



Pastoral Care for Christian and Muslim Women Regarding Radicalism in Indonesia

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Abstract

Women are known as those who give birth to life and maintain life. However, the conflict that occurred in Indonesia has destroyed lives and made many women victims. In subsequent developments, women are not only victims but also perpetrators or victimizers, particularly in religious-based conflicts because of their involvement in radicalism movements. This happens a lot among Muslim women to defend their religion. The question that arises is whether the same thing also happens among Christian women as a result of the pressure and oppression they experience from the majority group, namely Muslims. Research on this topic was carried out using a mixed method between quantitative and qualitative research. This topic is reviewed from a feminist perspective. This research will be carried out in pastoral care to prevent women from being involved in radical movements and encourage them to become agents of peace who seek positive radicalism or peaceful radicalism.

Keywords

Women, radicalism, religion, peace, pastoral care

Introduction

Indonesia is a very diverse country in terms of ethnicity, culture, and religion. Indonesia has 17,508 islands inhabited by more than 360 tribes, 718 regional languages, 1239 cultures, and 6 officially recognized religions, apart from religious beliefs. The majority of Indonesia's population is Muslim, namely 86.9% or 237.53 million out of 275.36 million. Christianity and Catholicism, regarded as separate entities, are minority religions with 10.59% or 29.01 million Christians and 7.46% or 20.55 million Catholics.¹ This diversity

1. Bayu D (2022) Sebanyak 86.9% Penduduk Indonesia Beragama Islam. *DataIndonesia.Id*, <https://dataindonesia.id/varia/detail/sebanyak-869-penduduk-indonesia-beragama-islam> (accessed 20 July 2023).

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is a wealth for the Indonesian nation, but it can also be a problem or a source of conflict if not properly addressed. The facts show that Indonesia is one of the conflict-prone countries. This can be seen in the experience of conflicts that have occurred, both small scale and large scale, such as inter-ethnic conflicts that occurred in Lampung, Sampit, Papua, Batam, Kupang, Sumba, and elsewhere. Likewise, there are conflicts between adherents of different religions, as happened in Aceh, Moluccas, Mataram, Bali, and Poso. In the conflicts that occur, women are often the victims because women cannot run fast when there is an attack from the opposing party. In addition, they also have to protect their children.² Maggie Humm, a Feminist, said that there are differences between men and women in experiencing conflict, where men are socially allowed to channel their aggression, whereas women are accustomed to harboring or ignoring conflict to achieve femininity. Women who channel it in the form of aggression will be seen as “sick.”³

Even though men and women both experience violence or become victims in conflicts, women experience other forms of violence because of their femininity, such as rape, sexual harassment, prostitution, and forced pregnancy. Women became victims both during the conflict and after the conflict has occurred. Women are targets of physical, psychological, economic, and sexual violence. The conflicts that occurred in Poso and Moluccas have placed women in such a position. Women must be witnesses as well as victims of atrocities committed against husbands, fathers, children, siblings, neighbors, and themselves. In conflict situations, it is usually the husband or adult son who is sought. If they weren't there, it was the women who were taken hostage, raped, or killed.⁴ The condition of these women is further exacerbated by the inadequate conditions in the refugee camps, where they (including girls) are often victims of sexual violence by fellow male refugees or incest occurs, they have to earn a living for their families with life threats (because husbands have died in the conflict or because women have greater opportunities to work than men), and victims of violence within their respective families (many men experience stress or frustration, and wives or children become targets of violence).⁵ Some women become crazy, develop serious illnesses, and experience prolonged trauma.

Conflicts occur because of friction caused by differences in views and beliefs between adherents of one religion and adherents of other religions and also a sense of superiority as the truest and best. Differences are not seen as a wealth to learn from each other and enrich personal beliefs but instead are seen as threats, rivals, and enemies that must be avoided or even destroyed. Some of the attitudes and actions taken include being fundamentalist and radical, which often results in acts of violence. Many actions have been taken to show dislike for adherents and other religions, for example not wanting to associate with those who are different, suspecting any activities of adherents of other religions, obstructing other parties' religious activities, burning their houses of worship, carrying out acts of violence, even bombing them. Conflicts that often occur in Indonesia

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2. Natar AN (2019) Trauma Healing Bagi Perempuan Korban Konflik: Belajar Dari Konflik Maluku Dan Poso. *Jurnal Dunamis: Jurnal Teologi dan Pendidikan Kristiani* 4(1): 4.
 3. Humm M (1989) *The Dictionary of Feminist Theory*. 2nd ed. New York: Prentice Hall.
 4. Subiyantoro EB (2002) Perempuan Di Wilayah Konflik Maluku, Menakar Hidup Di Ladang Bedil. *Jurnal Perempuan* 24: 86.
 5. Subiyantoro FB (2002) Perempuan Di Wilayah Konflik Maluku, 88–89.

are between adherents of Islam and Christians or Catholics. This cannot be called a conflict because what often happens is that the majority party oppresses or disturbs the minority party, where the majority party should protect the minority.

This bad relationship then creates an excessively fanatical attitude toward religion, fundamentals and radicals, including women. If previously women were victims in many conflicts, now they are even perpetrators, because of their involvement in radicalism movements where the number is increasing from year to year. Women not only support radical movements but are also involved in actions, including assembling bombs and carrying out suicide bombings. The first suicide bombings carried out by women involving children were in May 2018, which occurred at three churches in Surabaya and killed 18 people. A family of six, including two daughters, carried out the attack. The day after the attack, a family of five, including a child, rode two motorbikes and blew themselves up at the Surabaya police headquarters. In March 2019, Solimah, the wife of terrorist group leader Abu Hamzah, detonated a bomb, killing herself and her 2-year-old child during clashes with police in Sibolga. Data from the National Counterterrorism Agency (BNPT) shows that in 2018, 13 women were recorded as involved in acts of terror, while in 2019 it increased to 15.⁶ During the Moluccas conflict, it turned out that women were not only victims but also perpetrators who carried weapons and killed opponents.⁷

Indeed, perpetrators of violence do not discriminate between genders, in the sense that both men and women can commit violence. However, in general, women, in their function as the giver of life, tend to preserve life rather than kill it. Especially if they have experienced suffering as a result of the conflict that occurred against women previously, they should be aware and try to overcome the conflict.

There are several reasons why women are involved in radical movements, both from outside and from within them. The external cause is that women are by culture and upbringing obedient and loyal creatures, including obeying their husbands who are involved in radical movements. Research from the *Prasasti Perdamaian* Foundation reveals that in general, they are the wives and families of terrorists who have long been involved in bombings in Indonesia and have fought *jihād* in Syria, Lebanon, and Turkey. The husbands or their families are members of *Jemaah Islamiyah* (JI), *Jamaah Ansharut Tauhid* (JAT), the Indonesian Islamic State movement (*Negara Islam Indonesia: NII*), ISIS, *Salafi Jihadists*, and other radical Islamic organizations. Some of them are recruited through marriage and then their husbands indoctrinate them with radical Islamic understanding. That is, they are deliberately married to be crammed with radical ideology through brainwashing.⁸ This is heavily influenced by patriarchal culture which places the

6. Astuti I. Keterlibatan Perempuan Dalam Radikalisme Dan Terorisme Meningkat. *Media Indonesia*. Available at: <https://mediaindonesia.com/politik-dan-hukum/321558/keterlibatan-perempuan-dalam-radikalisme-dan-terorisme-meningkat> (accessed 19 July 2023).

7. Rahabeat R (2004) Potret Perempuan (Berteologi) Di Ruang Konflik. In: Putranti BD and Natar AN (eds) *Perempuan, Konflik Dan Rekonsiliasi, Perspektif Teologi Dan Praksis*. Yogyakarta: PSTF UKDW, 104.

8. Pattipeilohy SYE (2023) Perempuan Dalam Pusaran Radikalisme-Terrorisme Dan Penguatan Kapasitas Pendeta Perempuan. Sebuah Refleksi. In: Natar AN (ed.) *Mengendus Jejak Perempuan Dalam Sejarah Misi Di Indonesia*. Jakarta-Yogyakarta: BPK-TPK-PSTF, 211.

wife or woman as the lower party or subordinate to her husband so that she must obey whatever is ordered by her husband without being able to protest or fight. This is based on Islamic teachings in the letter *Annisa* verse 34 which justifies husbands controlling and committing violence against wives, which reads thus:

And if you are worried that your wives are disobedient, you should advise them and leave them not to sleep with them and beat them. And if they obey you, then don't bother them. Verily, Allah is Most High and Most Great.⁹

Coupled with the teachings in Islam that Heaven is under the soles of the husband's feet, the wife must obey her husband to enter Heaven.

Another cause is the gentle aspect of women who are used to trick the authorities into carrying out their duties as couriers to carry secret messages to fellow radical actors or in suicide bombing attacks. Women are less suspicious than men.¹⁰ People find it hard to believe that a gentle woman is capable of committing acts of violence or terror. In addition, Muslim women's clothing can be used to hide explosives or bombs, and the police or security personnel are not allowed to search their bodies as it is considered taboo (non-family members or *Muhrim*). Women are also involved in the radicalism movement because they will be used as food providers for the perpetrators of the radical movement. Besides that, women are also inculturated to believe in and obey religious teachings so they are easily manipulated.¹¹ In the name of religion, men feel they have the legitimacy to control and attack women.

Muslim women are also exposed to radical ideologies that influence them with narratives of Islamic oppression and must be saved by *jihad*. *Jihad* means the obligation for a Muslim to kill infidels (non-Muslims) who are considered to hinder the establishment of an Islamic state and an Islamic caliphate. D. Affianty mentioned the four stages of a radical woman metamorphosing into a terrorist. First, they have the belief that they are persecuted, marginalized, and powerless. Second, the belief that it is time to vent anger and revenge on those who are perceived as *thagut* (idols). Third, the belief that acts of terrorism are the most probable and most legitimate strategy to achieve immediate victory. Fourth, a very strong belief that terrorism is the biggest *jihad* to become a martyr by following the slogan *isy kariman aw mut shahidan* (live with honor or die as a martyr).¹²

The low education level of most women also causes them to be easily influenced, including easily influenced by social media (Internet).¹³ Some of them are exposed to the ideology of radicalism because they are actively involved in social media while working abroad.¹⁴ Disappointment and hurt because of the discrimination and violence experienced during work were vented by carrying out acts of violence through radical

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9. Misrawi Z (2003) Fundamentalisme: Memenjarakan Perempuan. *Jurnal Perempuan* 32: 69.
 10. Cooke GD, Neal SR, and Sjoberg L (2011) "Introduction." In: Sjoberg L and Gentry C (eds) *Women, Gender and Terrorism*. Athens, GA: The University of Georgia Press, 1.
 11. Musyafak N (2021) Peran Perempuan Dalam Pencegahan Radikalisme. *Jurnal Dakwah* 21(1): 85–110.
 12. See Pattipeilohy SYE (2023) Perempuan dalam Pusaran Radikalisme-Terrorisme, 210–211.
 13. Mulia M (2020) Perempuan Dalam Gerakan Terorisme Di Indonesia. *Al-Wardah* 12(1): 80.
 14. Pattipeilohy SYE (2023) Perempuan dalam Pusaran Radikalisme-Terrorisme, 211.

movements. By being involved in radical movements, they feel they have a self-defense mechanism to continue their lives. They feel their lives have meaning by carrying out their religious teachings, even by committing violence and acts of terror. In addition to external influences, there are also influences from within the woman, namely the occurrence of personal crises, socio-economic and political problems, and the search for religion. From the description above, it can be seen that even though women are suicide bombers and the main actors in terrorism movements, they are victims of the ideology their husbands believe in, victims of anti-life religious indoctrination, victims of social media, and victims of prolonged conflict.

The case of radicalism above is among Muslims. The question is whether there is also a radicalism movement among Christians, especially Christian women? What are the forms of radicalism and what are the causes of the radical attitude shown by Christian women. The research uses a mixed research method, which aims to produce a more comprehensive and complementary analysis. A quantitative approach is used to explain the influence of one variable on another. A qualitative approach is needed to expand the quantitative approach. Qualitative research was conducted through interviews with research informants through closed- and open-ended questions.

I will review this topic from a feminist perspective to see the influence of patriarchal culture on women's involvement in radicalism movements. First, I will explain the facts of the involvement of Muslim women in radical movements and acts of terror. Next, I will discuss the understanding of radicalism and its influence on the lives of Christian women. Finally, I explain the need for a pastoral care program for Muslim and Christian women to avoid their involvement in radical movements and turn them toward peace (peacebuilding) in society. In the following, I will explain about women and radicalism, but before that, I will explain the meaning of radicalism.

Women and Radicalism

Definition of Radicalism

The word radicalism comes from the Latin *radix* which means: root, basis. Radical means things that are rooted, fundamental. Radicalism is a return to the most fundamental roots.¹⁵ Angela Davis said that being radical means understanding everything down to its roots.¹⁶ The word radicalism is a political attitude that wants or seeks fundamental changes in the social order. "Radical" means efforts to deal with social and political problems "from the root" and from there trying to solve the problems to completion. The word radicalism is used for all political streams and movements that pursue their goals uncompromisingly and are often contrary to the existing political order. In this sense, radicalism has a positive meaning.

15. Damayanti A (2018) Radikalisme Pada Komunitas Non-Islam. *Puslitbang Lektur dan Khazanah*, 1–36, <http://repository.uki.ac.id/id/eprint/637>; Sarapung E (2021) Perempuan, Radikalisme Dan Peace Building Dalam Agama Kristen. In: *Presentation at PERSETIA webinar on Studi Institut PERSETIA 2021 "Perempuan, Radikalisme dan Peacebuilding"*, 21–23 July 2021.

16. Cross R and Snow DA (2011) Radicalism within the Context of Social Movements: Processes and Types. *Journal of Strategic Security* 4(4): 119.

In the Big Indonesian Dictionary (KBBI),¹⁷ the word radical means fundamentally or up to a matter of principle, demanding change very hard. Radical understanding is defined as a fundamental change to the prevailing social order by destroying the previous order. The attitude put forward is an attitude of confrontation in the form of rejection and resistance to violence. Radicalism simply can be seen from the attitude shown. For example, intolerant and not wanting to respect the opinions of others, fanatical, and exclusive, tending to distinguish themselves from others, even tending to be revolutionary by using violence and terror to achieve goals. Women are often used as targets of radicalism, by being used as a hostage tool for radical actors.¹⁸

In the field of religion, radicalism is a puritanical, literalist, and conservative understanding of religion. Islamic radical groups consider Islamic life and the state system in the Muslim world as deviations that must be changed fundamentally, namely returning to true religious teachings.¹⁹ Society then uses the word radical or radicalism to refer to certain groups that commit violence and have mixed political and religious goals. They use violence to achieve political goals that nullify and undermine democracy. Even though the word radical, in the sense of returning to the basics, is used for good purposes, namely “a political attitude that requires changes or improvements to the order of life in society,” that is, how justice, truth, and prosperity occur and are experienced by the community. And these things are done by religions in religious life or religious praxis, namely fighting for justice and peace. For example, the word radical can be used to refer to an interfaith movement that must be radical in terms of good things for the sake of living together, such as non-discrimination, mutual respect, fairness, and not destroying the order of living together in society. Daniel Dhakidae called this a “personal encounter with the Eternity.”²⁰ Back to roots means how religion returns to its roots as a peace movement.

The same thing was said by *Organization for Security and Co-operation in Europe* (OSCE) that radicalization itself is not necessarily a threat to society “if it is not related to violence or other unlawful acts, such as incitement to hatred.” Radicalization can be a force for beneficial change. For example, political and human rights advocates who played an important role in the abolition of slavery, and those who fought for the right to vote were at one time considered radicals, because they opposed the views prevailing in their society. OSCE said that radicalization becomes a threat to society if one accepts terrorist violence as a natural action, even considered legitimate.²¹

17. Departemen Pendidikan dan Kebudayaan (1999) *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka, 808.

18. Damayanti A (2018) Radikalisme Pada Komunitas Non-Islam, 1–36.

19. Mulia M (2021) Perempuan, Radikalisme Dan Peacebuilding Dalam Perspektif Islam. In: *Presentation at PERSETIA webinar on Studi Institut PERSETIA 2021* “Perempuan, Radikalisme dan Peacebuilding”, 21–23 July 2021, 80.

20. Dhakidae D (2020) Refleksi Menuju 30 Tahun Interfidei. In: *Presentation at a Seminar of Interfidei*, New York, June 4, 2021. Interfidei (accessed 6 July 2024).

21. De Leede S, Haupfleisch R, Korolkova K, et al. (2023) Radicalisation and Extremism—Focus on Women: How Women Become Radicalised. *Journal of Chemical Information and Modeling* 53(9): 1689–1699.

Elga Sarapung said that there are two types of radicalism, namely: positive radicalism (*Peace Radicalism*) and negative radicalism (*Violence Radicalism*) namely radicalism that damages, harms, and kills.²²

Positive Radicalism (Peaceful Radicalism). Positive radicalism refers to movements or ideologies that seek progressive and transformative change through peaceful and constructive means. These movements often challenge existing systems and structures to address social injustice, inequality, and other pressing problems. Positive radicals can use advocacy, protest, community resistance, and grassroots organizing to advance their cause.

Peaceful radicalism or positive radicalism is an ideal thing, expected by everyone of any religion and belief. This is based on the understanding that the fundamental root of all religions is peace, including matters relating to social movements struggling for equal rights and social justice, gender justice and LGBTQ+ rights, justice in recognizing and giving women a role in matters building peace, and movements that struggle for ecology. Peaceful radicalism is also referred to as positive radicalism because it enlivens life together.

Negative Radicalism (Violence Radicalism). Negative radicalism is often used to describe extreme ideologies or movements that seek to bring about significant change through violent or disruptive means. These movements may reject established political norms, institutions, or systems and may use acts of violence or terrorism to achieve their goals. Negative radicalism can cause destabilization and anxiety and can pose a serious threat to social cohesion, peace, and stability. Examples of negative radicalism are terrorist organizations that use violence to promote their ideology, extremist groups that advocate hatred, discrimination, or violence against certain ethnic or religious groups, and movements that aim to undermine democratic principles and institutions.

This negative or destructive radicalism is something that is not expected but happens a lot and is often carried out based on religion and for the sake of religion (defending religion) or in the name of God and defending God. This action was carried out not only against those who came from different religions or beliefs but also those who shared the same religion but had different streams of beliefs. Destructive radicalism is referred to as negative radicalism because it tends to kill life.

However, it is important to remember that the terms “negative” and “positive” radicalism are subjective, depending on the individuals or groups involved in them. In other words, positive or negative is greatly influenced by the context, perspective, and values of a person and their goals. What one person considers positive radicalism may be perceived negatively by another, and vice versa. The difference between the two lies in the methods used, the goals to be achieved, and the impact they have on society as a whole. If it is done with violence and kills life to achieve personal or group interests, then clearly this is negative radicalism.

Several things trigger Radicalism:²³

22. Sarapung E (2021) Perempuan, Radikalisme Dan Peace Building Dalam Agama Kristen.

23. Mulia M (2021) Perempuan, Radikalisme Dan Peacebuilding Dalam Perspektif Islam, 80.

1. Disappointment, frustration, alienation, and marginalization are experienced by several individuals due to their inability to respond to various social pressures around them related to modernization and globalization. They experience injustice, poverty, unemployment, backwardness, inequality, corruption, and various forms of violence.
2. The influence of ideology and theological understanding, one of which is the desire to establish an Islamic state that is seen as better at overcoming various national problems. This condition is triggered by the inability of the state to resolve existing problems, one of which concerns corruption.

The same thing was conveyed by Muhammad Nur Islami that the things that encourage people to get involved in terrorism are the desire to separate themselves from the legitimate government (separatist), a protest against the prevailing social system, and getting rid of political enemies.²⁴

Action using or supporting violence to support certain political, social, economic, or religious choices can be found in all societies and is usually described as a very “male” phenomenon because acts of violence are closely related to masculinity which is generally instilled in men. The role of women in such extremist movements is often ignored or reduced to a passive role as victims. But it turns out that women have taken part in violent and extremist movements, although they also have an important role to play in preventing and countering radicalization and violent extremism.

There are several advantages for radical groups, which may be reasons for including women in militant missions. First, women are often seen as incapable of committing acts of violence. This can be used to trick the police. In addition, attractive or beautiful women can be used to distract police. Not only that, women who commit violence attract more media attention than men.²⁵

Christian Women and Radicalism

So far, radicalism has been associated with Muslims because many acts of violence have been committed by them, including suicide bombings in the name of religion or God. But in fact, there are radicalism movements in almost all religions, including among Christians. Radicalism movements among Christians appear mainly in countries with secular governments such as the United States and South Africa. Their motivation is the desire to rebuild a society based on Christian values that can rule this world and everything in it while preparing for the second coming of the Messiah. In addition to religious reasons, there are also political reasons, namely establishing a new state using religion as its foundation. Not infrequently they use violence to achieve their goals, such as kidnapping, rape, murder, and bombing. Christian radical groups include the Army of God and the Ku Klux Klan in the United States, the Lord’s Resistance Army (LRA) in Africa, and the National Liberation Front of Tripura (NLFT) in India.²⁶

24. Nur Islami M (2017) *Terorisme. Sebuah Upaya Perlawanan*. Yogyakarta: Pustaka Pelajar, 320.

25. De Leede S, Haupfleisch R, Korolkova K, et al. (2023) Radicalisation and Extremism—Focus on Women: How Women Become Radicalised, 1689–1699.

26. Damayanti A (2018) Radikalisme Pada Komunitas Non-Islam, 1–36.

Christian radicalism movements also exist in Indonesia, such as the Black Bat Troops or the Red Troops in Poso, the Army of Christ in Moluccas, the *Manguni* Brigade in North Sulawesi, and Fundamentalist and Evangelistic churches such as the Evangelical Church in Indonesia (GIDI) in Tolikara, Papua. In contrast to Islamic radical movements, Christian radical movements emerged as a reaction to acts of violence and militancy from other radical groups such as Islam. Their actions were to protect Christians and carry out acts of revenge. Apart from that, this is also because they are encouraged by evangelistic teachings that prioritize the importance of safety and the sanctity of living according to what they believe in.²⁷

The question that arises is: if women in Islam are involved in radicalism for various reasons, does the same thing happen to Christian women? As a minority group, Christians sometimes experience various rejections from adherents of other religions and discrimination in various fields. Does this action then lead to hostility, bigotry, and radicalism among Christian women?

I conducted research in 2023 on Christian women in several regions in Indonesia, namely areas where the majority are Christian and areas where the minority are Christian: North Sumatra, North Sulawesi, Java, Moluccas, East Nusa Tenggara, Bangka, and Papua. From the results of a study of 150 respondents, it was found that 30.4% of respondents had experienced unpleasant treatment from Muslims, such as refusing to shake hands, refusing to accept food and drink offered, giving low grades at school, making fun of people for eating pork which is considered unclean, refusing to buy Christian merchandise, and ridiculing the Lord Jesus who died on the cross and being called a heathen or *Kafir*.

Their response to this unpleasant attitude was that 88.5% don't think of taking revenge, 8.8% said to stay away, did not shake hands and put up a fight, and 2.7% were silent. Even then, there were 6.1% who said they were angry but in the end took an attitude of forgiveness, prayed for them, and still loved as God teaches. From this, it can be concluded that there are 94.6% of Christian women who do not think of being radical in the sense of radical damage (negative radicals).²⁸ On the contrary, they seek a positive radical attitude that promotes love and justice for all people.

From the results of the interviews with 10 women, both in their positions as majority and minority residents, it was found that their attitudes toward adherents of other religions, specifically Muslims, are the same. Their attitude was influenced by religious teachings which say not to repay evil but to leave everything in God's hands, pray and forgive and love others including those who are hostile.²⁹ This is what is called radical in the sense of returning to the basics by religious teachings. However, there may be those who give in because they are afraid of the majority Muslim or for the sake of protecting Christians in minority areas, but this is not evident in the respondents' answers.

All respondents said that their attitudes were not influenced by men or husbands but by their own choices.³⁰ This is possible because the current feminist movement is

27. Damayanti A (2018) *Radikalisme Pada Komunitas Non-Islam*, 19–28

28. Natar AN and Nugroho E (2023) *Perempuan Kristen, Radikalisme Dan Peacebuilding* Yogyakarta, 32.

29. Natar AN (2023) *Perempuan Kristen, Radikalisme Dan Peacebuilding*, 32.

30. Natar AN (2023) *Perempuan Kristen, Radikalisme Dan Peacebuilding*, 32.

included in Christianity which has also reinterpreted Bible texts and Christian teachings which results in a more equal relationship between men and women, and women do not have to submit to everything said by men or husbands. This is somewhat different from teachings in other religions, especially Muslims where women must submit to their husbands as imams in the family and it is believed that Heaven is under the soles of their husbands' feet so that whatever the husband says must be followed without protest.

Women as Actors for Peace

Women have taken part in radical and violent movements throughout history. However, because men do most of the acts of violence, women as perpetrators of violence are often ignored. Many women take on the role of facilitators, recruiters, mobilizers, and supporters of radical groups; they connect disparate cells by marriage; raise their children according to radical ideology; and organize social events to attract more members or act as fundraisers. More and more women are involved in acts of terror, but they are rarely recognized and discussed. At the same time, women have an important role in fighting and preventing radicalization. Women have a womb as a source of life and give birth to life. The womb enables women to empathize with other people and fight for life. In her role as a mother, a woman can also recognize the early warning signs of radicalization in children and has a strong influence to prevent family members from being radicalized. The role of women is not only limited to the family members concerned, but women's involvement extends to other potentials including policymakers, educators, community members, and activists. Therefore, it is important to provide assistance and empowerment to women in the family and society to address the root causes of radicalization and violent extremism.

From the results of the research, it appears that almost all women want to live in peace with all people of different religions, despite experiencing unpleasant treatment. This attitude needs to be developed toward other parties to create reconciliation when conflicts occur between religious adherents, as well as to prevent women from being involved in acts of terrorism and radicalism. Many attempts at peace or interreligious reconciliation have been carried out by men, as a result of the strong patriarchal culture, without involving women. Women are considered incompetent even though they are also victims and even the ones who suffer the most in interreligious conflicts that occur.

Women who are used to being peacemakers when conflicts occur in the family will become potentials that can be developed when conflicts occur in society. Women are not only agents of peace in the family but also carry out outreach and education both within their families and in society. The family is the first school in inculcating moral values and children's character. That is the key to instilling a child's character and identity. Women also become agents of tolerance that counteract the theology and ideology of violence. The roles played can be varied, such as motivator, facilitator, and counselor, and by giving real examples. Women can be also agents of tolerance and peace in their respective workplaces, including at the grassroots such as in markets or on farms. Agents of tolerance and peace can also be carried out within community organizations.

Efforts to Build Peace (Peace Building) by Women

Pastoral Care. Pastoral care can be carried out to create peace, namely by using the method of remembering (memory healing), in which women create communities or groups of women from different religious backgrounds and provide a sense of security, power sharing, appreciation, and self-confidence. Memory healing is also carried out through groups telling stories to each other (storytelling). The members can reinforce each other's perceptions, namely how to understand the wounds of others and not use one's wounds to fight them. Storytelling is done by repeating other people's stories using their own words. In other words, women don't just walk through the same story but they walk through it together. In this way, a person can share in the suffering of others, namely the wounds and suffering of hundreds of years that have been passed down from generation to generation. This method will lead to healing, namely the transformation of self and others, in which they will realize that they are victims and victimizers at the same time. Reconciliation of memory no longer talks about "us and them" but "Us," namely a life together that is equal.

Pastoral care is given not only to victims but also to the victimizer (perpetrators). Pastoral care is carried out by raising awareness so that the victimizer can return what has been taken from the victims, such as materials, confess their actions and mistakes, and apologize. This action, for example, is carried out by a thief who returns what he has taken, corruptors or colonists who return material that they have taken from the colony. An example in the Bible is the story of Jesus' encounter with Zacchaeus who returned the things he had taken to the poor. However, this act of returning is not only in material form, it can also be in the form of fair treatment of the victims. This action is important for the victimizer to calm himself from feelings of guilt. This does not mean that the victimizer is free from legal law. The law still applies, but forgiveness is important to him, for his heart and life. The victimizer is also a victim who needs help.

Promoting Peaceful Radicalism. The negative radical attitude that emerged was triggered by an attitude of hatred toward adherents of other religions, which then also gave rise to an attitude of hatred from those who were being treated unfairly. However, when victims of violence can resist the temptation to retaliate, they become the most credible tools or pioneers of non-violent peace. Therefore, it is necessary to forgive and accept other parties from different religions, even those who have offended them, as taught in the Bible. Peaceful radicalism means looking back at what is the root or basis of the teachings, namely love, justice, and peace. This attitude becomes the basis for a radical attitude of appreciation that will lead to efforts to heal memories of the conflict events that occurred. Radical appreciation is not only accepting "who they are" but also understanding the world from their perspective (as a subject) and standing in solidarity. In addition, a conversation without prejudice is carried out by suspending one's views and judgments that may be negative toward the other party.

Many women have done public and private work to create and maintain peace, for example, the story of Christian and Muslim women traders at the Mardika market, in Moluccas during conflict and post-conflict. But their actions are less calculated.

These actions need to be developed, so that women become the initiators in carrying out joint activities as a form of dialogue in action, for example, by doing community service, family health, or interfaith schools (drawing and writing). Economic empowerment with women can be carried out because economic problems have become one of the motivations for women to get involved in radicalism movements. Activities can include making eco prints together, farming, dialoguing with women at the market, and making crafts together. They can also try methods that suit the local culture: regional arts, role-playing, drawing on strength from their ancestors, or sharing groups. Thus, interreligious dialogue is no longer just talking about theological and hermeneutic studies of the texts of the holy scriptures (although this is also important), but about pain, hatred, anger, acts of terror, and murders carried out in the name of religion and God.

To develop an egalitarian outlook and empower women, it is also necessary to challenge patriarchal elements and recapture the liberating potential of religious traditions. The patriarchal culture must be changed so as not to place women in a powerless position, where they must simply obey the wishes of their husbands or men to be involved in radicalism movements. Deflating patriarchal culture also enables women to be involved in efforts to prevent radicalism and violence to create peace.

Peace Curriculum. We cannot wait for conflict or violence to occur before we think about how to carry out dialogue and cooperation. Peace studies distinguish between negative peace when there is no conflict, and positive peace, which involves establishing institutional mechanisms for realizing social justice and the associated values: equality, cooperation, empathy, and harmony. We need to develop a peace curriculum as a preventive and curative measure.

In this case, it is also necessary to think about how theological education can be developed in a more constructive direction, for example, reconstructing theology and reinterpreting holy texts, especially texts used to legitimize hatred, violence, and destruction of religious adherents of different religions. Differences need to be seen as diversity and wealth, and not as a threat that must be eradicated. Relations with different parties should be based on love, not violence, and violence does not need to be reciprocated with violence because it will cause new violence which will become a cycle of violence that is difficult to break.

As a prevention effort, interreligious dialogue is not only carried out within the family but also carried out in schools, churches, religious communities, and civic groups, to contribute to peace and the development of strategies to combat hatred, discrimination, and violence. For this reason, efforts to create peace need to be included in the curriculum for teaching religion in religious institutions (churches, mosques), theological schools, and higher education institutions. The new field of studies in religion and peacebuilding focuses on themes of interreligious dialogue, the search for religious sources for peacebuilding from various traditions, and the instrumental role played by religious actors and networks in the dynamics of conflict and peacebuilding.

To achieve peace, religious leaders and theological educators must pay attention to the history and complexities of religious violence in Indonesia. They need to explore why people engage in violence and uncover the ideologies and religious narratives that justify

and encourage people to do so, including among women's extremist activities. It is necessary to examine the transnational networks, organizational patterns, family relationships, and religious instructions these women receive. Through a better understanding of the motivations and religious worldviews of women involved in radicalism, preventive measures can be developed.

Women's School as an Agent of Peace. The women's school is like the one in Poso, Indonesia by Lian Gogali.³¹ It is based on a grassroots approach and offers a unique way to empower women to take an active role in protecting their families against the threat of violent extremism. The women's school curriculum and workshops offer training to concerned mothers in improving personal, communication, and child-rearing skills so they can recognize and react to early warning signs of possible radicalization in their children. Mothers learn to provide counter-narratives and offer alternatives that positively promote development and resilience for children.

There is significant potential for mothers to prevent their children from violent extremism. Communities can empower mothers to take action to protect their families, to encourage meaningful grassroots conversations around terrorism, radicalization, and the importance of women in preventing it. Women can also play important roles as policymakers, educators, community members, and activists. The focus on building strong, inclusive, and resilient communities and addressing issues of concern to them helps create a strong base of support for the program. Women need to be encouraged to take part in prevention efforts.

One of the causes of women being involved in radicalism movements is the influence of the Internet. For this reason, women can also take advantage of the opportunities provided by the Internet as an important tool for spreading counter-narratives and for countering radicalization by applying the same tactics as recruiters. Effective counter-narratives require addressing women's specific issues.

Conclusion

Radicalism and violence have no gender; therefore, anyone can be involved in radicalism and commit violence, both men and women. Even though a woman is known as a gentle being whose role is to give birth to live and care for that life, she may commit violence that kills life itself. There are many reasons why women can be involved in radicalism movements, both from outside themselves and from within themselves. External influences include the influence of patriarchal culture where women must obey their husbands, economic problems, actions to defend their religion, and the influence of the Internet, while influences from within themselves include psychological problems and those related to their religious beliefs.

Understanding their background in being involved in radicalism and violence will enable women not to respond to violence with violence or crime with crime, but instead seeks to recover those who are victims or perpetrators because the perpetrators

31. About Us. Available at: <https://www.mosintuwu.com/> (accessed 6 July 2024).

themselves are also victims of a bad situation and environment. Peaceful radicalism that is positive needs to be put forward, by developing an attitude full of love as shown by Christian women (as shown in the research results). Thus, women will become agents of peace, which will prevent the occurrence of radicalism and violence as well as heal the impact of violence that has occurred.

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