


Deradicalization Education with a Feminist Perspective: Opportunities and Challenges

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Article Info	ABSTRACT
<p>Keywords: Deradicalization, Radicalism, Patriarchy</p>	<p>The spread of radicalism took place massively in the community, but unfortunately education model of gender-sensitive deradicalisation does not exist yet. The aim of the study is to find an education model of deradicalisation by utilizing femininity values to erode, brake, counteract, and prevent the development of radicalism. The research model is conducted by combining field research with library research. The collected data are analyzed qualitatively by using elements of philosophical methods in the form of: interpretation, internal coherence, holistics, historical continuity and heuristics. The results of the study found: 1) Deradicalization is essentially an attempt to revive maternal values towards those parties who are influenced by radicalism. Femininity values in the form of love, respect for life, inclusive, tolerance, cooperation, interconnection and interdependence with one another, empathy, care, and equality need to be promoted to prevent the development of radicalism. 2) Women need to be involved in the process of delivering deradicalisation messages because they are more persuasive, more patient, and smarter in touching the feelings of those who have been influenced by radicalism. Women also have an important role to arouse the femininity of women's radicalism groups to revive femininity values. 3) Women-friendly public spaces are needed for convicts who have undergone the process of deradicalization, so that they do not rejoin their groups as well as prevent the development of religious radicalism.</p>
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INTRODUCTION

Acts of terrorism not only involve men, but can also be carried out by women. Women according to an essentialist feminist perspective are portrayed more closely with bio-philia culture which is characterized as a figure of compassion, nurture, nurse, guardian of life; Once indoctrinated it turned into Nicro-Philia which developed a culture of death, hatred, hostility. The spread of radicalism is not only stealthy, but has penetrated into various aspects of life including the world of education.

Educational institutions are used to plant the seeds of radicalism. GP Ansor found that early childhood education institutions in Depok, West Java, use books containing the seeds of radicalism. The hate speech "Sahid di medan jihad" and "finished, grabbed, slaughtered kyai" colored the contents of early childhood education books (WWW.

Muslims moderat.net. Downloaded June 1, 2017). DIY Police Chief Brigadier General Pol. Ahmad Dofiri revealed that radical groups that had infiltrated DIY High School had pledged allegiance to 30 students (www. Merdeka .com.downloaded on June 1, 2017). Religious education is a medium for planting ahklak luhur which is misused as an entrance to instill radicalism. Religious education, which aims to develop the dimension of spirituality, is alienated from the humanist dimension of sociality. Law on the National Education System Number 20 of 2003 Chapter V article 12 states that students have the right to religious education in accordance with their religion and taught by educators of the same religion is misused to spread misleading knowledge. Personal encounters between religions, sharing experiences of faith, do not occur. Each of them is busy fortifying themselves, sometimes even slipping the spirit of suspicion, hostility, condescension, spreading hatred towards other faiths.

The threat of the revival of radicalism is getting more serious with the absence of systematic, comprehensive and sustainable guidance for prisoners of terrorist cases based on religious radicalism in prisons. Law Number 12 of 1995 concerning Corrections already regulates the concept of rehabilitation, but does not explicitly mention the term deradicalization. Article 15 Paragraph (1) of Law Number 12 of 1995 concerning corrections states that all prisoners are required to follow in an orderly manner certain coaching programs and activities, but until now there has been no clear and specific format to foster terrorism prisoners and the formation is only carried out in accordance with the formation of other prisoners (Saronto, 2015: 41). The negative impact of the lack of special training on the terrorists concerned is repeating the same crimes, promoting their ideology and even developing new cells within and in society.

The position of women in the midst of the strong influence of radical-religious ideas can be a sacrifice, perpetrator and deterrent. Women can be victims of the influence of radicalism related to the strong influence of patriarchal culture that portrays the virtue of women as obedient figures. Women's submission is sometimes used by radical groups of men forced to follow their wishes, wills and orders. Women are sometimes used to convey their ideological messages. Conversely, the position of women can also serve as a deterrent to the development of radicalism. The values of femininity that are attached more strongly to women if processed properly in the private and public environment can put the brakes on the development of radicalism. The repositioning and revitalization of femininity values is urgently examined to be used as a means of constructing a new model of deradicalization education in Indonesia.

Universities should not position themselves as "ivory towers" that do not care about crucial issues around them, but should be as "water towers" that give blessings to the good of the surrounding community. Research using a feminist approach is one part of developing the theme of LPPM UAJY's strategic plan on Multiculturalism. Multiculturalism views diversity, including sex differences, as a gift to be grateful for. The feminist approach can be used as a foundation for multiculturalism when building social relations so that they can run well, respect and mutual benefit of all parties (Mantik, 2012: 298).

The problem to be discussed is: What is the model of formation that has been carried out by prisons for prisoners of radicalism groups to eliminate or erode their ideological beliefs while in prison and after release?, What are the weaknesses and advantages of the deradicalization coaching model seen from a feminist perspective? What strategies can be pursued so that women do not fall into radicalism while putting the brakes on the development of radicalism? How far can femininity values be used as material sources and value sources to find new innovations in deradicalization education models that can later be applied directly in the world of education and the general public to erode radicalism that commits acts of violence in the name of religion?. The research model was carried out using literature research. Primary and secondary literature are analyzed qualitatively using elements of philosophical methods in the form of: interpretation, internal coherence, holistica, historical continuity and heuristics.

METHODS

This research is a literature research. The material object of research is a deradicalization education model. The formal object (point of view) looks at transformative social feminist ethics. Literature data collected in the form of books, research reports, journals related to the issue of radicalism and deradicalization education by scientists, gender experts and philosophers that have been published. The feminist perspective has a multi-disciplinary nature so that secondary literature in the form of books and journals of politics, culture, law and economics needs to be researched to sharpen, broaden and deepen the results of studies. Researchers try to reflect deeply on the challenges, opportunities for the deradicalization education model that has been carried out from a feminist perspective; Then formulated its new form. Feminist research emphasizes the depth of information so that it uses a qualitative approach. Qualitative analysis is carried out by narrating in the form of sentences that are arranged systematically, logically, comprehensively and in detail according to the subject matter.

RESULTS AND DISCUSSION

The Nature of Deradicalization

Deradicalization comes from the root word "radical". Radical comes from the word "radix" which means root, so radical thinking is thinking up to the most principled thing or tracing to the deepest root. Radical is a neutral frame of mind and is commonly used in philosophizing activities. The activity of radical thinking in philosophizing is not a despicable act, but rather an obligation. The model of radical thinking characterizes the differentiating activity of thinking rationally in scientific and religious knowledge. The activity of rational thinking in the field of scientific knowledge usually only reveals empirical data, while philosophy traces more deeply to things that are metaphysical. Rational activities in the field of religious knowledge are based on belief in the doctrine / teachings of the scriptures,

on the contrary, philosophizing activities often begin with critical questions questioning the truth of the contents of the scriptures. The activity of thinking radically in the field of philosophy is characterized by continuous questioning in order to dig into the deepest knowledge.

The term radical is troubling in religious, social and state life when it develops into a closed understanding, namely radicalism. Radicalism according to the Complete Dictionary Indonesian has the meaning: understanding or flow that wants social and political change or renewal by violent or drastic means, extreme attitudes in a political stream (Hoetomo, 2005: 396-397). There are three important words in the definition of radicalism, namely: 1). radicalism is a certain understanding or flow that is closed, 2). The purpose of understanding is to want changes in the social and political fields quickly / instantly, 3). The method taken can use violence.

The purpose of radicalism is essentially positive or at least neutral, namely to fight for changes in the political sector and social life. Changes in political and social life are a necessity. Humans are dynamic creatures that can always adjust and change a condition. Change shows the essential characteristics of man as a dynamic being. Good purpose when done using bad methods then removes the meaning of goodness itself. A good goal cannot be achieved by justifying all means and means. Good intentions should be based on good intentions and means.

Hard, rigid, self-defeating, closed, unwilling to compromise, self-righteous, wanting to impose one's will on others as the essential characteristics of radical ideas are to be reduced in degree by using deradicalization methods. Deradicalization is the opposite of radicalization. Radicalization gives birth to radicalism characterized by rigidity, hardness, uncompromising, wanting to win itself, demanding others to follow their attitudes, mindsets and behaviors; While deradicalization wants to make people think soft, tolerant, respect differences, moderate. Deradicalization is the process of changing attitudes, perspectives and behaviors that are considered harsh, intolerant, monolithic to soft, tolerant, pluralist.

Men's hardness of heart and thinking can often be softened by the gentleness of attitude, behavior, and attention given by women. The experience of a husband's wife languishing in prison for terrorism crimes can stir awareness to return to the right path. Caring and accompanying her from the time of examination to serving the sentence touched her husband's conscience. The woman with the initials B must return home Yogyakarta – Jakarta (Mako Brimob) to accompany while telling her husband the condition of the family while left behind to undergo the legal process. An active attitude of conveying feelings, experiences and even the courage to discuss with husbands who sometimes differ in opinion opens new horizons of consciousness. The courage to go to and scold the wife of a friend who invites her husband to be involved in terror acts indicates that the wife's independence is the basic capital of the deradicalization process.

The wife (woman) is the figure closest to the husband (man). The wrong actions of the husband when allowed to drag on can lead to the belief that the thing done is the right thing. Allowing others to do wrong continuously indirectly tolerates mistakes. Being angry

about wrongdoing means not compromising on evil. The courage to disagree and be angry with actions and those who invite wrong is a combination of utilizing the power of ratio and feelings in women.

In Karen J's feminist ethical perspective, Warren's moral actions arise because of concern for others. Without care there can be no moral deeds at all (Waren, 2000: 109). Concern is a constitutive element for the formation of moral theory and practice. Caring for others is the first moral attitude that must exist in order to develop moral theory and practice. The woman with the initials B is angry with her husband and friends who invite her to commit acts of terror driven by concern so that her husband no longer commits the same mistake. Women are not only passive, surrenderive, and blindly supportive of the deeds done by men; But dare to take a stand based on conscience while leading to a truer path. The courage to take different attitudes, actions, and mindsets is one of the hallmarks of feminist philosophical thought.

Religious Radicalism

Religion in people's lives often appears in two faces, namely as a source of glue sometimes a source of division. Religion on the one hand has an exclusive, particularist, primordial identity; On the other hand, it is also rich in inclusive, universal and transcendental values. Religion is a source of glue because it contains the teachings of universal values that are upheld by every civilized person. People are united by shared values. Religion as a divisive force because each religion has rituals and implementations differently from one another. Rituals and internal practices of religion give rise to bonds of social solidarity. Religion contains the potential to divide nations when each believer claims the teachings of his religion are the most correct and the religion of others is wrong. The single truth claim of each religious believer has the potential to give birth to an exclusive attitude (Karwadi, 2014: 141).

The pattern of belief that views the religion as the most correct and other religions as heretical can be fertile ground for the seeds of radicalism. Excessive religious fanaticism gives rise to exclusive-particularistic beliefs. The exclusive-particularistic religious pattern tends to position in opposition to different understandings with it. The presence of one religion is perceived as a threat to another religion. Religion is accepted as truth not only on the basis of rational evidence, but also on emotional means. Emotional bonds can be easily ignited when their beliefs are disturbed, humiliated or abused. People are sometimes willing to be unfriended, willing to leave the bonds of brotherhood, and even willing to die to fight for their religious beliefs. Exclusive-particularistic religious patterns give rise to intolerant behavior towards other faiths.

The target of spreading radicalism is not only aimed at men, but also women. Women are vulnerable to becoming victims of the influence of radicalism related to the strong influence of patriarchal culture. Patriarchal culture creates a stereo type of ideal female figure if the person concerned is an obedient person. Women's submission is sometimes used by radical men to force them to follow their wishes, wills and orders. Women are used as a means of conveying their ideological messages. Empirical evidence can be seen from the planned suicide bombing at the Presidential Palace of the Republic of Indonesia

by a woman named Dian Yulia Novi. Based on historical records in Indonesia, suicide bombing terror acts that directly involve female executioners are the first time they have occurred, but the phenomenon is like an "iceberg" that could be in reality that many women have actually been prepared. Women according to an essentialist feminist perspective are portrayed closer to the culture of life (bio-philia) which is characterized as a figure of compassion, caregiver, nurse, guardian of life; Once indoctrinated, it developed a culture of death (micro-philia) characterized by engaging in violence, spreading hatred, and hostility.

The rise of religious radicalism groups that appear with cruel, fierce, authoritarian and frightening faces tarnishes the good name of religion. Religious struggles that should be based on a commitment to promoting human values for the sake of human dignity are becoming increasingly far from reality. Religion is negated from human values, so sometimes people think it is legitimate to deny humanity in order to maintain "divine purity". People feel innocent of committing crimes against humanity when they claim to "carry out their sacred religious mission". Religious symbols are displayed, promoted and shouted loudly to legitimize inhumane acts. Religion is used as an ideological basis and symbolic justification for committing acts of violence.

Religion has the potential to be used as a tool to legitimize the practice of violence for at least two reasons: 1). Religion functions ideologically. Religion contains a value system that is believed and upheld by its people. People are united by the same value system as well as different from other parties. Different interpretations of the other side sometimes lead to conflicts with each side holding its own principle of truth; 2) The function of religion as an adhesive as well as a separator from each other. Religion as a glue for those who share the faith, and a separator for those who have different beliefs. Religious possession gives stability, status, outlook on life, a certain ethos. Differences in identity ownership have the potential to trigger violent conflicts. This is even more crystallized when associated with sexual identity (gender), the chances of causing conflicts that give birth to violence are even greater (Nursalim, 2014: 337).

Deradicalization Program of the National Counterterrorism Agency (BNPT)

In Indonesia, the national-level deradicalization program is carried out by the National Counterterrorism Agency (BNPT). BNPT was formed based on Presidential Regulation Number 46 of 2010 with the main task of formulating strategies, policies and national programs to combat terrorism. Deradicalization is a policy aimed at people who have been influenced by radical ideas in the hope that they can return to society and not commit acts of terror again. Deradicalization is an integrated, comprehensive and sustainable program for handling radical groups. Deradicalization is said to be an integrated program because its implementation cannot be done alone, but needs to be related to an interdisciplinary approach involving components of the government, community, community leaders and educational institutions. Approaches to cultural sciences, psychology, religion, economics need to be developed simultaneously and integrated with each other. Deradicalization should not only stop when convicted terrorists are in society, but should also arrive when they return to society.

Convicted terrorism cases serve sentences not only in prisons, but also after undergoing legal processes. Convicts upon return to society are sometimes excluded from social life. The exclusion of former terrorist convicts by society has a high chance of returning to the original group. The rejoining of former terrorist convicts into radical groups has the potential to repeat committing terror acts again. Assistance to convicted terrorism convicts should not stop when the convicted leave the community, but continuously when they return to society.

BNPT also deradicalizes people who are vulnerable to radical ideology. Education to the public about the dangers of radicalism and terrorism is carried out in the general public, educational institutions, government offices, and private institutions so as not to be easily persuaded by liberal ideology offers. The subjects who are the focus of the BNPT deradicalization process consist of positive groups that have become prisoners because they have been proven to develop, disseminate, facilitate, practice radicalism; and neutral groups, namely the general public who do not know, realize, develop, practice radicalism.

Deradicalization of neutral communities is commonly known as the anti-radicalism program. Activities carried out by the anti-radicalism program are in the form of socialization through seminars, FGDs, religious education curriculum workshops and anti-radicalization TOT. Apart from that, establishing Counterterrorism Coordination Forums (FKPPT) in the regions. The deradicalization program against terrorism convicts (keelok positif) in prisons uses four approaches: rehabilitation, reeducation, resocialization, and reintegration. The Directorate of Deradicalization handles deradicalization activities against positive and neutral community groups.

The Directorate of Deradicalization conducts anti-radicalization activities in collaboration with NGOs, Islamic boarding schools, and educational institutions. The activities carried out include: Discussion and academic debate in October 2011 at the University of Indonesia with the theme "Between Deradicalization and Disengagement"; seminars and Focus Group Discussions (FGDs) raised the topic of "Anti-Radicalism" in schools, pesantren, and universities; Workshop on religious curriculum and anti-radicalization TOT in collaboration with the education department and MUI.

The anti-radicalisation movement should grow to the grassroots level. The deradicalization directorate through the counter-directorate established Counter Terrorism Communication Forums (FKPT) in the provinces. Until 2018, Counterterrorism Communication Forums (FKPT) have been formed in 33 provinces. FKPT membership consists of community and local government elements. Government elements include the local government, Kesbangpol, Polda, Kodam and Kejati; While from the community consists of representatives of community leaders, education leaders, women leaders, traditional leaders and youth leaders.

Deradicalization programs in community institutions aimed at terrorism convicts use four approaches: rehabilitation, reeducation, resocialization, and reintegration. The rehabilitation program was aimed at neutralizing his radical ideology. BNPT coordinates with prisons to conduct religious discussions. The resource persons appointed by BNPT come from within the country and abroad. BNPT has invited speakers from abroad,

including Saudi Arabia, Egypt, Afghanistan to dialogue and enlighten terrorism convicts so that they can return to the right path. BNPT also facilitates terrorism prisoners and former terrorism prisoners to publish books containing life experiences leaving radicalism.

After the rehabilitation program, it is continued with re-education. The re-education program is carried out by replenishing the true religious teachings. BNPT in collaboration with the religious affairs department and the education department brought ustads to carry out religious da'wah activities. Ustad chosen: nationalist thought, deep religious understanding, moderate, and influential in people's lives. Terrorist convicts who have undergone re-education activities are then followed by resocialization activities. The resocialization stage prepares terrorism convicts to return to the community. The activities carried out are in the form of providing skills for entrepreneurship. The hope of this activity, terrorism prisoners after returning to the community environment there is economic independence.

The final stage of the deradicalization process is to carry out reintegration activities. Terrorism convicts after completing their sentences are still being assisted so as not to re-commit acts of terror or rejoin their radical groups. BNPT in reintegration activities provides assistance so that former terrorism convicts can be accepted in the community. Supervision and communication processes are still being carried out so that former terrorism convicts do not turn back to radical ideology and carry out recidivist activities.

The Patriarchal System as the Root of the Problem

Religion and patriarchy are power relations that can have the ability to oppress women. Religion and patriarchy are systems that can lead, influence, and position women in certain conditions. Karl Marx argued that religion is the opium of society. Behind the beautiful words of scripture sometimes there is an oppressive force. The Scripture reading that is often used as a reference for Christians when administering the sacrament of marriage takes from Effesus 5 Verse 22 reads "O wife, submit to your husband as to God" as legitimacy to perpetuate the practice of oppression of men against women. People sometimes misinterpret scripture readings so that feeling oppression is a natural thing. Men seem to be given special power over women. Men commit acts of jihad by means of suicide bombings, women follow what men do or command.

Religion sometimes creates an unequal picture of male and female power relations. The image of God is symbolized by the nature and title attached to men. God is textually depicted as a male figure as seen in the pronoun God as Huwa/He/Father. The Abrahamic prophets who are believed to proclaim the word of God are mostly male. God's maleness qualities such as the most just who always rationally calculate between sin and reward dominate among religious people. The story of the incident states that women were created only from part of the male human body, namely from the ribs, so her position was only subordinate. The position of women in religion is sometimes placed secondarily below that of men (the second sex).

Power is essentially the ability possessed by a person or group of people to influence others to do what they want. Power needs to be criticized because inherently sometimes there is an element of domination, there is always a desire to direct others according to

their ideals or desires. The basis for the legitimacy of the use of power needs to be morally accountable. Power does not always have morally bad connotations. Good – bad power is determined by the vision that underlies it. Faced with power, man is faced with two existentialist choices, namely to be used as a means to realize the life of an increasingly civilized or barbaric society.

How to recognize power is exercised well or badly can be seen from the nature of the conceptual framework that underlies the background of his thinking. Power is considered to have no validity of ethical enforceability if it is used to maintain, maintain, justify or produce value systems, beliefs, attitudes and domination behaviors (Warren, 2000: 200). The use of power is considered appropriate or moral if it is done to produce the necessary changes to end the oppressive relationship of domination and subordination.

Warren has a logical view that domination is the root cause of social crisis, so it becomes very dangerous if used as a basis for building social relations (Keraf, 2006: 131). Any attempt to liberate women from oppressive practices will not bring significant change if it is not followed by the abolition of patriarchal views that promote the logic of domination. Ratio is a means of changing the structure of oppression towards liberation. The critical thinking skills of women need to be developed in order to find, recognize and feel the forms of oppression so that they are moved to liberate themselves. The ability to think critically can avoid being seduced by men to engage in radical movements that harm the common good.

Developing Deradicalization Education with a Feminist Perspective

Deradicalization should start from eliminating all forms of domination that harm women. Domination is the root cause of social crisis, so it becomes very dangerous when used as a basis for building social relations. Any attempt to liberate women from oppressive practices will not bring significant change if it is not followed by the abolition of patriarchal views that promote the logic of domination.

Ratio is a means of changing the structure of oppression towards liberation. The critical thinking skills of women need to be developed in order to find, recognize and feel the forms of oppression so that they are moved to liberate themselves. The ability to think critically can avoid being seduced by men to engage in radical movements that harm the common good.

The development of women-friendly public spaces needs to be given a place in people's lives to suppress the development of radicalism. Space can change the character of a person in it. Public space is an important part of urban areas, because it can be one of the media to instill and develop inclusive and tolerant behavior in society. Inclusivism and tolerance can develop when there is a comfortable and safe encounter with each other. The parties can communicate freely and openly without being based on feelings of fear in expressing their interests. In line with Vandana Shiva's thinking, land as a public space should be functioned not only to animate a monolithic activity, but in a multi-dimensional direction. Land should not only be interpreted as a physical space in the Cartesian dimension of economic value, but as a spiritual space for the growth of various cultures

(Shiva, 2005: 115-117). Public space is used to develop various human potentials comprehensively. Public space is useful for developing the human dimension more broadly.

Public space is expected to create a conducive climate where human existence as cultural beings, social beings, economic and religious creatures can grow and develop in a balanced and optimal manner. Activities that can involve interreligious, cross-ethnic, cross-ethnic community participation should be given wide space. Children should be invited to mingle and play in public spaces because the process of internalizing moral values will be more easily embedded in children at an early age. The roots of Indonesian cultural wisdom that emphasizes more on community should be promoted. The principle of association essentially emphasizes togetherness rather than the expected final result. Watching art performances performed by local local artists in terms of artistic aesthetics is of lower value than international artists' performances that go viral on social media, but in togetherness there is a wealth of other values that can be obtained. Togetherness strengthens personality development between individuals with each other.

Ethical principles of Deradicalization Education

1. Equivalence

The principle of equality can reduce the level of radicalism of a person. The experience of a convicted wife of a convicted terrorism person who places her position on an equal footing with her husband shows that it can influence her husband's mindset. Equality allows the establishment of an atmosphere of dialogal communication. Dialogal communication is a communication process that takes place in two directions. The opposite of dialogue is a monologue, that is, communication that takes place in the same direction. Patriarchal society, the process of communication is more monologue. The husband actively conveys advice, obligations and messages; The passive wife accepts, surrenders and submits to carrying out orders. Ideal dialogue, each party is given the same opportunity to convey the knowledge they have and the feelings they feel.

A dialogal communication process that positions the other party equally, each party can evaluate, revise, fill in the knowledge insights it has. The limitations of one knowledge are added by the knowledge of the other party. Dialogue shows the humility of man who realizes that he is not an omniperfect being. Dialogal communication cannot be carried out properly when one party feels that he or she is rightest, knows best and is best. Husband-wife, man-woman, man-nature are dialogue partners who can complement and perfect each other. Through a dialogal process in an equal hierarchy, the process of deradicalization can be built. Rigid, hard, arrogant, oppressive mindsets and attitudes towards others and nature can turn soft, tolerant and respectful towards others through the entrance of dialogal communication in equality.

2. Principles of Love For One and Nature

Hatred of others as a mindset developed by radical groups should be transformed into an atmosphere of love. Hatred carries an aura of hostility, division, conflict; While love brings peace, unification and harmony with one another. Hatred has a destructive energy, whereas the power of love has constructive energy. Humans are born because of the power of love, so in living together should promote more the principle of love for others and

nature. Radicalism, which uses violent means to impose its value system on others, is essentially contrary to human nature as a creature that prefers to be loved in subtle ways. The use of violence undermines harmony in relations with others and with nature.

The perception of love respects the autonomy of the other party in its independence. The principle of respect for autonomy based on the consideration of all beings has an intrinsic value that needs to be respected and valued for its dignity and dignity. Humans as autonomous beings are expected to be able to choose and direct their lives to a more valuable action. Decisions are taken not only enslaved to instinctive impulses, but directed at things of noble value.

Love is built on the ontological foundation of everything that exists in nature of good value. Love makes everything seem beautiful and good. Goodness and beauty do not come by themselves, but there are those who hold. Something beautiful and good today is the work of the predecessors. The current generation receives kindness from previous generations, so it has a moral obligation to pass on kindness to future generations. Humans need to be made aware that all the attractions that exist in nature are relics from others (Warren, 1996: 28), so that they have an ethical obligation to do good to future generations.

Love can be used as a foundation for acquiring knowledge. Warren's thinking is in line with that of Plato, Aristotle and Augustine who argued that love is the root of the possibility of gaining true understanding (Peursen, 1989; 110). Love has an epistemological foundation not forcing knowledge to conform to categories of subjects, but rather seeks to understand what is contained in the object. Man must ask questions to gain knowledge, not by imposing according to the category of thought or will. Let knowledge be present in the subject and not subject knowledge forcing into the object. The content of the wealth of knowledge possessed by the object should not be reduced to the desire, interest, fear and imagination of the subject. The activity of knowing is not directed to master as Francis Bacon viewed, but to understand and understand. The other party always presents new knowledge and attraction so that it is arousing to be recognized and understood. Science developed based on love will always cause a sense of attraction that does not end (Warren, 1996: 28). Love becomes a bridge to build a harmonious dialogue with others and nature.

The cornerstone of the axiology of love is the values of discipline. Loving is not just a hobby. Hobbies involve feelings of like or dislike, so when it is liked there will be a willingness to do it continuously otherwise when you no longer like it can be easily abandoned. Love is not just an emotional feeling that arises spontaneously in humans vis-à-vis others, but is a response to the problems of human existence. The eyes of love require discipline and special attention to be willing to understand the attractiveness that the other party has.

3. Principles of Inclusive Social Justice

The basic principle of justice is to treat others equally or proportionately. All human beings are born with their own inherent nature, so there is no ethical reason that can justify someone being treated in a discriminatory manner just because they are female.

Discriminatory treatment carried out by radical groups because other parties are of different genders, ethnicities and religious beliefs are intrinsically contrary to human nature. God does not give humans an alternative to be born from certain ethnic, religious or ethnic masters. Man only takes it for granted as part of his innate nature.

God created the earth one for all His creatures, so all must receive fair treatment. Justice is one of the moral virtues that humans need to develop so that social life can run in harmony and the preservation of nature can be maintained. The basis of the ethical legitimacy of all beings needs to be treated fairly according to Vandana Shiva is based on three considerations: 1). life is incarnated in all elements that exist in nature, 2). all elements that exist in nature have intrinsic value, 3), all elements that exist in nature are a systemic unity so as to form the earth family (Shiva, 1997: 49-51, Vandana Shiva, Maria Mies, 2005:95-96) . The scope of social justice is more open, not only to fellow human beings but to all beings.

The implementation of the principle of justice in human relations with the physical environment and social environment is manifested in the form of creating a conducive climate that allows all parties to grow and develop optimally. All moral subjects are given space, opportunity and place to live, grow, develop and activate their potential optimally. The realization of fair treatment in human relations with the social environment is that men and women are given equal access, participation, control and benefits in engaging and enjoying public space. Public spaces should also provide opportunities for various animals and plants to develop optimally.

4. Caring Principle

Terrorist groups with radical mindsets not only receive punitive sanctions while they are in prison, but also sometimes felt after returning to society. Social sanctions against radical groups that commit acts of terror are often perceived as harsher punishments than during time in prison. The more severe the social sanctions imposed by the community on radical groups, the more potential the person concerned has to rejoin the original group. The more ostracized by the social environment, the more comfortable radicals will be to stay or form exclusive groups. Concern to embrace, embrace and associate with radical groups is one model of deradicalization education.

The principle of caring is a moral attitude that treats others more than just being fair. Concern is not just giving rights fairly to other parties, but trying optimally to provide the best for others. Caring relationships as they occur in family life. A caring mother does not just give what is the right of the child, but with all the abilities she has to do actions for the good of the child. A mother's concern when giving something goes unidirectionally in the sense that there is no strings attached directly asking back for the good she has done. The concern of all parties to radical groups to assist in expressing their religious teachings for the good of all beings is one of the keys to the success of deradicalization education.

The experience of a wife convicted of terrorism who visits her husband regularly while telling about the suffering of family members while in prison melts the hearts of men not to repeat terrorism crimes again. During the visit, the wife taps the husband's heart to feel what the child and life partner feel. The social, psychological and economic burdens

borne by family members are told every time they visit to bring empathy from the husband. The courage to tell continuously the various burdens of family life according to the confession of the wife convicted of terrorism cases aims to make the husband aware of the negative impact of acts of terrorism felt by the family and divide the attention of the husband so as not to focus on thinking about jihad by using methods of committing acts of terrorism.

The wife's visit to the husband of a convicted terrorism case is part of the deradicalization education model. The wife arouses the conscience of the husband to care about the suffering of family members, it is proven that someone has succeeded in convicting so as not to repeat the same crime. The story of the suffering of family members while the husband was in prison also changed the insight of thinking that was originally monolithic focusing on the struggle for jihad into a pluralistic thinking about the happiness of family life. Husbands can share in the suffering felt by wives and family members as a result of the actions committed.

CONCLUSION

Deradicalization is the process of reducing the level of radicalism of a person or group of people. Radicalism is an understanding that wants to carry out a process of change in the socio-economic-political field quickly and comprehensively based on the ideological value system adopted by using violence. Radicalism cannot be justified ethically or juridically because it imposes a value system on others by justifying all kinds of means including inhumane means. Women are vulnerable to radicalism due to the influence of mistaken religious understandings, unequal domination of male power over women, and the development of oppressive conceptual frameworks. The root of all the oppression that exposes women to radicalism is patriarchal ideology wrapped in religion. Any attempt to carry out the deradicalization process will end in vain if women are not first built a critical awareness to stop the growth of patriarchy. Femininity values in the form of compassion, caring for each other, respect for life, cooperation, openness need to be further promoted and integrated in the deradicalization process. The National Counterterrorism Agency (BNPT) and prisons have tried to deradicalize convicted terrorism convicts, but in terms of concept and implementation, they still need to be addressed and improved in quality to be more transformative. A feminist perspective that evokes awareness from the emotional and conscience side needs to be improved. Human mindsets and behavior are essentially driven by two psychological forces, namely reason and feeling, therefore the process of deradicalization should not only reduce the degree of radicalism from the cognitive side but also from the emotional side. The conscience of radicalists needs to be tapped in order to further develop a culture of love and respect for others; treat others fairly and equally; care for the suffering and happiness of others.

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