

Women's Issues in the Conception of Religious Moderation Among Female Religious Counselors in Greater Bandung

Yeni Huriani

UIN Sunan Gunung Djati Bandung
yenihuriani@uinsgd.ac.id

Erni Haryanti

UIN Sunan Gunung Djati Bandung
erni_hk@uinsgd.ac.id

Mochamad Ziaulhaq

Open Integrity Program of Indonesia's RSCJ
em_zya@yahoo.com

Suggested Citation:

Huriani, Yeni; Haryanti, Erni & Ziaulhaq, Mochamad. (2022). Women's Issues in the Conception of Religious Moderation Among Female Religious Counselors in Greater Bandung. *Temali: Jurnal Pembangunan Sosial*. Volume 5, Number 1: pp. 45-58 <http://dx.doi.org/10.15575/jt.v5i1.16088>

Article's History:

Received September 2021; Revised April 2022; Accepted April 2022.
2022. journal.uinsgd.ac.id ©. All rights reserved.

Abstract:

This paper will discuss the conception and implementation of religious moderation among women. The case study taken in this paper is a female religious instructor at Pokjaluh Bandung Raya. The research method used is descriptive-qualitative with data collection through observation, literature review, then interviews through Focus Group Discussions (FGD). The research found that the concept of moderation is fundamental for women to carry. With the issue that women are easily exposed to radicalism, approaches can be taken so women can accept that religious moderation becomes a favorable issue. Implementing the conception of religious moderation among women can vary based on their roles and functions in society. This gave birth to a solution for counseling religious moderation among women with three strategies: ideas, institutions, and integration.

Keywords: mass organization; urban sociology; Islamic teachings; terrorism; women's studies.

Abstrak

Tulisan ini akan membahas bagaimana konsepsi dan implementasi moderasi beragama di kalangan perempuan. Studi kasus yang diambil dalam tulisan ini adalah Penyuluh Agama Perempuan Di Pokjaluh Bandung Raya. Metode penelitian yang digunakan ialah deskriptif-kualitatif dengan pengumpulan data melalui observasi, kajian literatur, kemudian wawancara melalui Focus Group Discussions (FGD). Penelitian diperoleh temuan bahwa konsep moderasi sangatlah penting diemban oleh para perempuan. Dengan adanya isu bahwa perempuan mudah terpapar radikalisme sehingga dapat dilakukan pendekatan-pendekatan agar moderasi beragama dapat diterima oleh perempuan sehingga menjadi isu yang positif. Bentuk implementasi dari konsepsi moderasi beragama di kalangan perempuan dapat beraneka ragam berdasarkan peran dan fungsinya di masyarakat. Hal demikian melahirkan solusi penyuluhan moderasi beragama di kalangan perempuan dengan tiga strategi, yaitu gagasan, kelembagaan dan integrasi.

Kata Kunci: organisasi massa; sosiologi kota; ajaran Islam; terorisme; kajian perempuan.

INTRODUCTION

The phenomenon of terror bombs and shootings between 2018-2021 indicates that violent extremism leads to terrorism in Indonesia. The Covid-19 pandemic period faced by the Indonesian people does not necessarily reduce the potential threat of violent extremism. According to the findings of The Habibi Center, in this context the threat from radicalism and violent extremism persists in Indonesia. Terrorist groups exploit the socio-economic crisis triggered by the pandemic by spreading the narrative that this pandemic is God's punishment. They also describe that the pandemic is the right time to attack the government and security forces. ISIS leadership at the international level is also known to have repeatedly called on its supporters to carry out attacks by taking advantage of the government's busyness in dealing with the pandemic (Rasyid et al., 2021).

The government is very aware of the importance of religious moderation in managing the social climate in Indonesia, which is plural, with so many differences and diversity, from ethnicity, ethnicity, religion, and culture. This plurality is the key to triggering conflicts in the name of differences which are very easy to begin into violent-based rows, including directing radicalism thoughts towards violent extremism. For example, regarding the terrorist suicide bombing in Makassar (28/3/2021) and the shooting attack at the National Police Headquarters by a woman (31/3/2021) (Simanjuntak, 2021). Therefore, President Joko Widodo (Jokowi) in the 9th National Deliberation (Munas) of the Indonesian Islamic Da'wah Institute (LDII) asked religious organizations in Indonesia to increase religious moderation that supports unity in the country and has non-violent principles (Putra, 2021). Handling radicalism and violent extremism can be done by implementing religious moderation. He laid the foundation of thought and perspective of seeing religious differences together in a good and just way to achieve the common good in terms of life.

In addition to the various data findings above, this study observes that Bandung Raya and its surrounding districts/cities have a latent danger of movement of groups with a tendency to violent extremism, even terrorism. This statement can be understood from the following findings: 1) West Java is dealing with the highest number of terrorist actors, from 249 people arrested until the end of October 2019, there were 69 people arrested in West Java; 2) West Java has faced 200 ISIS deportees, since 2017; One of the cities of origin is Bandung (Lazuardi, 2016); 3) West Java faced ISIS terrorist figures, namely Aman Abdurahman who came from Sumedang and carried out movements from Sumedang, Bogor, Bekasi, Depok, Cianjur to Ciamis. The first case that ensnared him was the Cimanggis Bombing carried out by his subordinates, often recruiting fellow Sundanese (Dalimunthe, 2018).

To unravel the latent movement process above, at least one case illustrates that peacebuilding efforts are dealing with the potential for intolerance and violence that moves independently and organized among the people in West Java (Hakim et al., 2018). The Asep Sofyan case shows that someone who was once active in NII can join terrorists. Asep (born in Bandung, October 3, 1980) was very interested in Islamic studies in 2009. He was a Darul Tauhid Islamic Boarding School student in Geger Kalong Girang, Bandung owned by Abdullah Gymnastiar for about a year. In 2011, he decided to join NII at the invitation of Rudi from Sumedang. In 2012, Asep invited his younger brother, Riki, to join Rudi's recitation. In addition to being active in NII recitations, Asep also attended Indonesian ANNAS (Anti-Shia National Alliance) group recitations at the Al-Fajr Mosque, Bandung, West Java. Asep left NII because there was a misunderstanding about monotheism. At the end of 2015, with the advent of ISIS, Asep joined Jamaah Ansharu Daulah (JAD) Bandung to support ISIS; finally, the oath of allegiance to Abu Bakr Al-Bagdadi.

Furthermore, Asep followed the network of Soleh Abdurahman or Kang Soleh and regularly attended the monotheism recitation at his home, on Jalan Jamika, Pasar Burung, Bandung, for about a year. However, the study was disbanded because Kang Soleh was arrested in early 2017 for his involvement in the bomb terror case in Cicendo, Bandung. While joining JAD, Asep heard about the plan for a halfway house from a meeting in Cimahi in March 2017. The shelter became a shelter for, according to them, the *umahât* (the wives of husbands who were arrested by the police '*tagut*', [unjust rulers]). The halfway house is Kang Soleh's house sold for Rp. 130 million and paid jointly by JAD members; Asep acts as treasurer with a BRI account in his name.

The description of the various findings above is to emphasize that in West Java, especially in Bandung Raya and the surrounding districts/cities, there is a latent movement of terrorism that can influence people who tend to be vulnerable to exposure to intolerance, especially exposing women to various religious meetings and studies, both online and offline. Strengthening messages of intolerance will significantly affect women, where women are very likely to be exposed to or become victims (*gender-based violence*), because extremism movements tend to

victimize women because they are considered *second class* which are easy to be used as instruments because they are obedient, a-political, and loyal.

Apart from the reasons above, this study argues that women are the target of exposure to terrorism and victims. This statement is very reasonable, because recent developments suggest that 13 women were convicted of terrorism (CSAVE); women victims of terrorist bombings in Indonesia, living in conditions of disability, trauma, and the loss of a partner (Dzulfaroh, 2021); of the 39 wives of ex-terrorists who were accompanied, most insisted on the ideology of their husbands as a form of obedience, and tended to send their children to the pesantren of their father's origin (PRIK-UI); there are 78% of deportants belonging to ISIS (114) are women and children, 151 are spread across 12 provinces, and 52 families of deportants (husband, wife and children) are involved in "jihad" to Syria; many female migrant workers are recruited through social media and trapped in radical recitations in cyberspace.

Women are vulnerable to exposure as well as victims of intolerance. The Wahid Foundation's 2017 Annual Report on Freedom of Religion and Belief (KBB) and Politicization of Religion recorded 213 incidents of intolerance throughout 2017. There were 17 cases of intolerance targeting women and 10 cases targeting girls; because of their gender identity and make them a *double victims*.

Although the above facts state that women are the most affected victims of *Violent Extremism*, in fact many studies show that it is women who have the potential to reduce the rate of extremism in society, because: 1) Women can play an essential role in developing responses to violence and terrorism, and opposing and delegitimizing extremist narratives (Chowdhury Fink et al., 2016); 2) Women can be powerful agents of change, and can even play an essential role in detecting early signs of radicalization and intervening before individuals become extreme people (Grossman, 2018); 3) Understanding these diverse roles of women is critical to developing more nuanced and targeted efforts to counter violent extremism and prevent terrorism (Szmania & Fincher, 2017); 4) UN Security Council Resolution 1325 noted that women are disproportionately affected by violence during conflict, and in many places play an essential role in efforts to prevent and reduce conflict and violence, and rebuild the resilience of affected communities (Bouvier, 2016).

Therefore, the involvement of women in the anti-violent extremism (P/CVE) campaign is significant, with several considerations found from the literature search, including 1) Women can be powerful agents of change; 2) Women play an essential role both in detecting early signs of radicalization and in intervening before individuals become extremists; 3) Women play many different roles in the prevention of violent extremism and its actions; 4) Women support the development of family commitment to CVE; 5) Women empower women, especially mothers, as prevention protagonists because Mothers are very well placed to identify, predict and respond to potential vulnerabilities to VE; Mothers offer *counter-narratives*; Mothers can humanize the impact of terrorism.

Female religious instructors are employees and volunteers at the Ministry of Religion of the Republic of Indonesia to guide religion in every women's community at the sub-district level. Thus, their existence and function affect society's supporting roots, namely family (Daeyati, Interview, 2021). So it is necessary to involve women in PVE based on family resilience because the women who understand the problems the most are women themselves. This is important for increasing PVE knowledge and improving interactive learning skills for female community facilitators, especially regarding religious moderation.

The phenomenon as described above is an argument that states the importance of conducting a critical study of the phenomenon. Based on the above background, research was born with a focus on "Conception and Implementation of Religious Moderation Among Women (Review of Female Religious Counselors at Pokjaluh Bandung Raya)". This research was conducted from the point of view of *religious studies* with an interdisciplinary approach to the sociology of knowledge and *women's studies*. It is hoped that a complete picture will be obtained from various scientific perspectives regarding this phenomenon.

The study on the potential and participation of women to deal with the potentials of intolerance, violent extremism, and terrorism to build peace in society has attracted the attention of many parties, both internationally and on a national scale. As far as previous literature searches in this study, relevant research can be found, namely: (1) Women can be powerful agents of change (Bertini & Ceretti, 2020); (2) Women play an essential role both in detecting early signs of radicalization and in intervening before individuals become extremists (Windsor, 2020); (3) Women play many different roles in the prevention of violent extremism and its actions (Windsor, 2020); (4) Women support the development of family commitment to CVE (Gerspacher et al., 2020); (5) Women empower women, especially mothers, as prevention protagonists because (Trygged, 2020): Mothers are particularly well placed to

identify, predict and respond to potential vulnerabilities to VE (Kruglanski & Bertelsen, 2020); Mothers offer *counter-narratives* (Kropiunigg, 2020); Mothers can humanize the impact of terrorism (Qureshi, 2020).

Apart from the research above, on a national scale found relevant research with two categories, namely:

First. Published documents from the Ministry of Religion. The book "Religious Moderation" was published by the Research and Development Agency and Training of the Ministry of Religion of Indonesia (2019). This book serves as a guide to religious moderation within the Indonesian Ministry of Religion. This book aims to explain what (*what*), why (*why*), and how (*how*) regarding religious moderation. What is religious moderation? Why is it important? And what is the strategy to implement it? There are three main sections to answer the three questions above, namely: (1) A Conceptual Study of Religious Moderation; (b) Empirical Experience of Religious Moderation; and (3) Strengthening Strategy and Implementation of Religious Moderation. The book is related to the Monthly Magazine "Prosperous" published by the Information & Public Relations Subdivision of the Regional Office of the Ministry of Religion of Central Java Province. In the issue of Issue I / Year V / January - March 2019, this magazine discussed a lot about religious moderation. The two books published by the Ministry of Religion are based on the big theme raised by the Ministry of Religion in 2019 on "Religious Moderation for Community Togetherness," emphasizing understanding and developing the mindset of Religious Moderation. This theme is based on the emergence of communal conflicts related to religion in Indonesia. In addition to the two books above, there are research results from Agus Akhmadi from the Surabaya Religious Education and Training Center, which were published under the title "Religious Moderation in Indonesian Diversity: *Religious Moderation in Indonesia's Diversity*," Journal of Religious Education and Training, Vol. 13, no. 2, February - March 2019, p. 45-55.

Second. Published documents about women, religious instructors, and religious moderation written from other than the Ministry of Religion, including:

(a) Research results from Moch Fakhruroji published under the title "Social Media and Religious Moderation: Guiding Islamic Religious Counselors in Utilizing Social Media" (Bandung: Pustaka Pulpit & Community Service Center Sunan Gunung Djati State Islamic University Bandung, 2020). This study concludes that every internet user can find any content on social media as long as there are users who post—of course, after being moderated by the platform itself. For da'wah actors, especially religious instructors, this provides opportunities and challenges simultaneously. On the one hand, the internet can be used to present the face of Islam as expected. Still, on the other hand, the popularity of the internet as a popular media has resulted in the proliferation of various types of religious information, which sometimes do not match the characteristics of Islam in Indonesia in the context of plural and multicultural country. (2020).

(b) The research results by Luh Riniti Rahayu and Putu Surya Wedra Lesmana were published under the title "Potential Role of Women in Realizing Religious Moderation in Indonesia" Jurnal Pustaka, Vol XX, No. 1, February 2020, p. 31-37. This study states that since the enactment of Regional Autonomy in Indonesia, intolerance continues to increase in various regions, this intolerance threatens the social life and religious life of the Indonesian people. If this continues to grow, it will trigger the division of the nation and threaten the existence of the Unitary Republic of Indonesia. The government has made various efforts to reduce intolerance and maintain harmony between the six religions recognized by the State. One of them is by realizing religious moderation. This qualitative descriptive study found that women from various faiths have great potential in maintaining harmony between religious communities, but this potential has not been fully utilized. As a suggestion, it is necessary to increase the role and involve women in every activity of implementing religious moderation in Indonesia (Rahayu & Lesmana, 2020).

(c) Research of M. Taufik Hidayatulloh published under the title "Dimensions of Community Religiosity: A Evidence of the Dedication of Religious Counselors in South Tangerang City", Al-Irsyad: Journal of Islamic Counseling Guidance, Volume 11, No. 1, January-June 2020. As an agent of the social shift towards a more religious life, this study concludes that the religious instructor. In 2019, with the support of 10 non-PNS Islamic traditional healers from Banten, this exploratory study in South Tangerang was carried out to provide an overview of the role played. The status of religion was established as a result of this religious advice. The results show the use of the position of the informant for a productive production sector. Slightly different from the field of religious work which is more commonly found with an educational position approach. The anticipated religiosity is the dimension of rites and religious beliefs, because religious instructors as resource persons are the core material of all their specializations (Hidayatulloh, 2020).

METHOD

This study uses a descriptive qualitative method based on the characteristics of the study of the research problem so that it can be directly observed (observed). Through this method, observed events and information from selected sources can be studied using various data collection techniques, namely empirical data collection (directly from the field) and literature review used by selected authorities through *Focus Group Discussions*. This research will convey the research objectives and invite them to participate voluntarily. The participants came from various socio-economic backgrounds and age groups among religious instructors in Bandung Raya. This study will use Focus Group Discussions (FGD) in each community of female religious educators to explore the knowledge of each participant and learn to respect each other's views and differences on the issue of religious moderation. The FGD approach allows participants to voice their opinions and interact with other participants. The dialogue style of the FGD will enable participants to connect and gain a deeper understanding of each other's positions. The perspectives that emerge during interactions reveal women's realities and can lead to new knowledge and insights. The results of the exchange and discussion in the FGD will be able to present various data and information according to the needs of this research.

This FGD will be conducted with selected sources that are adjusted to the demographic coverage adjusted to the work area of religious instructors under the guidance of the Bimas/Penais/Pokjalah Kemenag Regency/City within the coverage of Greater Bandung within the Regional Office of the Ministry of Religion of West Java.

The research planning process, data collection, and data analysis are focused on religious studies with a women's study approach and are framed in the theory of the sociology of knowledge, namely the sociological division that studies the relationship between knowledge and society focusing on conditions, especially regarding the sociological life of knowledge and culture, social and existential conditions. Information sociology is useful in explaining social or existential problems, concepts, or feelings. While at various levels of social systems and historical cycles, information and ideas are often influenced by certain factors in the position in which knowledge resides. Ideas that spread in society often involve historical and social structures that view things from a certain point of view (Coser, 1971).

Sociological studies help trace the history of female religious teachers' conceptions of religious moderation. Companies are human products, and there is a dialectical mechanism between culture and people. According to its essence, the meaning of life comes from a rational agent that includes three processes: externalization, objectivation, and internalization, according to its essence as a being who has the appearance of meaning (Berger & Luckmann, 1990). Appearance in social society as a single commodity as society as an objective reality. The fact that society is a product of society, can explain the dialectical order of outsourcing, objectification and interiorization processes that influence the formation of human thought. Businesses' commodities, which become objective facts through the process of externalization. At the same time, the individual is a product of society through internalization (Syam, 2005).

According to Chafetz (1991), *gender inequality* refers to an imbalance in access to scarce resources in society. This imbalance is based on gender category membership. Important sources include power, material goods, services provided by others, prestige, decisive roles, free time, food and medical care, personal autonomy, opportunities for education and training, and freedom from coercion or physical violence. These two opinions seem to pay less attention to the socio-cultural aspects that construct gender inequality. Gender inequality in society is related to the low authority of women, which can be seen from the scarcity of information reference sources that place women as the primary source of information.

RESULTS AND DISCUSSION

The rise of new players in terror attacks against women and children shows that jihad is necessary for Muslim men and Muslim women. Under the guise of religion, propaganda is an easy way to recruit women to carry out acts of terrorism as martyrs. The role of women in acts of terrorism is no longer as mediators or defenders of their terrorist husbands. However, the extent to which women are forced and brainwashed to become active perpetrators of terrorist attacks. Women have been involved in terrorist activities since 2014, before the explosions in Surabaya and Sidoarjo (Sugiyarto, 2015).

According to the Director of Enforcement of the National Counterterrorism Agency (BNPT), terrorists have started recruiting women to participate in terrorist activities. At the end of 2016, Dian. Yulia Novi and Ika Puspitasari proved the participation of women in terrorist activities. Dian has embraced the ideology of online extremism JAD affiliated with ISIS. Dian is a migrant worker in Taiwan who became interested in '*jihad*' after being exposed to

Islamic State propaganda repeated by ISIS. He met with ISIS supporters, including Nur Solihin. Then they got married, which was encouraged by both having the spirit of jihad. Dian Yulia Novi became the first female terrorist when she detonated a bomb in Bekasi. Densus 88, on the other hand, effectively blocked his move. In line with Dian, Ika Puspitasari, a former migrant worker from Hong Kong, intended to blow herself up in Bali during the 2016 New Year celebrations. However, her actions were again thwarted, and Ika was arrested by Densus 88. Two teenage girls, Siska Nur Azizah and Dita Siska Millenia intend to stab a police officer at the Mobile Brigade Headquarters (Windsor, 2020).

According to Tempo's interview with the two perpetrators of the Mako Brimob attack, Siska and Dita expressed sympathy for the convicted terrorists fighting against *taghut*. *Thaghut* refers to the Indonesian government, including the police and the House of Representatives (DPR) (Lazuardi, 2016). Siska is a student at the Indonesian Education University (UPI) of Bandung. Siska has been a member of ISIS since 2017, when she was sworn in by ISIS leader Abu Bakr al-Baghdadi via the Daulah Telegram channel. Siska became acquainted with ISIS through the internet, where she listened to a lecture delivered by JAD commander Aman Abdurrahman. Siska is a strong supporter of ISIS propaganda; he believes that ISIS has always fought to establish an Islamic State according to the instructions of the Prophet. Meanwhile, he emphasized that the implementation of democracy in Indonesia is a vicious circle (Schulze & Liow, 2019).

Dita, like Siska, was interested in joining ISIS because she wanted the organization's global expansion. He opposes Indonesia's current democratic system, which he believes is haram because democracy is a man-made system. According to her, women are allowed to fight and defend themselves against those who violate Islamic law; this is what ISIS preaches. Like Siska, Dita has been self-taught about ISIS since 2017 through WhatsApp groups and Telegram channels. It is clear how their minds have been effectively washed with extremist ideas propagated by ISIS (Sudiman, 2017).

The three terror attacks against the women mentioned above were thwarted, and the perpetrators were arrested. In this case, women's participation in acts of terrorism fails because they are accessible without their partners (men who become husbands). This shows the inability of women to carry out acts of violence during acts of terrorism (Windsor, 2020). The participation of women in terrorist activities resulted in the Surabaya and Sidoarjo bombings that killed one family. Sidney Jones reiterated that ISIS had redefined jihad as a family affair, including spouse and children. According to him, women act as lionesses, while children act as lion cubs. Every ISIS member has been assigned a task.

IPAC separates the involvement of women in acts of terrorism in Indonesia in its study. In particular, as the manager of a brave discussion forum, fundraising, recruiting members, and pairing tandem bombers (IPAC, 2014). Lies Marcoes, director of the Rumah Kita Bersama Foundation, stated that two reasons contribute to the involvement of women in crime in Indonesia. To begin with, women must agree and believe in the concept of a caliphate. The Khilafah is an Islamic legal system reacting to different socioeconomic circumstances. Women who join terrorist organizations demonstrate their knowledge of issues of injustice, inequality, and economic disillusionment. They think that violence, namely acts of terrorism, can relieve all their worries. Second is a patriarchal society founded on a fiery Muslim heritage that prioritizes men over women. According to them, extremist organizations are free to do whatever they want and include women in terrorist activities. This, according to them, is a kind of 'equality' that women get to be equal with men who dare to fight in the cause of Allah.

In addition, according to statistics from the National Counterterrorism Agency (BNPT), in 2018 as many as 13 women were involved in acts of terrorism. Meanwhile, in 2019 the number of women increased to 15 people (Head of BNPT Boy Rafli Amar in Webinar "Radicalism Among Women)," by Kowani and Kadin, June 18 2020). There are many causes for women's participation in terrorist activities. Women may be conditioned to be loyal followers (Yahya, 2004). Women are formed into submissive people in Indonesian society, supported by active religious beliefs. Second, women's maternal instincts and tenderness are used tactically to trick law enforcement officers, and women are often used as carriers of hidden communication messages between fellow radical players. Third, women's household responsibilities become a support structure for the logistics sector. Women store things that actors, such as food need. One woman's participation above refers to the role of women in the support system (*supporting player*). In addition, women are involved in various ways, not only as a support. The role of women as combatants has evolved, both among themselves and as suicide bombers. This can be seen in the methamphetamine bombing case at the end of 2016. The perpetrators were identified as Dian Yulia Novi, Ika Puspita Sari in Purworejo who was planning to take action outside Java, and Umi Delima, wife of Santoso (a terrorist who was shot dead). She was also a member of the MIT terrorists network.

This was then responded by female religious educators as a fact where attitudes of terror could overtake women according to the identification found by BNPT. Moreover, the context of Muslim women in Indonesia still has an obedient character because they believe in religious doctrine. It is known, in Islam, there are several recommendations for women to obey men. Unfortunately, men involved in terrorism often misrepresent this by persuading and seducing women.

"Yes, indeed women are (vulnerable), especially in Indonesia, where our Muslim women are synonymous with politeness, friendliness and obedience. So, I agree that the phenomenon of radicalism and terrorism against women is very vulnerable. It is also evident that much of what we see together on television or YouTube that many women interviewed (for example by CNN and the BBC) are bound by the invitation of their husbands or group leaders to join ISIS or other terrorist networks. I think this is very dangerous for our women in Indonesia" (Komariah, Interview, August 2020).

Another interesting thing that the female extension workers highlighted was that a patriarchal system in the lives of citizens in Indonesia caused women to be among the weak and easily influenced, including becoming part of extremist groups and terrorism. Therefore, for female religious educators, the heavy homework is to make women and Muslim women aware of their position as part of equal human beings.

"So, it is a factor that also influences our culture, yes, which is still patriarchal. Many women are powerless, even forced to become part of the terror movement. It's ironic, in fact, many women like before, what we read about in the media and the news, that they are actually being lied to by men will be given comfort and welfare, even though after they go to the Middle East, right? 'at to Al-Baghdadi, on the contrary, they were raped and used" (Thoyibah, Interview, August 2021).

As stated by Musdah Mulia, the responsibility and role of women in acts of terror are very important, starting with educators, agents of change, lecturers (campaigners), fundraising activists, recruiters, logistics couriers, secret liaisons (spies), followers and loyal friends of husbands as perpetrators, to brides or suicide bombers (Mulia, 2014). The detrimental effects of terrorist acts are quite accurate as victims and perpetrators. Women are affected disproportionately, for example, as a victim whose partner is a suicide bomber. Following the murder or imprisonment of the husband as the perpetrator, the wife becomes the person responsible for the family's existence, both socially and financially. Socially, the terrorist partner will get a negative reputation as a theoretical wife who will be ostracized by society (Szmania & Fincher, 2017).

Similarly, when their partners' sources of money cease, women will take up the breadwinner position. The role of women has contributed significantly to the problem of radicalism. As a result, involving women in its management is very important (Rosyad et al., 2021). This is because women have traditionally been recognized for their efforts to improve the socio-economic conditions of the community, especially their society, especially women. The history of Indonesian women reveals how they organized and acted.

Along with the growth of women's groups, it is clear that the women's movement has developed since the colonial period (colonialism). Women have been outspoken actors in politics and excellent mothers and partners. These two responsibilities intersect in the practice of women in politics to become good mothers for the Indonesian State. In addition, she was being a good mother while at the same time fulfilling her job as a wife at home to help her partner (husband) (Huriani, 2021).

Forms of Implementation

Experiences of Islamic Religious Counselors in Greater Bandung

Islamic religious educators face changes in the communal environment, rapidly becoming a functioning society, a technological society, a scientific society, and an open society. Therefore, each extension worker must constantly improve their knowledge, insight, and self-development, understand the extension's vision, and understand the content and delivery method. Thus, there is a real connection between their every action and step and the demands of society. The effectiveness of an Islamic religious instructor in carrying out his responsibilities in the community is determined by several factors, including the selected and developed components of the *da'wah* strategy (Ilham, 2019).

Due to the diversity of Indonesian culture, which includes various ethnic groups, tribes, customs, languages, and socioeconomic levels, in dealing with this situation, an extension worker must create an acceptable approach to carrying out extension responsibilities to achieve the task objectives. In addition, the extension material varies

according to the goals to be achieved. Still, broadly it can be divided into three categories: "religious issues (*aqidah*), Islamic topics (*sharia*), and moral issues (*akhlakul karimah*) (Ilham, 2019).

The experiences of Islamic religious instructors in providing therapy in Greater Bandung have varied backgrounds. As a result of field studies and conversations with extension workers, among others: According to Kusnandar, his experience in extension shows that: "For 10 years, I was assigned as an extension worker. They warmly welcome teachers at Majelis Taklim, especially if the teacher presents interesting material" (Interview, August 2021). This is different from Wintarsih's counseling experience in Cimahi, who already has experience in counseling because it cannot be separated from the primary task and function of the extension agent, namely carrying out and developing guidance activities, with an informative and evaluative extension function (Interview, Cimahi, June 2021).

Thoyibah's experience in counseling in Bandung is quite different, where she has six years of experience as an extension worker and feels that she can mingle with the community and understands the intricacies of religion in society (Interview, August 2021), while Faiziyah has other experiences in extension activities, namely that there are still many people who do not understand what an extension worker is. There are still many people who do not understand the problem of moderation in religion (Interview, August 2021). It is different with Wahidah, where her 11 years of experience as a religious instructor in various *taklim* assemblies in Greater Bandung assists the *taklim* assembly in understanding the latest religious issues, including issues of religious radicalism (Interview, August 2021). Meanwhile, Wintarsih's 13 years of experience as a religious instructor convinces her of her religion and is committed to spreading religious moderation to the entire community. This is based on his concern over issues of horizontal conflict in Indonesia (Interview, August 2021).

Thus, women play an essential role as religious educators. This is following the experience that female extension workers have carried out. Specifically, women can also campaign for the conception of religious moderation in the field when they become extension workers. This shows that women have an essential role in the public sphere because they can strengthen general understanding to avoid radicalism. Men and women both have awareness, namely awareness of humanity, because women, like men, are complete human beings in the life created by God, with all their advantages and disadvantages. The classification of women's roles in this study is based on Benjamin S. Bloom's taxonomic theory. Bloom defines the category as having three components: 1) Cognitive in the form of knowledge, reasoning, and thinking skills. Bloom categorizes cognitive abilities into six domains: knowledge, understanding, application, analysis, synthesis, and assessment. 2) Affective, the capacity to prioritize feelings, emotions, and responses to various arguments. The emotional domain is divided into the following categories: *Receiving* (accepting), *Participation* (responding), *assessment* (judging), *organization* (organization), and *lifestyle formation* (characterization based on values). 3) Psychomotor refers to the relationship between actions or activities with the mind or the element of physical ability. Concerning being religious educators, women can take advantage of several elements in Bloom's analysis by utilizing their cognitive, affective, and psychomotor abilities. Thanks to this combination of abilities, women could survive as religious educators and women for years.

Types of Extension Activities

One of the duties and responsibilities of religious instructors is as a coach. This has become the primary role of religious instructors in providing information or conveying *da'wah* teachings (Kusnawan, 2011). The primary purpose of this role is for the religious instructor to establish himself as a person or party who is obliged to convey the messages of Islamic *da'wah* and develop the community as much as possible following the instructions of the Qur'an and As-Sunnah.

Furthermore, religious instructors have full authority to carry out Islamic religious guidance or counseling activities on religious issues (*aqidah*), Islamic issues (*sharia*), and character issues (morals) who carry out their activities in Bandung Raya. There are various activities to foster the people of Greater Bandung and communicate through *tabligh*. According to observations, interviews, and field recordings, there are multiple activities and the delivery of moderation messages in Greater Bandung.

The counseling activities carried out by Bandung Raya religious instructors in fostering the community are very diverse (Hamzah, 2018). Following the basic concept of religious counseling, namely the delivery of Islamic teachings to the community while taking into account the complexities of a multicultural society, several activities are carried out to convey the message of *da'wah* and fulfill the function of education, including the following:

1) Council

The activities of the *majlis taklim* led by extension workers are one of the community's weekly routine activities (Saringsih, 2011). The actions of this *taklim* assembly are often carried out following the responsibilities of each village instructor in Greater Bandung. As stated by Gantini, the *majlis taklim* activities are carried out daily, weekly, and once a month by taking turns according to the schedule and tasks set in each village area (Interview, August 2021). This activity has become a routine schedule for female religious educators because the *taklim* councils they foster are also the majority of women's members.

2) Counseling for the Diniyah Conversion Taklim Council (MTKD)

Extension activities for the Diniyah Taklim Conversion Council (MTKD) are religious instructors' primary duties and responsibilities. Various ways of conveying messages to mothers and children of MTKD in Greater Bandung include lectures and discussions. Therefore, members of the *taklim* assembly in Greater Bandung are given a curriculum that contains materials for reading and writing the Qur'an. So that they can become teachers of reading and writing the Qur'an in their respective communities. This is because the extension workers believe that reading and writing the Koran is a priority for the community. This is as revealed by Komariah that:

"The destruction and development of a nation is born from a mother. For that, we must innovate so that we can become a developed country, MTKD activities that have been ongoing and the main content is reading and writing the Koran is our effort to make this country advanced but also have character. In addition, MTKD participants can indirectly become teachers in their mosques or homes" (Interview, August 2020).

3) Education and Training

Training activities are carried out to add insight and information to the public (Saringsih, 2011). Hence, the religious instructors conducted two training activities in Greater Bandung. *First*, coaching activities related to religion, such as fiqh and the pilgrimage (Katu, 2015). *Second*, social activities such as mosque management and health. According to Wintarsih, the various religious training activities that have been carried out are solely to help educate the community's religious life. Thus, this training is one of the annual program activities to strengthen the community in Greater Bandung. This program was held in collaboration with Functional Extension Officers, KUA Bandung Raya, Teachers of the Ministry of Religion, and local religious leaders. Several trainings have been carried out, including body management, premarital guidance, and mosque management (Wintarsih, Interview, August 2020). That's why Amin, the Religious Functional Officer in Bandung said that the training activities related to religious issues were a collaboration between functional religious teachers and teachers from the Ministry of Religion, MTKD women, community leaders on various religious matters in Bandung and its surroundings. One of the agendas is Hajj rituals and discussions or contemporary religious studies, including a discussion on *Wasatiyah Islam* (Interview, Bandung, June 2020).

4) Lectures

Lectures are one of the essential competencies that must be possessed by a religious instructor (Arwan, 2019). Lectures, *tausiyah* activities, and the like are mandatory obligations for all extension workers, including religious instructors, to build a religious society in Greater Bandung. In addition, as a Muslim, lectures need to be conducted to communicate the principles of Islamic teachings. Therefore, lectures are the responsibility and obligation of every Islamic religious instructor in Bandung Raya (Hamzah, 2018). According to several sources, lectures for extension workers are a routine activity in every study program for women, youth recitations, and celebrations of Islamic holidays (PHBI), and other events, social events, such as the celebration of *Walimah Ursh* or *Walimatus Shofar*, Tasyakuran, and other events. -Other social events. The extension workers also mentioned that conceptions of balance in religion are always conveyed in every lecture agenda (Wahidah, Jenab, & gantini, Interview, August 2020).

Message of Religious Moderation through Extension Activities

Islamic religious educators' main task and responsibility is to communicate and assist people in regaining knowledge, recognition, and understanding about themselves and their nature through good understanding (Katu, 2015). Several lectures given by religious instructors to the people of Bandung Raya during the counseling were directed to enlighten and educate the public. One of the messages from outreach activities is a message about religious moderation.

First, the message of love for the homeland. The material or messages distributed by these extension workers aim to encourage the people of Greater Bandung to feel their sense of nationalism and nationality. This message of love for the homeland is often conveyed through lectures (Ikhsan, 2017). Some extension workers even said that the message about love for the homeland is in line with the hadith of the Prophet, especially *Hubbul Waton minal faith*, which means that love for the homeland is an integral part of Faith (Gantini, Thoyibah & Wintarsih, Interview, August 2021). Therefore, extension workers often work closely with the police and local governments to provide information about this nationalism. This is a breath of fresh air where women as extension workers are also actively involved in spreading the idea of religious moderation, especially in love for the homeland.

Second, the message of tolerance in religion. Tolerance is two of the four principles in religious moderation. Tolerance itself means an attitude of mutual letting and respect for any differences in beliefs or religious practices adopted by each community. Tolerance is seen as very important in a multicultural life landscape like Indonesia. Tolerance is also believed to be part of efforts to address diverse religious practices and rituals in Indonesia. Through a tolerant attitude, every citizen is expected to be able to respect each other. The extension workers believe that a religious instructor's tolerance is a fundamental value (Jenab & Komariah, Interview, August 2021).

Thus, it can be seen that religious moderation is campaigned very well by every religious instructor in Greater Bandung. They flexibly use several media and methods in framing the conception of religious moderation to be accepted by the community. This can be seen in the efforts to insert moderation in every religious discussion such as lectures, in the study of jurisprudence, and others; there is always a conception of religious moderation. This means that the process of mainstreaming religious moderation among the wider community has been very significant through the role of these religious instructors. It is not surprising that studies on religious moderation have become a priority study theme for religious communities. This also shows the urgent religious studies in Indonesia with a peaceful and tolerant frame.

Solutions for Religious Moderation Counseling According to Female Religious Counselors at Pokjaluh Bandung Raya

The solution for religious moderation counseling can be in the form of strengthening religious moderation which is carried out with three main strategies, namely: *first*, socializing ideas, knowledge, and understanding of religious moderation to all levels of society; *second*, the institutionalization of religious moderation into binding programs and policies; and *third*, the integration of the formulation of religious moderation in the 2020-2024 National Medium-Term Development Plan (RPJMN).

Dissemination of Ideas, Knowledge, and Understanding of Religious Moderation

Concepts and narratives of religious moderation are disseminated to as many audiences as possible to increase the awareness of the Indonesian people about the importance of having a religious perspective, attitude, and behavior as a middle way. The various ways of socialization aim to convey an understanding of religious moderation. In the context of Indonesia, and particularly within the Ministry of Religion, this systematic socialization of religious moderation has begun, at least since Lukman Hakim Saifuddin returned to serving as Minister of Religion under the Jokowi-Jusuf Kalla Government. Substantively, the concept of a "middle way" in religion has been previously proposed by the Minister of Religion, such as Tarmizi Taher, author of *Aspiring for the Middle Path: Religious Harmony in Indonesia* (1997). The book, which began as a collection of speeches delivered by Tarmizi Taher during his tenure as Minister of Religion (1993-1998), reflects four broad themes: the relationship between Pancasila and religion, the position and contribution of Indonesian Muslims in a global context (Putra, 2021), the concept of Muslims as a middle way community (*ummatan wasatan*), and an Islamic perspective on science and technology.

Balance, modesty, modesty, and brotherhood are the hallmarks of religious moderation. Religious statements are polite, and religion prioritizes brotherhood. It is okay to be unique while being polite and empathetic to one another. People have practiced the content of religious moderation throughout the archipelago for a long time. It has developed into local wisdom that functions as a tool for managing differences (Jenab, Interview, August 2021). In essence, local wisdom comes from religious principles as a repository of ancestral heritage and has been proven to resolve religious disputes. Religious moderation is a set of fundamental principles that form the basis and philosophy of the archipelago (Huriani & Annibras, 2020). All religions share this virtue because all religions teach the same fundamental human values. Strengthening religious and cultural ties is very important to achieve unity. Indonesia has inherited many cultural rites, festivals, and various religious events that can be handled as cultural

media to disseminate national ideals. Tolerance, national unity, and equality are values that must be upheld (Rosyad et al., 2021).

Thus, it is essential to campaign for religious moderation massively to a broad audience through various media, both direct and indirect (online) media. The media that have been used by religious educators, such as lectures and *taklim* councils, are the right tools as part of the religious moderation campaign. In addition, religious moderation also needs to be campaigned for or socialized through online (social) media. Female religious educators have also done this in Bandung Raya. Socialization of religious moderation in the contemporary era must be carried out according to the progress of the times, including using very flexible social media. Through digital media, the socialization of religious moderation has become very effective and widely known by the public (Gantini, Interview, August 2021).

Institutionalizing the Concept of Religious Moderation

Institutionalizing religious moderation means turning it into an organization, institution, structure, or unit specifically concerned with developing methods to implement this idea into measurable and sustainable programs and activities. Religious moderation can be carried out in various ways, including by internalizing the basic principles of religious teachings, increasing state commitment, increasing tolerance, and rejecting all forms of religious violence, as stated in the section on signs of religious moderation. Mainly related to the absorption of the basic principles of religion, this is a critical step that must be taken in one's personal life, in society, and in the nation and State (Chafetz, 1991). Emphasis on the term "essential" is needed because religious moderation focuses on developing substantive religious knowledge rather than literal or formalistic understanding of religion. Internalization of religious fundamental values is also a feature that distinguishes religious moderation from deradicalization movements, which often only seek to return ultra-conservative or right-wing religious beliefs to a moderate state without providing sufficient opportunities to internalize religious values. Within the framework of religious moderation, adherence to the core of religious teachings is essential. The partiality of moderate religious beliefs, attitudes, and behaviors highlights the essence of religious teachings (Rahman, 2011). For example, one of the main goals of religious education is to maintain human dignity as a great creature created by God. If religious beliefs, attitudes, and actions result in the loss of human dignity and worth, then this is in direct conflict with the ideals of religious moderation. Every religious ritual must contain its religious core. While religious traditions take various forms, the basic message may be the same. Understanding core religious beliefs is essential to resolving any dispute. This formula applies both to inter-and intra-religious interactions. Religious moderation is easier to achieve when each religious group captures the core of its religious beliefs.

Integration of Religious Moderation in the 2020-2024 RPJMN

A third approach to promoting religious moderation is to advocate for the inclusion of a religious moderation framework in the 2020-2024 National Medium Term Development Plan (RPJMN). This structural strategy is also reflected in the message of the Jakarta Minutes compiled by scholars, cultural observers, academics, and representatives of the millennial generation and calls for the Ministry of Religion to take concrete steps to lead a moderate mainstream religious strengthening movement (Berger & Luckmann, 1990). The aim is to return religion to its proper function as a guide for spirituality and morality, not only in ceremonial and formal elements, let alone exclusively in the realm of society and the State. This structural strategy is implemented to complement and strengthen other steps that must be strengthened, namely facilitating meeting rooms between community groups to enhance inclusive values and tolerance, for example, through interfaith dialogue, especially among the younger generation. The inclusion of religious moderation in the 2020-2024 RPJMN will increase the ability of the Ministry of Religion to carry out the primary goal of maintaining religious harmony. Suppose religious moderation is included in the direction of state policy. In that case, the Ministry of Religion has the political and legal authority to mobilize its resources to internalize and disseminate moderate, substantive, inclusive, and tolerant religious principles. Of course, these efforts must be coordinated with a well-developed cultural strategy, either by increasing reading literacy, increasing the capacity of educators and education personnel, strengthening the curriculum of religious and religious education institutions, or explaining religion more effectively through universal culture media. The role of the Ministry of Religion is particularly critical in emphasizing the involvement of the State in providing guarantees to maintain constitutional guarantees for religious freedom.

CONCLUSION

Religious moderation is defined as a religious attitude that balances practicing one's own religion (exclusive) and showing tolerance for the religious activities of people with different views (inclusive). This balance or middle ground in religious activities will certainly keep us from being too extreme, bigoted, or revolutionary in our religious practice. The concept of religious moderation is a way of thinking, acting, and socializing in a way full of consideration for the general benefit by avoiding violent attitudes that impact disharmony in social interactions with all elements of society. The existence of religious moderation among women has a positive impact on women to become moderate Muslim women and there are no more women's issues exposed to radicalism. This can be done with several steps including first, socializing ideas, knowledge, and understanding of religious moderation to all levels of society; secondly the institutionalization of religious moderation into binding programs and policies; and third, the integration of the formulation of religious moderation in the 2020-2024 National Medium-Term Development Plan (RPJMN). This study can be continued with a more participatory approach in order to create an organic religious moderation awareness program.

REFERENCES

- Aji, M. R. (2014). Ulama Gelar Deklarasi Anti-Syah di Bandung. *Tempo.Com*.
- Akbar, C. (2018). Masjid Al-Lathif, 'Tongkrongan' Ruhani Anak Muda Bandung. *Hidayatullah.Com*.
- Alazka, J. (2019). Puluhan orang bubarkan acara Ahmadiyah di Bandung, panitia "pasrah", polisi bantah "mendampingi" massa. *BBC News*.
- Berger, P. L., & Luckmann, T. (1990). *Tafsir Sosial atas Kenyataan: Risalah tentang Sosiologi Pengetahuan (diterjemahkan dari buku asli The Social Construction of Reality oleh Hasan Basari)*. LP3ES.
- Bertini, C., & Ceretti, A. (2020). *Women and Girls as Change Agents: The Global Mandate for Girls' Education*.
- Bouvier, V. M. (2016). *Gender and the role of women in Colombia's peace process*. JSTOR.
- Chafetz, J. S. (1991). The Gender Division of Labor and Reproduction of Female Disadvantage: Toward an Integrated Theory. In R. L. Blumberg (Ed.), *Gender Family and Economy: The Triple Overlap*. Publikasi Sage.
- Chowdhury Fink, N., Zeiger, S., & Bhulai, R. (2016). *Exploring the roles of women in countering terrorism and violent extremism*.
- Coser, L. A. (1971). *Masters of Sociological Thought: Ideas in Historical and Social Context*. Harcourt Brace Jovanovich.
- Darmayana, H. (2019). Banner Anti Syiah Muncul, Peluang Mengurai Radikalisme. *Gesuri.Id*.
- Fadilah, I. R. (2015). Massa HTI Gelar Rapat dan Pawai Akbar. *Tribunjabar.Id*.
- Fakhrurroji, M. (2020). *Media Sosial dan Moderasi Beragama: Pembinaan Penyuluh Agama Islam dalam Memanfaatkan Media Sosial*. Mimbar Pustaka & Pusat Pengabdian kepada Masyarakat Universitas Islam Negeri Sunan Gunung Djati Bandung.
- Gerspacher, N., Wilson, N. L., Al-Rababah, M., & Walker, J. B. (2020). *Community-Oriented Policing for CVE Capacity: Adopting the Ethos Through Enhanced Training*. Lulu Press, Inc.
- Grossman, M. (2018). The role of families and civil society in detecting radicalisation and promoting disengagement from violent extremism. *Combatting Violent Extremism and Terrorism in Asia and Europe—From Cooperation to Collaboration*.
- Hakim, L., Sugara, R., Musofa, A., Baihaqi, M., Husain, I., Fitriani, M., Akbar, A., Syarif, A., & Ulfa, M. (2018). *Rehabilitasi Korban : Belajar Dari Mantan Aktivistis NII, Gafathar Dan Deportasi/Returnee ISIS*.
- Hidayatulloh, M. T. (2020). Dimensi Religiusitas Masyarakat: Sebuah Bukti Dedikasi Penyuluh Agama di Kota Tangerang Selatan. *Al-Irsyad: Jurnal Bimbingan Konseling Islam*, 11(1).
- Humas. (2018). Aher "Ngabuburide" Bersama Ribuan Pemuda Hijrah. *Jabarprov.Go.Id*.
- Huriani, Y., & Annibras, N. R. (2019). Decision Making Process of Women Migrant Workers in West Java: The

- Intertwine of Religion, Culture, and Social Reality. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, Vol. 5 No. 1 (2020).
- Izzudin. (2019). 5 Rekomendasi Masjid untuk I'tikaf di Bandung. *Kumparan.Com*.
- Kropiunigg, U. (2020). Mothers' Agency As an Alternative to the War on Terror. In *Investigating Radicalization Trends* (pp. 261–280). Springer.
- Kruglanski, A. W., & Bertelsen, P. (2020). Life psychology and significance quest: a complementary approach to violent extremism and counter-radicalisation. *Journal of Policing, Intelligence and Counter Terrorism*, 15(1), 1–22.
- Lazuardi, I. T. (2016). Tiga Terduga Teroris yang Ditangkap Diduga Kelompok ISIS. *Tempo.Com*.
- Mustari, M., & Rahman, M. T. (2011). *Nilai karakter: Refleksi untuk pendidikan karakter*. Laksbang Pressindo.
- Nazmudin, N. (2017). Kerukunan dan Toleransi Antar Umat Beragama dalam Membangun Keutuhan Negara Kesatuan Republik Indonesia (NKRI). *Journal of Government and Civil Society*, 1(1), 23–39.
- Putra, B. M. (2021, April). Akan Tindak Tegas Intoleransi, Jokowi Minta Organisasi Keagamaan Tingkatkan Moderasi Beragama. *Pikiranrakyat.Com*.
- Qureshi, A. (2020). Experiencing the war “of” terror: a call to the critical terrorism studies community. *Critical Studies on Terrorism*, 13(3), 485–499.
- Rahayu, L. R., & Lesmana, P. S. W. (2020). Potensi Peran Perempuan dalam Mewujudkan Moderasi Beragama di Indonesia. *Jurnal Pustaka*, 20(1), 31–37.
- Rahman, M. T. (2010). Pluralisme Politik. *WAWASAN: Jurnal Ilmiah Agama Dan Sosial Budaya*, 34(1), 1–13.
- Rahman, M. T. (2011). *Glosari Teori Sosial*. Ibnu Sina Press.
- Rasyid, I., Efendi, J., Peranto, S., & R., M. (2021). *Pandemi, Demokrasi, dan Ekstremisme Berkekerasan di Indonesia*.
- Rosyad, R., Mubarak, M. F., Rahman, M. T., & Huriani, Y. (2021). *Toleransi Beragama dan Harmonisasi Sosial*. Lekkas.
- Simanjuntak, T. R. (2021, April). Dari Ancaman Golok di Cikokol hingga Tembakan di Mabes Polri, 4 Serangan ke Kantor Polisi Jabodetabek. *Kompas.Com*.
- Syam, N. (2005). *Islam Pesisir*. LKis Pelangi Aksara.
- Szmania, S., & Fincher, P. (2017). Countering violent extremism online and offline. *Criminology & Pub. Pol'y*, 16, 119.
- Team, R. (2017). *Mothers to Bombers: The Evolution of Indonesian Women Extremists*.
- Trygged, S. (2020). In *Danger or Dangerous?: A discourse analysis of representations of Swedish women and children affiliated with ISIS after the breakdown of the 'caliphate'*.
- Windsor, L. (2020). The language of radicalization: Female Internet recruitment to participation in ISIS activities. *Terrorism and Political Violence*, 32(3), 506–538.
- Yahya, H. (2004). *Teroris Hanya Takluk oleh Cinta*. Iqra Insan Press.



© 2022 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<http://creativecommons.org/licenses/by-sa/4.0/>).