was developed based on the principles of manhajul fikri, gender theory, women's psychological theory, and other relevant concepts. This discussion of observations divided into three mains parts, first: the presentation of moderate dakwah and mowen's work; second: the construction of architectural models to optimize the role of women in sharing moderate

islam; third: provisioning as an alternative to equip themselves with moderate islamic values.

Keyword : Moderate Islam, moderate da'wah, architectural optimization of women, radicalism

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A. INTRODUCTION

Indonesia is one of the countries that is vulnerable to radicalism and terrorism (Sefriyono & Mukhibat, 2018). According to the results of the National Intelligence Agency (BIN) research in 2017, most of the most vulnerable individuals to the influence of radicalism are young people, as many as 39% of students in Indonesia are influenced by radicalism, while 24% of students and 23.3% of high school students have a tendency agree to the jihad movement for the establishment of an Islamic State in Indonesia (Akbar, 2018; Sugiyarto, 2018).

The radical Islamic movement grew and developed in Indonesia in a structured manner and approached it in a very simple way. They approach through the dissemination of simple content related to Islamic studies. Digital instruments and offline media such as religious study forums also participate in becoming a strategic gateway in spreading radical ideology (Nugraha, 2018; Winarni, 2014).

The efforts of Muslims in preaching moderate Islam are still quite lagging behind compared to the efforts of radical preaching. As one of the strategies to suppress the growth of radicalism, this research offers a concept of the mechanism for the spread of moderate Islamic ideology through the optimization of the role of women. As individuals who can play their roles in both domestic and public areas, female figures are believed to have a strategic role in instilling moderate values with individuals around them (Abidin, 2015; Ahmad, 2018; Pratiwi, nd; Rahayu & Aprilia, 2018; Sumadi, 2018).

In domestic areas, women have a significant contribution to the future of their families, especially to their children. This is in line with women's psychological theory put forward by Mead (1935), Dinnerstein (1976), Chodorow (1978), Bergman (1991), Jordan and Surrey (1986), Kaplan and Surrey (1984), where a mother is a source from the morality

of children, individuals who are effective in instilling and developing basic principles of morality are mothers, not fathers (Nurrachman, 2010).

Still with the psychological theory of women, in addition to its considerable influence in the domestic area, women also have a tendency to participate in public areas. As argued by Miller (1976), Gilligan (1982) that women's self-esteem will appear to increase if he is able to participate in relational relations, it is even more unique that women's morality tends to behave not to harm others by developing the quality of cooperation and sacrifice in every effort (Nurrachman, 2010).

Strengthened by gender theory in Islamic perspective, both women and men both have equality before God (Ismail, 2003). Equality between men and women in Islam is absolute (Al-Sa'dawi & Izzat, 2002). The message and value of justice conveyed by the Koran also provide evidence that both have the right to obtain equal opportunities in achieving optimal achievements (Ismail, 2003).

The spread of moderate Islamic ideology must continue to be intensified so that inter-religious harmony is always created. Moderate means balancing between belief and tolerance, moderates also trying to know the attitude of intolerance and extremism (Islamic, 2018; Jasminto, 2018; Masamah, 2016; Rusmayani, 2018).

Quoted from Nisa Islami (2018), understanding moderate Islam can be approached through values contained in ten principles of manhajul fikri, but in general most scholars only mention four principles. Among the ten values are the Al-Tawassuth Principle (taking the middle way), the principle of al-Tawazun (balanced), the principle of al-I'tidal / Ta'addul (fair / proportional between rights and obligations), the principle of al-Tasamuh (tolerant), the principle of musawamah (equivalent), the principle of syiraa (based on the principle of deliberation), the principle of islah (reformation of the better), the principle of al-Aulawiyah (prioritizing the more urgent), the principle of al-Tathawwur wa al-Ibtikar (dynamic), and last is the principle of tahadzur (a principle that upholds ethical values).

Research on the issue of radicalism and moderation of Islam in Indonesia has been carried out by several previous researchers (Apriliana, Raharjanti, Sulastri, Noviana, & Suwarno, 2017; Islami, 2018; Jasminto, 2018; Mustaqim, 2013; Rusmayani, 2018; Tahqiq, 2011, 2011; Umar, 2010; Yahya, 2018; Yusuf, 2018). Most of the research emphasizes the cultivation of moderate principles in the education system, observing the spread of

radicalism and efforts to deradicalism in higher education, efforts to deradicalism through multicultural education, efforts to deradicalism through interpreting the verses of the Qur'an, to observing the roots of radicalism through historical approaches.

However, research that departs from the issue of radicalism by displaying prevention strategies through optimizing the role of women is still not widely done. This research belongs to the opportunity study category which departs from social phenomenology on the issue of radicalism. This research seeks to find the form and strategy of the spread of moderate Islam through optimizing the role of women.

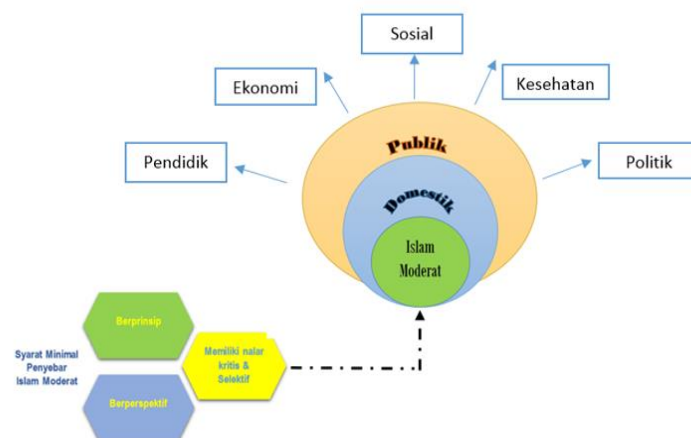
B. METHOD

This study used a qualitative approach with literature studies and in-depth interviews with several informants from women's organizations, namely Fatayat NU DIY. The selection of informants was done through a purposive informant method, namely the selection of informants by considering the wealth of information possessed and informant's trade records, meaning that the selected informants had a substantial contribution and had joined Fatayat NU DIY in a long period of time.

C. RESULT AND DISCUSSION

1. Women and Dakwah of Moderate Islam

Based on the literature review and the results of in-depth interviews, this study seeks to build a model of optimizing the role of women in spreading moderate Islamic ideology. Before arriving at the optimization model, exposure will begin from the scope of women's da'wah. The following is an illustration of the da'wah pattern that can be done by women through their role in domestic space and also public spaces:



According to the results of the interview, there are three important requirements that women must have in preaching moderate Islam, including:

Figure 1: Women and Dakwah of Moderate Islam

- a) Having principles; it means that a woman must have a strong foundation before preaching moderate Islamic teachings, namely knowing and being able to practice the principle of manhajul fikri as a manifestation of moderate Islamic values.
- b) Having perspectives; means having a reference in looking at something, having a clear reference. That way what has become his belief will not be easily bought by various kinds of interests.
- c) Having critical reasoning for a phenomenon that occurs and is selective about the information received.

After having the three skills above, then the character must be internalized in each individual to form moderate behavior and character. Thus the moderate principle will influence various women's activities.

In various cases, for example when a woman plays a role in the domestic space, she must ensure that the education she provides to children and their families does not have a tendency to be liberal or radical in ideology. By behaving moderately, a mother can fortify children from the influence of developing radical ideas. The parable in a very simple case, when a mother teaches pat "pious children" to her children, or if acting in the public area can also be taught to students, usually we often find a mother / teacher teaches pat child piety the final applause is the term "infidel-no!", from a simple matter, for example, we do not need to use the word "infidel-no!", because with that term we have instilled intolerant and hateful values for those who are different. On the contrary, we can replace the sentence "infidel-no!" With a more humanist sentence.

In public affairs acting in the social world, a moderate woman is not permitted to follow and disseminate ideas or ideologies that endanger society or her country. If their position as educators, both teachers in formal and non-formal educational institutions, are expected to be able to spread humanist Islamic education, avoid textual understanding of the verses of the Qur'an, always teach tolerance and love each other.

As economic actors whose economic activities are based on the Pancasila principle, they should not behave by assuming that all state economic systems are not in accordance with sharia principles, or seek to replace the existing economic system with the Islamic economic system. Conversely, as moderate Muslims we must be able to distinguish, which economic activities cover the public interest, and which economic activities can be avoided personally by implementing Islamic values. Likewise in the case of politics, health, and others. Da'wah in this case is not only interpreted as da'wah through religious forums, but broadly da'wah can be understood as a form of effort to apply moderate lifestyles in various aspects of life.

2. Architecture of Optimizing the Role of Women in Spreading the Ideology of Moderate Islam

Based on information that has been obtained from interviews and a comprehensive literature review, both information relating to the issue issues and problem solving strategies, then in this discussion a model for optimizing the role of women will be formed in spreading moderate Islamic ideology.

The three main things that make up the building structure in this architecture are:

- 1) The basic principle as a foundation for thinking and behaving,
- 2) Pillars as a strategic step that must be done,
- 3) Roof as a destination or estuary to be achieved.

Here's the illustration:



Figure 2: Architecture of the role of

The role of women in preaching moderate Islam must depart from the strong principles that underlie every behavior. In forming an architectural model, the researcher chose four values of manhajul fikri as a foundation in thinking, eight strategic steps representing the pillars of the building, and attempting to create small and large changes as the main goal to be achieved in applying a moderate lifestyle. Following is the discussion of each part:

FOUNDATION	DESCRIPTION
Tawassuth	Taking the middle way, contextually this principle invites us to moderate character in thinking and behaving, not tending to be liberal or radical.
Tawazun	This principle emphasizes the balance between world life and the afterlife. Substantively this concept also calls on us to maintain a balance between personal interests and common interests, present interests and future interests, so that integrity and social solidarity will be formed.
Ta'addul	This principle confirms the existence of proportional rights and obligations. On the one hand, we are required to be straight and firm in making decisions and consistent in the

	truth, but on the other hand, we are also expected to be gentle / friendly in association.
Tasamuh	This principle recognizes and respects differences, both differences in aspects of religion and other aspects of life. This principle also encourages us to be tolerant of differing views, especially in relation to furu'iyah / fiqhiyyah matters. The attitude of tolerance will prevent us from feeling hostile to each other and the like.

PILLAR	DESCRIPTION
Have a network	Network is an important capital in carrying out da'wah, both the network that we build through friendship on social media, and networking in real life. Through the network, we will find it easier to spread our wings, take various strategies, to attract the masses.
Have a strong ghirrah	Moderate women are expected to have high enthusiasm, not give up easily and continue to worship in preaching moderate Islam.
Keep moving	Keep moving is the complement of ghirrah. Not worry if the effort that is deployed has not produced results, but by continuing to move certainly will always learn from every shortcoming. By continuing to move, it will also form a dynamic soul towards the times / up to date, so that ideas will emerge that are relevant to the times.
Integrity	Integrity is an important part, especially if we have become figures, become role models, or become references.

Have a high willingness to learn	A high willingness to learn aims to deepen science, which in turn will affect reasoning. To be able to read substantive messages from various books and literature also requires extensive and in-depth learning.
Appreciate the process	Both in formulating strategies, equipping ourselves, to carrying out da'wah, of course requires a long time, as agents of moderate da'wah we must equip ourselves with a patient nature because everything requires a long process, cannot be carried out in an instant manner.
Competency	In addition to a number of strategic steps that are technical in nature, we are also encouraged to have competencies both soft skills and skills. Moderate da'wah has capital capabilities both in terms of science and also various soft skills, the aim is to be able to create innovative and creative da'wah strategies.
Have a good character / have ethics	Ethics is a refinement of all behaviors and strategies that are to be pursued, for it requires a tawadhu attitude, humility, humanity, friendliness, and other commendable characters.

ROOF	DESCRIPTION
Creating change	<p>The main obstacle to be achieved from moderate Islamic preaching is the creation of change, both very small changes and big changes. Changes in this matter are capable of giving a public impact to society.</p> <p>Supposedly, being a good person is not enough, we also need to be able to become someone who is capable, that is, individuals who are able to exert influence on others.</p> <p>For example when acting in the community, we can convey friendly Islamic teachings so that the character is internalized</p>

	<p>in the community and formed a friendly Islamic community. Besides that, it can also be achieved by making changes in the fields of economics, education, and social matters, where the change continues to promote moderate character.</p>
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Provisioning Facility by Moderate Islamic Values for Women

Individuals who already have provisions and knowledge about moderate Islamic teachings will certainly be different from those who do not yet have. Based on interviews, for those who are still minimal with moderate Islamic understanding, it is necessary to do a variety of debriefing strategies, among which the strategies can be done through formal and non-briefing. The following is an illustration of the debriefing efforts that can be made in instilling moderate Islamic values for women:



Figure 3: Provisioning facility

The implementation of formal and non-formal strategies in an effort to equip themselves lies in the awareness of each individual. In a formal strategy, each individual can choose to join a variety of women's organizations, such as fatayat, Muslimat, or other NGOs who would instill moderate Islamic teachings. Furthermore, the non-formal strategy can be done through enriching moderate Islamic teachings through various activities, both through individual sharing, seminar activities, reading, and so on.

Actually formal training will be more effective than non-formal, because through formal debriefing, in addition to structured reasons it will also be more saving in terms of activities carried out, both in terms of religious forums, references, to instructors or teachers who provide provisions. Another weakness if self-taught learning lies in the difficulty of digesting the points of goal of the teachings being studied.

D. CONCLUSION

Dakwah based on moderate Islam must continue to be developed given the increasingly widespread religious ideology that adheres to the ideology of radicalism. Various strategies must be activated both through online and offline media. Women as strategic agents who can play their roles in both domestic and public spaces need to be optimized. The pattern of the spread of moderate Islam designed through optimizing the role of women is expected to have a more significant impact on women's da'wah activities. Of course, individuals who have competency values as stated in the architectural model will be different from those who do not. Furthermore, to be able to achieve and form a pattern of optimization, debriefing efforts are needed. Debriefing efforts can be carried out through formal and non-formal activities. The main key that can determine the success or failure of a program lies in the awareness of each individual.

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