



The Role of Women in Reducing Radicalism Through Nahdlatul Ulama Organization

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ABSTRACT

The phenomena of radicalism considered as a trigger disturbing terrorism security and peace in Indonesia. History recorded that before 2016, women become passive perpetrator in terrorism. However, after 2016 until present, the women become active with amount participation increase sharply. Terrorist figures often want to carry out Islamic law with perfect so that often connected with method drastic violence, such as bomb kill themselves. This research has an effort to see the role of woman in activity of radicalism in Indonesia. This research has an objective to describe efforts made NU Muslim women in deradicalization radicalism in Indonesia. This research uses descriptive qualitative approach by using library research technique. The result of this study shows that Muslimat NU as one of the organization social religious the largest in Indonesia has role important for minimize hostility that occurred. Moreover, this study found that Muslimat NU uses approach education, culture, structural, and economic. Implementation from study show that the approach taken by NU Muslim women are able to strengthen unity in reducing radicalism in Indonesia.

Key words: Radicalism; Nahdhatul 'Ulama; Muslimat NU.

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1. INTRODUCTION

Islam was revealed by Allah SWT as *Grace lil' alamîn*. Islam commands his people for actualizing values life based on the teachings of the Prophet who was friendly, patient and full of love. Practicing the daily life exemplified by the Prophet confirms will the vision and mission of Islam as a humanistic, tolerant and civilized religion (Romli, 2012). This in line with research conducted by Ma'arif (2019) who found that Islam as a religion of mercy little naturally. In Substantial, Islam does not teach behavior hard, like in Qs. Al Anbiya : 107 *Wa mâ arsalnaka ill blessings lil ' âlamîn*. In fact, Islam often associated with various action violence. Actions that contradict with the vision and mission of Islam that has mentioned above. Even in public appear then labeling radical Islam, revivalist Islam, fundamental Islam, Salafi Islam, and various other labels that are closely related the relation with actions connotation of violence with violence based on religion including action terrorism.

Radicalism, extremism, terrorism, intolerance movements religious in Indonesia, like sweeping, attacking house of worship, building government etc. which are closely related the relationship with discourse of jihad and enforcement Islamic law. Radical/ extreme movements the more feel face women, good from aspect perpetrator and also the impact felt . The term radical start developed in the century to 18 as effort to support movement radical. Radicalism can also be understood as an action that is inherent in a person or group that wants change social, political with use violence, thinking basic, and act extreme. Nasution explained that radicalism is movement that views conservative, old fashioned and often use violence in teach belief they (Sarhini & Efendi, 2022). Radicalism is one of understanding that is developing in society that demands existence change with road violence. From the view of religious, radicalism can be interpreted as characteristic very high fanaticism towards religion which results in to attitude its adherents who use violence in invite different people understand for in line with understand what they follow.

From the view of sociology, Sartono Kartodirdjo, explained that radicalism as movement social rejecting in a way comprehensive orderly social in progress ongoing which is marked with strong moral expression for opposing and hostile with the people who have rights special and powerful. With thus radicalism in essence have meaning neutral, even in study philosophy If somebody look for truth must until to the root (thinking radical). Radicalism based on two factors. First as an ideology with a centralized approach attention to ideology and neglect to context social. Second, as form from group extreme (Nuha, 2014).

The existence of woman in matter radicalism can viewed from side subject and object. Everyone experiences vulnerability in radicalism, no exception of women. Women as subject in behavior radical started from his role as player servant for player main (male). Female not

involved directly with action demanding violence lift weapons. Presence Woman give support morale and also material like support in a way psychological with its existence fulfil need husband outside action terror, such as buy material standard for assembly bomb from ingredients House stairs, providing food, deliver message confidential to fellow colleague actors, and other mobility outside house (Mulia, 2020).

National Agency for Disease Control Data Terrorism (BNPT) shows improvement involvement woman in radicalism Enough significant. Before 2016, women moved behind screen, but at the end of 2016, the existence of woman as terrorists in Indonesia begin revealed with the arrested of Dian Yulia Novi as the perpetrator of the bomb “pan” in Bekasi. After Dian, there was Ika Puspita Sari in Purworejo which launched the action of bomb kill outside Java. Then, Umi Delima, a wife of Santoso, a terrorist in Poso (Alamsyah, 2017). Among a number of the name caught previously, there were Princess Munawwaroh, Inggrid Wahyu, Munfiatun, Rasidah, daughter of Subari , Ruqayah, daughter of Husen Lecano , Deni Carmelit , Rosmawati , and Arina Rahma.

On 2018, 13 women were recorded as being involved in action terror. While in 2019 the number of the experience improvement to 15 women (Amar, 2022). The increasing of the more rapidly in 2020, there are recorded as many as 39 women (Milda, 2022). The improvement role of woman in action terrorism explained by Milda, at least there are three underlying factors, they are (1) first personal factors, it means how his thoughts with understanding Islam radical; (2) *social political concerns*, because of the existence of inequality social, injustice, and discrimination; (3) there is *personal tragedy* where women become a victim of rape or abuse sexual other.

The importance of role woman own contribution big in issue radicalism in Indonesia. Therefore that, involves woman in the handling is also not lost important. Because, women had recorded long giving contribution in effort repair condition social society, especially his people themselves, namely women (Musyafak, et.al, 2020). This in accordance with statement Musdah Mulia, in action terror, duties and roles women are very important, as educator, agent of change, campaigner, fund raiser, recruiter, provider logistics courier, liaison secret (spy) followers and companions’ loyal husband as perpetrators, until bride or perpetrator bomb kill suicide bombers (Mulia, 2020). Women are basically own potential and strategic role in prevent radicalism (especially in family and community). However, regarding This as if no trusted, because not enough noticed role important Woman in the family unit or society. For reach matter said then national strategy is needed use involving Woman in counter radicalism terrorism , among others namely : (1) consolidating idea , effort organizations and movements Woman which are involved in issue counterterrorism ; (2) involves Woman based on society , namely as agent counterterrorism with create a development program strategy society ; and (3) create system

detection and warning early in between various communities and groups Woman with increase awareness they through media and campaigns others (Sumbulah , 2019). Therefore, organization community based on Woman have role important in reduce radicalism.

The historical narrative of Indonesia is deeply enriched by the pivotal roles played by women in moments of resistance, organization, and national awakening. From the early 19th century through the period of colonial resistance and into the modern era, Indonesian women have consistently demonstrated political consciousness, courage, and organizational acumen. Figures such as Christina Martha Tiahahu from Maluku (1817–1819), Nyi Ageng Serang from Central Java in the 19th century, and the legendary Acehnese heroines Cut Nyak Dien and Cut Meutia during the Aceh War (1873–1904) exemplify the role of women as both warriors and defenders of the nation. RA Kartini (1879–1904), on the other hand, symbolizes the intellectual and ideological awakening of Indonesian women, particularly through her vision of education, emancipation, and moral refinement. These women, though diverse in their contributions, laid the groundwork for the emergence of a women's movement that would become increasingly active in the 20th century, culminating in the formalization of women's organizations that aligned themselves with nationalist, social, and religious causes.

In contemporary Indonesia, women's organizations continue to function as key agents of social control and transformation, particularly in the face of societal deviations such as radicalism, extremism, and religious based violence. According to Ali et al. (2018), civil society organizations serve as vital instruments for upholding collective norms and ensuring societal stability. Women's organizations, in particular, play a strategic role in shaping values, educating communities, and moderating religious and cultural discourses. *Muslimat Nahdlatul Ulama* (Muslimat NU), as the largest Islamic women's organization in the country, embodies this function by promoting Islamic teachings based on mercy (*rahmatan lil 'alamin*), tolerance, and moderation. Within the broader national effort to combat radicalism, the involvement of women in such organizations is indispensable. Their roles extend beyond symbolic participation; they are active in preventive strategies, community empowerment, and value transmission. By building theological awareness and providing safe ideological spaces, Muslimat NU effectively prevents the penetration of radical narratives, particularly among women and youth at the grassroots level.

Moreover, existing research highlights the complex and evolving role of women in relation to radicalism—not only as passive victims but also, in some tragic cases, as radical actors themselves. Numerous studies, including Mulia (2020), have shown how women, initially marginalized or victimized by radical ideologies, are later indoctrinated and recruited as participants in extremist operations. This phenomenon reveals a critical paradox: women are often portrayed as the protectors of cultural and moral values, yet under certain sociopolitical

pressures, they become susceptible to radical narratives that offer false empowerment or spiritual reward. The increasing presence of women in terrorist movements in Indonesia, as documented by various security and gender researchers, underscores the urgency of integrating gender sensitive approaches in anti radicalism efforts. Therefore, this article seeks not only to recount the historical and organizational role of Indonesian women but also to advocate for more robust frameworks that empower women as agents of peace while simultaneously addressing the gendered dynamics of radicalization that exploit vulnerability under the guise of religious or ideological struggle.

A study focusing on women's ability to independently manage social fear, uncertainty, and anxiety especially in the context of the negative impact of social media reveals that women possess distinct readiness in preventing radicalism. This preparedness is evident through their cognitive, affective, and psychomotor capacities, as well as their practical skills in identifying the characteristics of radical movements, conducting critical assessments, and formulating appropriate responses to radical threats (Musyafak et al., 2020). Women are often found to have a more nuanced understanding of ideological threats and are capable of responding with both emotional intelligence and rational analysis. According to the National Counter Terrorism Agency (BNPT), integrating a feminist approach in dealing with terrorism is not only strategic but necessary, as women tend to communicate more persuasively and empathetically traits that are particularly effective in deradicalization efforts. Their roles in public life, including education, social outreach, and interfaith engagement, are essential in promoting an understanding of moderate Islam. As emphasized by Rajagukgug and Pattipelohy (2018), the involvement of women enriches the narrative of peaceful Islam, positioning them not just as supporters but as central actors in building ideological resilience within society.

Umma Farida in his research conclude that Woman capable become agent of change/ prevention radicalism and building peace, even though women can also become actor active in terrorism. On the other hand, women are the victim of radicalism going to terrorism, (Farida, 2019). Research conducted by Kurniawati (2023) found that woman own role important in effort prevent radicalism. Moderation in religious studies Muslimat NU and its contribution to prevent radicalism for women. A Research results prove internalization values moderation religious in religious studies Muslimat NU against prevention radicalism for woman appreciate other people's beliefs and opinions, attitudes friendly, fond to preserve tradition and local culture, balanced in affairs of the world and the hereafter, as well own social concern (Rohmawati, 2022). Djakfar, et.al (2017) found the intolerance and radicalism among women. Nuhrison (2009) took a research related factors reason for the emergence of understanding or movement Islam radical in Indonesia. Hasyim, et.al (2015) conducted research on the pattern of resistance Islamic boarding

school to movement radical. Munip (2012) conducted research on a method of ward off religious radicalism in schools. Mursalin & Katsir (2010) conducted a research pattern education Islamic boarding schools and radicalism. Mustofa (2011) conducted a research deradicalization religious teachings.

Based on the substantial body of previous research discussed above, this study tries to investigate the approach of Nahdlatul Ulama (NU) Woman organizations to further explore and clarify the specific role that women play in preventing the spread of radicalism in Indonesia, particularly through their active participation in. While much scholarly attention has been given to radical movements and their socio political roots, there remains a critical need to highlight the proactive and preventive roles undertaken by women as part of civil society's response to extremism. This study positions women not merely as passive subjects or potential victims of radical ideologies, but as key agents of peace, moderation, and national integrity. In this regard, the NU—as the largest Islamic organization in Indonesia—serves as an ideal locus for examining how religious women's groups operate in community spaces to counter radical narratives and promote values grounded in Islamic moderation (*wasathiyah*), tolerance, and national unity.

2. METHOD

This study employed a qualitative approach as the primary research method to explore the involvement of Muslim women in countering radicalism in Indonesia. The rationale for choosing this approach lies in the nature of the research problem, which concerns human behavior, beliefs, and social interactions. As emphasized by scholars such as Abdussamad (2021), Kusumastuti & Khoiron (2019), and Strauss & Corbin (2003), qualitative research is particularly suitable when the goal is to understand complex social realities involving human subjects. In this case, the research focuses on the role of Muslim women and their organizations in addressing radical ideologies, which requires a deep, contextual understanding. This method allows researchers to capture the lived experiences, perspectives, and actions of women engaged in counter radicalism efforts. Moreover, as stated by Sugiyono (2014), qualitative research is appropriate when aiming to describe existing phenomena with richness and depth, rather than to measure them numerically. Through this method, the study seeks to present a comprehensive picture of how women's religious movements contribute to building resilience against radicalism in society.

To collect relevant data, this research applied the library research technique, which involved systematically reviewing a wide range of literature sources such as academic journals, scholarly books, and other publications closely related to the topic of radicalism and Muslim women's organizations in Indonesia. The focus was specifically on tracing and compiling information that highlights how women, particularly those affiliated with Islamic organizations

such as Nahdlatul Ulama (NU), participate in efforts to prevent and mitigate the spread of radical ideologies. The data used in this study consisted of both primary and secondary sources. Primary data were obtained from scientific articles that specifically discuss women's involvement in addressing radicalism, while secondary data were derived from relevant documents, reports, and contextual materials on radical movements. This method allowed the researchers to gather a well rounded set of perspectives, providing insights into both the theoretical framework and practical experiences surrounding the issue. The integration of multiple sources helped ensure that the data reflected diverse viewpoints and accurately captured the multifaceted role of women in this context.

The data collected through this research were analyzed using a descriptive qualitative method, which is commonly used to explain, interpret, and provide detailed accounts of social phenomena. This technique aimed to reveal factual information about the active involvement of Muslim women in efforts to prevent radicalism in Indonesia (Arikunto, 2010). The analysis process involved several stages, including identifying relevant information, classifying data based on thematic relevance, and interpreting findings within the framework of Islamic women's organizational roles. Each step of the analysis was carefully conducted to ensure a comprehensive understanding of how these organizations contribute to social resilience and peacebuilding. Furthermore, the study emphasized the importance of contextualizing women's contributions within broader efforts to combat ideological extremism. Upon completing the analysis, the researchers formulated conclusions that highlighted the significant yet often underappreciated roles played by Muslim women in confronting radical narratives. The findings provide both theoretical and practical implications, emphasizing the necessity of empowering women as agents of moderation in religious discourse.

3. FINDINGS AND DISCUSSION

Rubaidi (2010) identifies five key characteristics of religious radicalism movements within Islam. First, such groups view Islam as the final and absolute ideology that must govern all aspects of personal and political life, including state administration. Second, the Islamic values upheld by these groups are often adopted directly from Middle Eastern sources, disregarding local cultural contexts. Third, they adopt a highly textualist interpretation of the Qur'an and Hadith, leading to a rigid purification movement that resists local traditions, fearing the introduction of innovation (*bid'ah*). Fourth, there is a strong rejection of ideologies external to the Middle East, particularly those of Western origin, such as democracy, secularism, and liberalism, which are seen as contrary to Islamic values. Fifth, these movements frequently oppose the broader public and legitimate state authorities, positioning themselves in conflict with mainstream society.

Other studies, such as those by Rosyad and Maarif (2020), argue that radicalism often stems from a misinterpretation of Islamic teachings that legitimizes violence. Rapik (2014) also found that radicalism has been widely equated with terrorism, especially after the 9/11 attacks in 2001. In fact, Islam consistently promotes compassion and moral conduct grounded in religious teachings. In Indonesia, with its Muslim population reaching approximately 237.53 million (86.9% of the total), and with 59.2% of them affiliated with Nahdlatul Ulama (NU), the NU community holds a significant role in countering radical ideologies. This demographic composition underscores the strategic importance of NU as a major force for promoting tolerance and mitigating radicalism in Indonesia.

One of NU's most influential branches is Muslimat Nahdlatul Ulama, a religious women's organization that adheres to Ahlussunnah wal Jama'ah and follows one of the four major Sunni schools of jurisprudence: Syafi'i, Hanafi, Maliki, and Hanbali. Muslimat NU also embraces Pancasila as Indonesia's foundational philosophy, reflecting its commitment to national unity and religious moderation. The organization's women preachers (da'iyah), particularly those affiliated with the Central Board of Fatayat NU, actively engage in spreading inclusive Islamic teachings rooted in peace and tolerance. Their involvement in community development and religious education serves as a platform for nurturing moderate religious thought and strengthening the resilience of Muslim communities against radical narratives.

Nahdlatul Ulama has played a historic role in Indonesia's struggle for independence and continues to be a guardian of national integrity. This enduring contribution includes efforts by Muslimat NU, under the leadership of Khofifah Indar Parawansa, to collaborate with the National Counterterrorism Agency (BNPT) in combating radicalism and intolerance. This partnership demonstrates Muslimat NU's active engagement in national security and interfaith harmony. According to Sumpter (2017), BNPT has been instrumental in shaping effective counterterrorism strategies in Indonesia, and its collaboration with Islamic civil society organizations such as Muslimat NU enhances the societal reach and legitimacy of these efforts.

Radicalism remains a pressing challenge in Indonesia, particularly due to its increasing appeal among women. This underscores the urgent need for effective, targeted strategies to counter radical influence. Muslimat NU offers a comprehensive organizational structure with various divisions such as empowerment, education and training, socio cultural and environmental affairs, health and community development, da'wah, economy and cooperatives, labor, and legal advocacy. These fields serve as vital instruments for advancing the organization's mission and combating radicalism. An interdisciplinary approach is essential, considering that radical ideologies operate not only on religious grounds but also through social, economic, and cultural channels. Through such a holistic strategy, Muslimat NU can strengthen its role as a formidable

bulwark against extremism in Indonesian society. There are some approaches that can used is as following:

1. Educational Approach

Education plays a vital and irreplaceable role in ensuring the continuity of human life and the advancement of civilization. It is widely recognized as one of the most fundamental instruments for shaping the mindset, behavior, and future orientation of individuals and societies. Education does not merely serve to transfer knowledge from one generation to the next; it also functions as a powerful indicator of the level of progress and cultural development achieved by a nation. Through education, a society builds its intellectual capital, strengthens moral and ethical values, and fosters a culture of critical thinking and dialogue all of which are essential for a thriving and peaceful civilization.

In the context of countering radicalism, education serves as a long term, sustainable solution that addresses the root causes of extremism. It equips individuals with the ability to question, analyze, and understand differing perspectives, thereby reducing susceptibility to radical ideologies that often thrive in environments of ignorance and intellectual stagnation. As a lifelong process, education can be applied at all stages of life from early childhood through adulthood and in various settings, including formal institutions, community activities, and religious gatherings. When implemented in a well planned and systematic manner, education becomes a strategic tool for identifying and resolving societal problems, including intolerance and radical behavior. It fosters a worldview that embraces diversity, peaceful coexistence, and the rejection of extremism in all its forms.

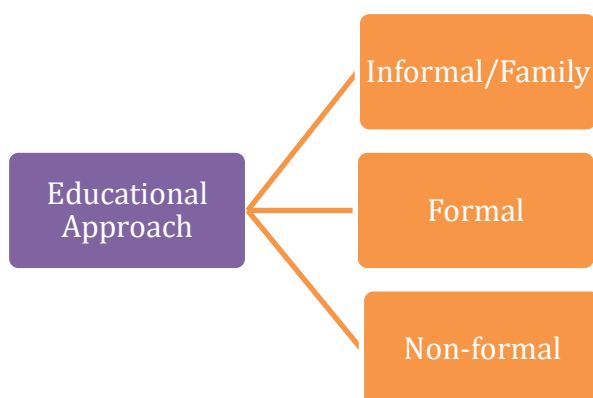


Figure 1. Implementation of Reduction Radicalism With Educational Approach

Educational approaches aimed at preventing radicalism in Indonesia are generally carried out through three strategic domains: the field of education, character development, and

religious preaching (da'wah). Among these, the domain of religious preaching serves as a driving force in fostering polite and respectful religious socialization that promotes mutual understanding, peace, tolerance, and harmonious coexistence. This field plays a central role in cultivating attitudes that embrace diversity and pluralism, while simultaneously nurturing love for the homeland. Through religious preaching, individuals especially women are encouraged to adopt moderate (tawasuth), balanced (tawazun), tolerant (tasamuh), and just (ta'adul) behavior. In essence, da'wah activities guide Muslim women to become not only educated and virtuous but also capable of articulating their religious knowledge and perspectives in accordance with the teachings of Ahlus Sunnah wal Jama'ah, which emphasize moderation and societal harmony..

There are three centers of education in preventing radicalism in Indonesia:

a. Informal Education through the Family as a Defense against Radicalism

The first center of education in the effort to prevent radicalism is the informal sphere, particularly within the family. Women, especially mothers, are positioned as the primary educators in this environment. A mother who is well grounded in the teachings of Ahlus Sunnah wal Jama'ah plays a critical role in instilling values of peace, harmony, and tolerance within the household. Her attitudes and behavior become an example for children and other family members, forming a strong foundation for inclusive and moderate thinking. As radicalism can often be seeded within the family unit through ideological exposure or emotional influence, the family must assume an essential role in nurturing attitudes that reject extremism. According to Sikkens et al. (2017), the familial environment is a powerful determinant in shaping a child's worldview; therefore, empowering mothers and family figures with knowledge and awareness of peaceful Islamic teachings is vital in shielding society from radical ideologies.

b. Formal Education and Its Role in Character Development

The second strategic center is formal education. Article 1, Paragraph 1 of Law Number 20 of 2003 on the National Education System defines education as a conscious and planned effort to create a learning environment and learning process that enables students to actively develop their potential. This development includes religious and spiritual strength, self control, noble character, intelligence, and necessary life skills for themselves, society, the nation, and the state. From the early stages of schooling to higher education, values of tolerance, harmony, peace, and justice must be integrated within subjects or character education programs. Educational institutions play a critical role not only in cognitive development but also in moral and ethical formation, making schools a vital mechanism for instilling anti radicalism values. Through inclusive curricula, ethical instruction, and teacher

training, formal education fosters young generations with a strong sense of national identity, moderate religious understanding, and a commitment to peaceful coexistence.

c. Non Formal Education through Community Based Religious Activities

The third and equally important center is non formal education, which is often implemented within communities and religious environments. This includes activities such as regular study groups organized by Muslimat NU, which intentionally invite speakers known for their moderate and inclusive perspectives, both in online and offline formats. Non formal education also encompasses institutions such as TPQ (Qur'anic learning centers), Islamic boarding schools (pesantren), Islamic discussion circles, and other religious learning programs that are accessible to the public. In addition, non formal education initiatives may involve the empowerment of community religious instructors, ensuring that their messages reflect non violent, anti radical narratives. Public seminars, especially those focused on ant radicalism awareness, further reinforce this educational pillar. These efforts are essential in equipping the broader Muslim community with tools to resist radical influence, thereby reinforcing peaceful interpretations of Islam that align with Indonesia's pluralistic and democratic society.

2. Structural Approach

The structural approach undertaken by Muslimat Nahdlatul Ulama (NU), as an integral women's wing of the NU organization, reflects the organizational hierarchy and discipline that characterizes NU's institutional framework. Decisions and strategies initiated by the central leadership are systematically cascaded down to regional, branch, and sub branch levels, ensuring alignment and cohesion across all operational levels. This structure enables the effective implementation of anti radicalism programs, particularly in the realm of religious education. Muslimat NU actively manages thousands of early childhood education institutions, which serve as a foundational platform for instilling values of religious moderation, tolerance, and peaceful coexistence from a young age. These institutions do not merely teach religious dogma, but also emphasize social values and the Indonesian Islamic tradition of wasathiyyah (moderation), making them a strategic tool in the broader campaign against religious extremism.

Furthermore, the structural approach reinforces the role of religious organizations as agents of civil society capable of contributing meaningfully to national security and social harmony. Ali et al. (2018) have underscored that religious organizations, when institutionally organized and ideologically committed to peaceful interpretations of Islam, can serve as bulwarks against the infiltration of radical ideologies. Muslimat NU's structural coherence enables it to mobilize resources, coordinate programs, and unify messaging across diverse

local contexts. This top own model ensures that anti radical narratives are not only disseminated widely but also implemented in practical, grassroots level interventions. Through structured training, guidance, and capacity building for women leaders, the NU framework empowers Muslimat members to be both educators and community protectors against ideological threats, reinforcing NU's position as a guardian of moderate Islam in Indonesia.

3. Culture / Tradition Approach

Nahdlatul Ulama's cultural and traditional approach is rooted in its deep engagement with local wisdom, rituals, and communal religious practices that have long defined Indonesian Islam. Activities such as communal feasts (kenduri), tahlilan (collective prayer for the deceased), tariqah (spiritual brotherhood practices), and shalawatan (praising the Prophet) are not only expressions of religious devotion but also social mechanisms for reinforcing communal ties. For Muslimat NU, these traditions are not seen as mere rituals, but as essential embodiments of Indonesian Islam one that is syncretic, inclusive, and contextually grounded. While some puritanical groups may dismiss these practices as bid'ah (religious innovation), Muslimat NU defends them as legitimate expressions of servitude to God and solidarity among humans. They argue that Islam's spread in the archipelago occurred through acculturation, not confrontation hence these traditions represent a theological as well as historical legitimacy.

Analyzing this cultural approach reveals its strategic depth in countering radicalism. Radical ideologies often arise from rigid interpretations of religion that reject local customs and prioritize imported doctrines, typically from the Middle East. By contrast, Muslimat NU's embrace of local religious culture functions as a buffer against such purist ideologies. Through these traditions, Muslimat NU promotes a sense of shared identity, emotional belonging, and spiritual cohesion. Cultural gatherings not only serve religious purposes but also act as informal educational arenas where values of equality, mutual respect, and unity are reinforced. In times of ideological fragmentation, these rituals become instruments for preserving national integrity and resisting polarizing narratives. Hence, the cultural and traditional approach is not only about preserving heritage but also a conscious strategy for religious resilience and communal peacebuilding.

4. Economical Approach

The economical approach of Muslimat NU is oriented toward fostering economic independence among Nahdliyyin women and promoting a sharia based economic system that is socially inclusive and ethically grounded. By encouraging entrepreneurship, financial literacy, and microeconomic development, Muslimat NU aims to protect its constituents from the exploitative tendencies of global capitalism and economic marginalization. Programs such

as women led cooperatives, savings groups, and microbusiness initiatives are designed not only to uplift the economic status of women but also to embed values of justice, solidarity, and empowerment within economic practices. In doing so, Muslimat NU reframes economic participation as part of its broader moral and religious mission. The emergence of Muslimat women entrepreneurs at the village and sub branch level is a tangible result of these efforts, creating new networks of economic agency rooted in Islamic ethics.

This approach also embodies a deeper vision of economic justice as a pathway to social harmony and deradicalization. Poverty, economic disparity, and marginalization have long been recognized as enabling conditions for the spread of radical ideologies. By addressing these structural vulnerabilities, Muslimat NU effectively reduces the appeal of extremist narratives that exploit economic grievances. The integration of philanthropic practices such as zakat (almsgiving), infaq (voluntary charity), and waqf (endowments) into community programs reflects an Islamic model of wealth redistribution aimed at social equity. In this framework, the economy is not an isolated sector but an integral part of religious and civic life. Muslimat NU's economic programs, therefore, do more than generate income they cultivate resilience, reinforce community cohesion, and align financial activity with the values of tawazun (balance) and ta'adul (justice), which are central to Islam's ethical worldview.

4. CONCLUSION

Indonesia, as the country with the largest Muslim population in the world, faces a unique and complex challenge in addressing the threat of terrorism that is often carried out in the name of Islam. The acts of terrorism that have taken place in the country are frequently rooted in radical interpretations of Islam embraced by certain groups, some of which actively involve women as both sympathizers and operatives. The role of women in radical movements once underestimated has now gained more attention, prompting the need for countermeasures that are specifically gender sensitive and community based. In this context, Muslimat Nahdlatul Ulama (Muslimat NU), as the largest Islamic women's socio religious organization in Indonesia, plays a critical role in combating extremism. With a vast grassroots network and strong religious legitimacy, Muslimat NU has consistently positioned itself as a moral and educational counterforce to radicalism, promoting peaceful interpretations of Islam and fostering resilience among Muslim communities.

One of the most significant contributions of Muslimat NU is its formal collaboration with the National Counter Terrorism Agency (BNPT) in preventive efforts against radical ideologies. This partnership underscores the organization's strategic role in the national framework of deradicalization. Rather than employing coercive or punitive measures, Muslimat NU emphasizes a persuasive and humanistic approach, grounded in religious moderation, empathy, and peer

dialogue. Their method involves community education, value reinforcement, and inclusive discourse particularly targeting women and youth who are often vulnerable to ideological manipulation. Importantly, Muslimat NU firmly rejects any form of radical action carried out under the guise of jihad, challenging the misuse of religious doctrine for violent and political ends. Through continuous dissemination of Ahlus Sunnah wal Jama'ah teachings, the organization works to realign public religious consciousness with Islamic principles of mercy, peace, and social justice.

However, the current research remains limited in scope, primarily relying on previous studies and the writer's field observations conducted in local branches of Muslimat NU in Kebasen and Banyumas. While these regional insights offer valuable examples of effective grassroots activism, they do not fully capture the national scope and strategic diversity of Muslimat NU's anti radicalism programs. Therefore, a more comprehensive and empirical study is urgently needed to map and analyze the policies, models, and community interventions implemented across the archipelago. Conducting nationwide research using selected regional samples would enable scholars and policymakers to gain a deeper understanding of the organization's methodologies and their contextual adaptations. Such an expanded study would also help to evaluate the scalability of Muslimat NU's approaches and their integration into broader state policies for counter radicalism, ultimately contributing to a more resilient and pluralistic Indonesian society.

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