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WOMEN INVOLVEMENT IN PROMOTING TOLERANCE AND PEACE AS A PREVENTION
MEASURES OF RADICALISM AND TERRORISM

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ABSTRACT

The terrorist incident made people aware that terrorism cannot be underestimated, and therefore needs serious attention. Begins to be pursued in various ways to combat terrorism, both at the international, global, regional and national level. For Indonesia, the issue of radicalism and terrorism has become one of the national issues because the Indonesian nation gets a negative image in the eyes of some parts of the world, namely as a country that is fertile ground for radicalism and terrorism. Departing from this thought, preventing radicalism and terrorism is an obligation for all Indonesian people, as well as for women who are one of the important foundations of the Indonesian nation. This type of research in this paper is library research the data sources used in this study include primary legal materials and secondary legal materials. The discussion starts from the role of women in instilling the values of tolerance and peace both in the family and as members of the community. As a mother, she can educate her children to be useful humans for the homeland and the nation, as well as watch over them from the influence of radicalism and terrorism. As members of the community can be alert and responsive to any activities that affect radicalism and terrorism.

Keyword(s): *women, tolerance and peace, radicalism and terrorism.*

Preliminary

Nowadays terrorism is not only committed by men, but women are also beginning to want to pledge their ideology. As happened during the attack on 3 churches (GPPS Arjuno, GKI Diponegoro, and the Church of the Blameless Santa Maria) in Surabaya which in fact the suicide bombers were launched by one family. And what is very surprising is that the suicide bomber at the Church of the Blameless Santa Maria was a mother who brought her two children to blow herself up in front of the Church yard.

With all the terrorist incidents awakening people, that terrorism cannot be underestimated, and therefore needs serious attention. Begins to be pursued in various ways to combat terrorism, both at the international, global, regional and national level. At the international level the United Nations (UN) has issued the 1999 International Convention for the Suppression of the Financing of Terrorism. Subsequently the issuance of the UN Security Council Resolution 1373 dated 28 September 2001 in response to the threat of international peace. (Wawan H Purwanto, 2010).

In this matter there are two main issues that must be discussed, namely the involvement of women in promoting tolerance and peace, as well as women's efforts in preventing the crime of radicalism and terrorism.

Method

This type of research used in this paper is library research. Library research means this research uses written documents as data and sources of data used in this study include primary and secondary legal materials. Primary legal materials in the form of binding legal materials, including legal products that are subjected to study and secondary legal materials include explanations of primary legal materials in the form of experts' doctrines found in books, journals and websites.

Discussion

A. Women's Involvement in Promoting Tolerance and Peace

Tolerance is one of the main keys in maintaining peace and avoiding conflict in social life. We in Indonesia always have the motto Unity in Diversity which means "different but one". We should improve ourselves and show the value of tolerance that we hail as the nation's motto in our daily lives.

Indonesia is a country that consists of various types of cultures and religions. Therefore tolerance must be owned by the community to avoid potential conflicts. One of the conflicts that are rife lately in Indonesia is the religious conflict. Religion in Indonesia has an

honorable position, and Indonesia instills the character of mutual respect in its life through its culture and religion. But ironically, conflicts in the name of religion began to emerge in Indonesia, and increased sharply.

Zuhairi Misrawi in his book (Zuhairi Misrawi, 2010) said that terrorism and radicalism cannot be related to religion because the problem is not religion, but people who often do not properly understand religious doctrine, are not contextual, and nuanced violence. The perpetrators of terror are very wrong in interpreting religious teachings, such as jihad. They identified jihad with violence, war and killing. If jihad is interpreted narrowly, then such understanding is very wrong and fatal which will ultimately affect the development and thinking of the younger generation. It seems that terrorism has succeeded in hijacking religion in the interests of the destruction of humanity. When religion is hijacked to legalize radicalism in the name of religion, religion becomes an instrument of self-justification, truth claim in conducting violence.

In various works and cultural literature it can be seen that a woman is always portrayed as a figure full of tenderness, love and affection. As humans, all have the same roles and responsibilities. Men and women help each other, especially in one household and have the same duties and obligations to carry out *amar ma, ruf nahi mungkar*. Therefore, men and women competing in working together to build lives, including in building peace and preventing terrorism. God has appointed men as leaders, responsible for women. And women are given the role as a companion to husband, mother and educator generation, who will instill good values for the birth of a strong and qualified generation of pious and noble.

Women's involvement in promoting tolerance and peaceful living can be done either in their roles as housewives, family members or as citizens in the community. When playing a role as a mother in the family, then the mother can convey, exemplify to children about how to be tolerant. Instill character and good character, teach religious education, explain differences and how to respect differences. Increasing understanding about living together must also be done to prevent the emergence of understanding of radicalism and acts of terrorism.

Women can also play a role in the community, namely in the RT, RW or in the scope of *majlis ta'lim*. Women become the protector of the community, so they must increase their knowledge, experience and quality, because women can actually play a role as a propagator of peace in their environment. Women are expected to play an active role in conveying peace within their community, giving examples of the meaning of peace in the community, and being responsive to problems that can disturb peace.

B. Women in Preventing the Crime of Radicalism and Terrorism

One of the issues which greatly affects the world, including Indonesia, at the moment is radicalism and terrorism. For Indonesia, the issue of radicalism and terrorism has become one of the national issues because the Indonesian people get a negative image in the eyes of some of the world as a country that is fertile ground for understanding radicalism and terrorism, due to the actions or actions of a few people who are affected and commit radical acts and terror. Departing from these thoughts, then preventing radicalism and terrorism is an obligation for all Indonesian people.

Radicalism is an ideology or ideology that demands change, renewal in the social and political system by means of violence. The language of the word radicalism comes from Latin, which is the word "radix" which means root. The essence of radicalism is the attitude of the soul in carrying change. The demand for change by people who hold this understanding is a drastic change that is far different from the current system. In achieving their goals, they often use violence. Radicalism is often associated with terrorism, because radical groups can do anything they can to achieve their desires, including terrorizing those who disagree with them. These acts of terror often cause casualties. The victim can be an institution, government, corporation, nation and state. Victims of criminal acts of terrorism, in addition to physical injuries, these crimes can result in loss of life, material loss, cause public unrest and fear, damage the comfort of people's lives, harm the country's economy, damage to infrastructure and infrastructure, damage relations between countries, even the loss of trust foreign society to the security of a country. (Nursariani and Faisal. 2017).

People who commit terror are called terrorists or terrorists or perpetrators, whereas the meaning of terrorism is intended if the perpetrators in carrying out acts of terror have motivation based on ism or views. Ism or views can be derived from politics, ideology, values, culture and social. (Erwin Asmadi, 2013).

Terrorism Criminal Acts are regulated in Government Regulation in Lieu of Law Number 1 of 2002 Regarding Eradication of Terrorism Criminal Acts. The regulation has been stipulated as Law Number 15 of 2003 concerning Eradication of Terrorism Criminal Acts. Terrorism is categorized as an Extra Ordinary Crime, considering that terrorist acts are carried out by those criminals classified as professional, product of engineering and proving intellectual ability, organized, and supported by insufficient funds. In addition, the actions of terrorists not only bring down the authority of the state and nation, but also damage state facilities and cause significant casualties.

In Law No. 15 of 2003, what is meant by criminal acts of terrorism are all acts that meet the elements of criminal acts in accordance with the provisions in the law. According to the Indonesian criminal law system, it can be known about anyone who can make a criminal act of terrorism or especially in committing the crime, namely: (Aziz Syamsuddin, 2013)

1. a person who singly carries out a criminal act, and is called a sole maker (dader);
2. a person referred to as a maker (mededader), which in realizing criminal acts involves many people, consisting of 4 forms as mentioned in Article 55 of the Criminal Code.
3. a person referred to as a maid maker (mede plichtige) as referred to in Article 56 of the Criminal Code.

The presence of statutory regulations governing terrorism caused by terrorism has taken away lives without looking at victims and causing widespread public fear, or loss of independence, as well as loss of property, therefore measures need to be taken to eradicate them. Thus many losses will be borne by society and the state as a result of criminal acts of terrorism, including: loss of life, widespread public fear, loss of independence, loss of property (Erwin Asmadi, 2013).

2. Women's Efforts in Preventing the Crime of Radicalism and Terrorism

Women are one of the important foundations of the Indonesian people. Even the Indonesian people also call this country Mother Earth. For this reason, a mother must be able to educate her children to be useful human beings for the homeland and the nation, as well as watching them from the influence of radicalism and terrorism. The radical spread of terrorism not only targets men and young people, but has also targeted women for their propaganda. In the opinion of Hendri Paruhuman Lubis as Deputy for Prevention of Protection and Deradicalization of the BNPT, said that the majority of women are exposed to radicals through studies, the influence of their husbands, reading material from news that is spread through communication and information media such as online media, print, and other media created by radical groups to broaden the spread of group ideas, while the role of women is vital in the family, namely as a child educator in the family. (BNPT, 2019)

The role of women both as mothers in the family in preventing radicalism and terrorism can start from the environment of their own households, namely the family. A mother is the first madrasa for her children, a mother always accompanies her child at home. Being the best role model for his child, instilling in him his pious personality and righteous creed also teaches him the Islamic customs, teaches him to read and write, teaches respect even though they are different, respect people, do not ridicule and others.

Actually what shapes the construction of thinking of children is not only the family, there are also the roles of the teacher, the community, his friends, and even the media. We are also shaped by the conditions in our current environment. The role of women in the family is very central to influence the development of children even though children also learn in school, the community, and through other media. Mothers should be able to get closer psychologically and physically, for example when eating together asking their children about their activities at school, how their friends go to school or whatever. This is a form of positive interaction that will stimulate children to tell their parents.

Parents must be able to position themselves as a child's best friend so that children are not awkward or embarrassed when they have to tell their parents. At home, a mother can accompany the activities carried out by children and can accompany what children access when opening the internet. That closeness can be built to strengthen a child's psychology that parents sometimes miss. A mother who is closer to her children since childhood, will be better able to know every change in the behavior of their children, and be able to increase awareness of their children so as to avoid the understanding of radicalism.

A mother has a very important role in creating a good generation of nation. Mother is the main pillar of a family. In this way mothers can control their children including instilling anti-radicalism character. A mother who is closer to her child from childhood is able to know the changes in the behavior of her children. The closeness and care of the mother becomes an effective early detection tool so that radical understanding does not target her children.

The role of women in preventing radicalism in the surrounding community can be done in various ways, giving quick attention to responding to the symptoms that arise around it, reporting to parties who have the authority if an understanding of radicalism and acts of terrorism arise, increasing understanding of living together, respect differences, and participate actively in socializing what radicalism and terrorism are. So that later there will be many people who understand the true meaning of radicalism and terrorism, where both of these are very dangerous for life, especially life that is lived together on the basis of diversity or diversity.

At present, the spread of radicalism and terrorism is not only through books and relationships at school or outside the school, but can also spread through gadgets or social media. Through this social media, children can and easily access it immediately. If children are not given a strong foundation, namely the teachings of true religion, properly learning the

values of Pancasila, then they will be easily influenced by understandings that tend to promote violence.

In addition, social inequalities that occur can also trigger the emergence of understanding of radicalism and acts of terrorism. So that these two things do not happen, then social inequality must be minimized. If the level of understanding of radicalism and acts of terrorism does not want to occur in a country including Indonesia, then the gap between the government and the people must be minimized. The government is able to embrace the media which are its intermediaries with the people while simultaneously taking concrete action directly to the people. Likewise with the people, they can provide support and trust to the government that the government will be able to carry out their duties properly as the protector of the people and the holder of control of the State government.

In Indonesia there are at least 2 agencies that have the authority in preventing and overcoming terrorism, namely the Special Detachment (Detachment) 88 Antiterror which was formed based on the Decree of the Chief of Police No.30 / VI / 2003 and the National Counterterrorism Agency (BNPT) was formed based on Presidential Regulation No.46 of 2010 which was changed to Presidential Regulation No. 10 of 2012. (Abdul Hakim Siagian, 20180

III. Formulation and Reserves

a. Formulation

Women's involvement in promoting tolerance and peaceful living can be done either in their roles as housewives, family members or as citizens in the community. Efforts of women both as mothers in the family in preventing radicalism and terrorism can start from the environment of their own households, namely the family.

The role of women in preventing radicalism both within the family or surrounding community can be done in various ways, such as teaching religion, teaching the meaning of togetherness, respecting differences, brotherhood, being responsive to the symptoms that arise around it, reporting to parties who have authority if there is an understanding of radicalism and acts of terrorism.

b. Reserve

1. Women are expected to be agents of peace in preventing radicalism and terrorism
2. It is hoped that the BNPT (National Counterterrorism Agency) as a non-ministerial institution can be aware of the development of radicalism and terrorism. cooperating with the Asian Muslim Actor Team (AMAN) in providing understanding to the community through the transformation of knowledge which is considered to be an effective method for increasing the deterrence of society, especially women who have strong influence and as the first teacher for the next generation of the nation.

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