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## **Deradicalism in The Family at Tahuna, Sangihe Islands, North Sulawesi**

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**Abstract:** This study aimed to examine the deradicalism in the family at Tahuna on Sangihe Islands, North Sulawesi with the potential to raise radicalism. This area is the transmission line for terrorists to Indonesia from Mindanao. Furthermore, the entry of transnational Islam emphasizes religious textuality and intolerance of others. This study is a type of empirical legal research, namely a legal research method taken from the facts that exist in the Tahuna Muslim community. The data was collected using observation, interviews, and documentation and analyzed through the *maqashid al-shari'a approach*. The result was expected to help prevent family radicalism, and mobilize women's *majlis taklim* in mosques at the Tahuna area in each recitation. Furthermore, they could help transfer moderate Islamic ideas emphasizing discussing *hifzh al-nafs* and *hifzh al-nasl*, especially in family partnerships in the family. This would ensure women or wives are no longer subordinated to men and the tolerance values inculcated among people of the same and different religions. In general, the tolerance values are transferred through local wisdom adages in the Sangihe Islands, including *mepalose* and *pantuhu makasalentiho somahe kai kehage*, as reinforcement of family deradicalism.

**Keywords:** Deradicalism, family, *majlis taklim*, moderate Islam, *maqashid al-shariah*, *Sangihe Islands*.

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**Abstrak:** Artikel ini bertujuan untuk menelaah pola deradikalisme dalam keluarga di Tahuna, satu daerah di Pulau Sangihe, Sulawesi Utara yang berpotensi melahirkan radikalisme karena merupakan jalur transmisi teroris ke Indonesia dari Mindanau (Filipina), serta mulai masuknya paham Islam transnasional yang menekankan tekstualitas agama serta intoleran terhadap selain mereka. Kajian ini merupakan jenis penelitian hukum empiris, yaitu metode hukum yang diambil dari fakta-fakta yang ada di dalam masyarakat Muslim Tahuna. Penelitian ini merupakan penelitian kualitatif dengan menarik data melalui observasi, wawancara, dan dokumentasi, lalu dianalisis melalui pendekatan *maqashid al-syari'ah*. Hasilnya adalah, untuk mencegah radikalisme dalam keluarga, masyarakat menggerakkan majelis-majelis taklim ibu-ibu di masjid-masjid daerah Tahuna dalam setiap kajian. Selanjutnya mentransfer paham-paham ke-Islaman yang moderat dengan penekanan pada pembahasan *hifzh al-nafs* dan *hifzh al-nasl*, khususnya pada konteks kemitraan dalam keluarga sehingga perempuan atau istri tidak ada lagi disubordinasi oleh laki-laki, dan penanaman nilai-nilai toleransi baik antar umat seagama maupun antar umat beragama. Menariknya, dalam mentransfer nilai-nilai toleransi tersebut, dijelaskan pula tentang adagium-adagium kearifan lokal yang hidup di Kepulauan Sangihe, yakni *mepalose* dan *pantuhu makasalentiho somahe kai kehage* sebagai penguat deradikalisme dalam keluarga.

**Kata Kunci:** Deradikalisme dalam keluarga, majelis taklim, Islam moderat, *maqashid al-syariah*, kepulauan Sangihe.

## Introduction

Radicalism and its understanding are not justified by religion and the state due to the interference on tolerance and development hindrance.<sup>1</sup> Islam strictly forbids this attitude because instructions that direct the thinking and behavior of Muslims drive religious moderation (QS. 2:143) and prohibit transcending the limits (*ghuluw*) in religion (QS. 4:171). Similarly, the Indonesian State strictly prohibits and prevents radicalism through the National Agency for Combating Terrorism (BNPT), the Ministry of Religion, the Police, and the Army.

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<sup>1</sup> Masdar Hilmy, "Whither Indonesia's Islamic Moderatism?: A Reexamination on the Moderate Vision of Muhammadiyah and NU," *Journal of Indonesian Islam* 7, No. 1 (2013), p. 24-49. Dinda Rosanati Salsa Bela, et.al., "Meta-Analysis at the Root of Terrorism from the Perspective of Islamic Movement in Indonesia," *al-Ihkam: Jurnal Hukum dan Pranata Sosial* 16, No. 2 (2021), p. 393-420. Oki Wahyu Budijanto and Tony Yuri Rahmanto, "Pencegahan Paham Radikalisme Melalui Optimalisasi Pendidikan Hak Asasi Manusia Di Indonesia," *Jurnal HAM* 12, no. 1 (2021), p. 57-74. Jaja Zarkasyi and Thobib Al-Asyhar, *Radikalisme Agama & Tantangan Kebangsaan*, Jakarta: Direktorat Jenderal Bimas Islam Kemenag RI, 2014. Ismail Hasani and Bonar Tigor Naipospos, *Dari Radikalisme Menuju Terorisme: Studi Relasi Dan Transformasi Organisasi Islam Radikal Di Jawa Tengah & D.I. Yogyakarta*, Jakarta: SETARA Institute, 2012.

As the root of terrorism, radicalism is formed from education in the family. Although the evil educational value is wrapped in religious languages, it cannot result in goodness for individuals, family members, or the community. For instance, a suicide bombing was carried out by one family because they do not accept another different religion.<sup>2</sup>

Terrorism issues are still the main social problems in Indonesia, which require serious, substantial, and sustainable efforts to find effective solutions. There are several important reasons and/or factors for the problem of terrorism in Indonesia, one of which is the failure of the family to take an important role in guiding its members; we conclude that to maximize the roles of the family, married couples should be knowledgeable and competent in keeping their family runs well.<sup>3</sup>

One of Muslims' strongest and closest capitals to stem radical community understanding is through family development using *majlis taklim*. It is run by women throughout the region, including villages such as Tahuna in the Sangihe Islands Regency on the Indonesian border, 1,107 km from the Mindanao Island in the Philippines. This is important because the Regent of the Sangihe Islands at one time reacted strongly to radicalism in this area by inviting the community to fight together.<sup>4</sup>

Tahuna is geographically located in the Sangihe Islands Regency, covering 736.98 km<sup>2</sup> and 131,163 people as of 2019.<sup>5</sup> The Muslim community in this regency has strong ties to Muslim Mindanao. This is because Syarif Achmad Mansyur that ruled in 1600-1640 was the son of Sultan Syarif Maulana of the

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<sup>2</sup> Nur Hadi, "Pelaku Bom di Surabaya Satu Keluarga, Begini Pembagian Tugasnya," *Tempo.Co*, May 2018, <https://nasional.tempo.co/read/1088460/pelaku-bom-di-surabaya-satu-keluarga-begini-pembagian-tugasnya>.

<sup>3</sup> Khoiruddin Nasution, "The Roles of Families in Combating Drugs Uses, Violence and Terrorism," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 5, no. 1 (2021), p. 23. <https://doi.org/10.22373/sjkh.v5i1.9512>. Asmawi, et. al., "Measuring Human Rights and Islamicity of Indonesian Anti-Terrorism Law," *Ahkam: Jurnal Ilmu Syariah* 19, no. 2 (2019), p. 229-246. Dhestina Religia Mujahid, "Peran Keluarga dalam Proses Disengagement Pelaku Teror di Indonesia," *Psychopolytan: Jurnal Psikologi* 4, No. 1 (2020).

<sup>4</sup> Jerusalem Mendalora, "Bupati Sangihe Mengajak Masyarakat Bersatu Perangi Radikalisme," *ANTARANEWS.com*, February 2020, <https://www.antaraneews.com/berita/1322726/bupati-sangihe-mengajak-masyarakat-bersatu-perangi-radikalisme>.

<sup>5</sup> B P S Kabupaten Sangihe and BPS Kabupaten Kepulauan Sangihe, "Kabupaten Sangihe Dalam Angka 2020, Penyediaan Data Untuk Perencanaan Pembangunan" (Kabupaten Kepulauan Sangihe, February 2020), <https://sangihekab.bps.go.id/publication/2020/02/28/f08227842e2b0fcc8d31e1d9/kabupaten-kepulauan-sangihe-dalam-angka-2020--penyediaan-data-untuk-perencanaan-pembangunan.html>.

Mindanao sultanate. Also, his Empress was the daughter of King Tahuna, Tatehe Woba called Taupanglawo.<sup>6</sup>

This relationship continues even in economic contacts at the border through buying and selling transactions. Although the transactions are considered illegal, they cannot be stopped by the government of Indonesia, including the entry of illegal firearms used for terrorism.<sup>7</sup> This social and economic contact forms the roots of community radicalism, especially for Muslim families in Tahuna. Their area is an entry of illegal firearms and international terrorist elements into Indonesia.

The pre-study found that the groups perceived as anti-difference in Tahuna are exclusive. They blame fiqh behavior in society with negative labels, such as heresy, superstition, and shirk. Furthermore, these groups often build bad opinions in explaining the position of Muslims and non-Muslims before the congregation. As a result, people that did not question tolerance were disturbed and distanced themselves.<sup>8</sup>

This preaching raises the gap in perception and the relationship between husband and wife. It triggers domestic violence due to trivial things and making a living, forcing women to work harder to meet household needs. Also, there is violence against children under the pretext of religion, but it is not published by the media.<sup>9</sup>

This study aimed to examine community efforts to counter family radicalism, such as promoting women's *majlis taklim* to gain a moderate understanding of religion. A total of 3 from 9 mosques at Tahuna were used as the basis for this activity. This is because the Tahuna Muslim community is the minority in the Sangihe Islands Regency. It is located away from the competent Islamic preachers domiciled in Manado City as the Capital of the North Sulawesi Province.

This field study aimed to examine the strategy used by the Muslim community in Tahuna of the Sangihe Islands, North Sulawesi Province, in countering family radicalism through the women's *Majlis Taklim*. This study is a type of empirical legal research, namely a legal research method taken from the facts that exist in Tahuna Muslim community. The research method data was

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<sup>6</sup> Ady Putong, "Sekilas Sejarah Kerajaan Islam Kendahe di Pulau Sangihe 1570-1893," January 2020. <http://barta1.com/2020/01/05/sekilas-sejarah-kerajaan-islam-kendahe-di-pulau-sangihe-1570-1893/>.

<sup>7</sup> Redaksi, "TNI Temukan Dua Pucuk Pistol Asal Filipina Tipe Kaliber 45 USA," Berita Kawanua, July 2017, <http://beritakawanua.com/berita/Sangihe/tni-temukan-dua-pucuk-pistol-asal-filipina-tipe-kaliber-45-usa#sthash.fpc7qQqE.dpbs>; Aqwam Fiazmi Hanifan, "Inilah Jalur Para Militan ISIS dari WNI ke Marawi," tirtoid, August 2017, <https://tirtoid.inilah-jalur-paramilitan-isis-dari-wni-ke-marawi-cvja>.

<sup>8</sup> Interview with a Leader of the Takmir Masjid Al-Fajar Kolongan, January 23 2019.

<sup>9</sup> Leader of the Al-Fajar Kolongan Mosque.

collected using observation, interviews, and documentation and analyzed through the *maqashid al-shari'ah* approach. Data were collected through observation and interviews with mosque imams as coaches and several *majlis taklim* members. Another data collection method was mass-published documentation of news and archives at the Ministry of Religion. A final examination was conducted on the data obtained, followed by a deductive analysis through a qualitative *maqashid ash-syari'ah* approach.

### Family Radicalism

Radicalism comes from the word *radical* adapted from the Latin *radix*, meaning a root, thoroughly, all-out, change, or advance in thinking or acting. The word with the suffix *-ism* means an understanding that adheres to a radical way in politics.<sup>10</sup> The Arabic terms that denote radical attitudes are *ghuluw*, meaning excessive things,<sup>11</sup> and *tatharruf* as outrageous actions that transcend the limits.<sup>12</sup>

Radicalism is the seed of terrorism and an attitude aiming for a significant revolution to drastically reverse community values through brutality, *irhab* or violence, and *tasyaddud* or extreme actions. It emerges due to religious polarization that creates anti-cultural sentiments and narrow interpretations of doctrine, ideology, or theology.<sup>13</sup> Radicalism easily affects an individual's character when it emerges within the family. According to Tito Karnavian, it is one of the important problems in maintaining national security.<sup>14</sup>

Azra explained that the origin of radicalism is a literal, piecemeal religious understanding of the Qur'an verses. Another cause is a misreading of Islamic history and an over-idealization of Islam at certain times. Furthermore, radicalism is caused by persistent political, social, and economic deprivation in the community.<sup>15</sup> In the family context, the origin of radicalism is habituation about differences in status that should be applied dogmatically and authoritarian.

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<sup>10</sup> Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia: Edisi Ketiga*, 3rd ed. Jakarta: Balai Pustaka, 2002, p. 1152.

<sup>11</sup> Ahmad Warson Munawwir, *Al-Munawwir Kamus Arab-Indonesia*, Yogyakarta: Pondok Pesantren Al-Munawwir, 1984, 1015.

<sup>12</sup> Atabik Ali and Ahmad Zuhdi Muhdlar, *Kamus Kontemporer Arab-Indonesia*, Yogyakarta: Yayasan Ali Makmur Pondok Pesantren Krapyak, 1996, p. 1357.

<sup>13</sup> Tamat Suryani, "Terorisme Dan Deradikalisasi: Pengantar Memahami Fundamentalisme Islam Dan Strategi Pencegahan Aksi Terorisme," *Jurnal Keamanan Nasional* 3, no. 2 (2017), p. 277.

<sup>14</sup> Nur Fatimah and Marella Al Faton, *Sambutan Kepala Kepolisian Negara Republik Indonesia Dalam Ketahanan Keluarga Paradoks Radikalisme Dalam Keluarga Indonesia*, Jakarta: Pusat Riset Sekolah Kajian Strategik dan Global Universitas Indonesia, 2018, p. 4.

<sup>15</sup> Abdul Munip, "Menangkal Radikalisme Agama Di Sekolah," *Jurnal Pendidikan Islam* 1, no. 2 (2012), p. 162–65, <https://doi.org/https://doi.org/10.14421/jpi.2012.12.159-181>.

Another cause is one-way and anti-democratic communication applied in the family.<sup>16</sup>

Muhammad Syauqillah<sup>17</sup> explained in a book review at the University of Indonesia that the family is vulnerable to radicalism as the smallest community unit and the strongest basis in building a nation and state. Almost all exposure to radical ideas and actions starts with family problems. These include loss of attention from parents and other family members and the inability to build critical thinking. Also, it is influenced by the behavioral factors of the surrounding people, such as brothers, sisters, uncles, aunts, or neighbors.

The verses and hadiths that commonly justify family radicalism are;

1. The husband is superior to the wife

{النساء:34}... الرَّجَالُ قَوْمُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ

Means: “Men (husbands) are in charge of women (wives) by [right of] what Allah has given one (men) over the other (women) ...” (QS. an-Nisa: 34).

2. Hitting wife as a form of learning

{النساء:34}... وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ

Means: “...those [wives] from whom you fear arrogance<sup>3</sup> - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them [lightly]...” (QS. an-Nisa 4: 34)

3. The wife that refuses to have sex is cursed until dawn

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه و سلم: إذا دعا الرجل امرأته إلى فراشه فأبت فبات غضبان عليها لعنتها الملائكة حتى تصبح {رواه البخاري}

Means: “From Abu Hurairah RA said, Rasulullah saw has said; if a husband invites his wife to have sexual intercourse and she refuses, and her husband becomes angry, then she has received a curse from the angels until dawn.” (HR. al-Bukhari)

4. The wife leaving the house without her husband's permission is cursed until she returns

<sup>16</sup> Ahmad Rajafi and Ressi Susanti, “Menangkal Radikalisme Dalam Rumahtangga (Re-Interpretasi Hadits Tentang Laknat Malaikat Bagi Istri),” in *Memotret Multikulturalisme Di Kota Seribu Gereja Seribu Gereja*, ed. Yuliana Jamaluddin and Siti Aisa, 1st ed. Manado: Fakultas Ushuluddin Adab dan Dakwah IAIN Manado, 2019, p. 9–34, <https://doi.org/10.5281/zenodo.3908200>.

<sup>17</sup> Imam, “Ketahanan Keluarga: Paradoks Radikalisme dalam Keluarga Indonesia,” Sekolah Kajian Strategik dan Global Universitas Indonesia, November 2018, <https://sksg.ui.ac.id/paradoks-radikalisme-dalam-keluarga-indonesia>.

<sup>18</sup> Muhammad bin Isma'il Abu Abdillah Al-Bukhari, *Al-Jami' Al-Shahih Al-Mukhtashar*, Vol. 1, Beirut: Dar Ibnu Katsir, 1987, p. 1182.

...ولا تخرج من بيتها إلا بإذنه فإن فعلت لعنتها ملائكة السماء وملائكة الرحمة وملائكة

العذاب حتى ترجع {رواه البزار} <sup>19</sup>

Means: "...and it is not permissible for (the wife) to go out of her house without the permission of her husband, if she (the wife) does so then for her is the curse of the angels in heaven, the angels of mercy, and the angels of judgment, until she (the wife) returns to her home." (HR. al-Bazzar)

Many more verses and hadiths justify violence committed by the husband to family members. When someone applies the verses, it is assumed they have implemented Islamic law and are proud to have obeyed religious orders to uphold justice.<sup>20</sup>

The effort to fight radicalism is called deradicalism, while the action is termed deradicalization. It is an effort to neutralize radical ideas through interdisciplinary approaches, such as religion, psychology, law, and sociology aimed at the vulnerable.<sup>21</sup> Moreover, it is a process to change hard attitudes and perspectives to become soft, tolerant, pluralist, and moderate. Implementing deradicalization requires introduction, cultivation, appreciation, and strengthening. This is because family radicalism that breeds intolerance and the loss of love for the state is a major disaster. Therefore, people should be wary of radicalism, starting from within the household to maintain unity.

In the Koran and the Hadith of the Prophet, that Islam is a religion supports to teaches peace, mutual love, and even tolerance with people who are different from Islam. The verses and Hadith that commonly Islam is religion peaceful and compassionate are;

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۗ فَاعْفُ عَنْهُمْ  
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ { آل  
عمران: 159 }

Means: "It is out of Allah's mercy that you 'O Prophet' have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So pardon them, ask Allah's forgiveness for them, and consult with them in

<sup>19</sup> Nur Al-Din Ali bin Abi Bakr Al-Haitsami, *Majma' Al-Zawaid Wa Manba' Al-Fawaid*, Vol. 4, Beirut: Dar al-Fikr, 1992, p. 355.

<sup>20</sup> Shofiyah, "Deradikalisme Berbasis Keluarga," *Madinah: Jurnal Studi Islam* 5, no. 1 (2018), p. 90, <https://ejournal.iai-tabah.ac.id/index.php/madinah/article/view/254>.

<sup>21</sup> Endrawijaya, "Peranan Putusan Pengadilan Dalam Program Deradikalisasi Terorisme Di Indonesia: Kajian Putusan Nomor 2189/Pid.B/2007/PN.Jkt.Sel," *Yudisial* 3, no. 2 (2010), p. 110.

*‘conducting’ matters. Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him.*” (QS. Ali Imran:159)

Likewise the hadith of the prophet Muhammad PBUH. Means: “*The merciful are shown mercy by Ar-Rahman. Be merciful on the earth, and you will be shown mercy from Who is above the heavens.*” (HR. Al-Tirmidzi).<sup>22</sup>

### **Muslims in Tahuna, North Sulawesi**

Muslims in Tahuna are the majority compared to other religions, with 1,804 household heads and 6,641 people.<sup>23</sup> Unfortunately, most of them are low-income because they only concentrate on hard work in the agricultural, fishing, and trade sectors. Those considered affluent are mostly migrants working as State Civil Apparatus (ASN), members of the Indonesian National Police (Polri), or the Indonesian National Army (TNI).<sup>24</sup>

Community social relations in Tahuna are classified as very good because people bound by family ties usually inhabit one area complex. Therefore, family-based social contacts become very close, respecting each other and upholding the cooperation (*mepalose*) that has begun to disappear in urban areas. However, the potential for conflict increases when strong external elements influence and change their mindset regarding the good name of their family and religion.<sup>25</sup>

Building harmonization between Muslims requires cultural activities carried out routinely and enthusiastically followed by all Muslims in Tahuna. An example is *halal bihalal* in the form of cross-district safaris, Sangihe Islands Regency. Teenagers, parents, and family members drive a motor vehicle or ride in a family or neighbors’ car excitedly. They traverse winding, sharp, and steep downhill and uphill roads because this area is hilly and mountainous.<sup>26</sup>

Social relations between Muslims and non-Muslims are also well established. The three major religions in Tahuna and Islam, Christianity, and Catholicism. Also, there is Old Islam, a well-known local religion with a concept of worship different from Muslims. Tolerance between religious communities is always intertwined, and they live in harmony and respect. This harmonious attitude was influenced by kinship relationships that complemented through

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<sup>22</sup> Muhammad bin Isa Abu Isa Al-Tirmidzi, *Al-Jami’ Al-Shahih Sunan Al-Tirmidzi*, Vol. 4, Beirut: Dar al-Ihya’ al-Turats al-arabi, n.d., p. 323.

<sup>23</sup> Sangihe Regency Islamic Community Guidance Section, Ministry of Religion, “Data Masjid dan Umat Islam di Tahuna” Ministry of Religion of the Sangihe Islands Regency, 2019.

<sup>24</sup> Interview with A. H. Gabriel, He is the Head of the Islamic Community Guidance Section, Ministry of Religion, Sangihe Regency, January 12, 2020.

<sup>25</sup> Interview with a Leader of An-Nur Tahuna Mosque, in Tahuna, January 18, 2019.

<sup>26</sup> Interview with a Leader of the Ikhlas Beramal Tona Mosque, in Tahuna, January 25, 2019.



marriage, giving rise to two clans. The Muslim clan comprises Makaminan and Adipati, while the Christian clan consists of Makaminan and Adipati clans.<sup>27</sup>

Social mutual respect and understanding result from family civilizing and habituation. A member of the *majlis taklim* at the An-Nur Mosque stated that there would be conflicts between Muslims and non-Muslims from different villages because of the Ethnicity, Religion, Race, and Inter-group (SARA) issue. However, the conflict could be extinguished because the attacked village has many immediate family members, though with different religions.<sup>28</sup>

The social understanding is inversely proportional to the moderate religious understanding in the household. This is explained by the Head of the Islamic Community Guidance Section of the Ministry of Religion of the Sangihe Islands Regency. In this case, most Muslims in Tahuna believe that the husband is the absolute household leader to be obeyed by the wife and children. Making a living is the husband's responsibility, while the wife performs domestic duties as stated in the Holy Qur'an.<sup>29</sup> However, many women have heavier tasks than their husbands to fulfill household needs, working as traders and farmers in other people's plantations.

### **The Pattern of Countering Family Radicalism in the Family in Tahuna**

Women initiated the movement to counter family radicalism in Tahuna through *majlis taklim* lessons. Various activities are conducted under the Mosque Imam and the Takmir. They include mosque activities and weekly meetings from house to house. In the house-to-house taklim activities, the lecturers convey friendly and moderate Islamic material and prohibit radical ideas to maintain family and community harmony.

Ustadz and lecturers from the Ministry of Religion, Islamic community organizations such as Nahdlatul Ulama, Muhammadiyah, or Sarikat Islam, are invited as representatives of friendly and moderate community Islamic preachers to convey religious advice. At least two materials were obtained relevant to this discussion on the household partnership and tolerance, among others.

#### **1. Teaching About the Family Partnership**

The partnership between husband and wife in the household has positive implications on family integrity and children's mental growth. Husband and wife

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<sup>27</sup> Interview with A. H. Gabriel, He is the Head of the Islamic Community Guidance Section, Ministry of Religion, Sangihe Regency, January 12, 2020.

<sup>28</sup> Interview with a Leader of An-Nur Tahuna Mosque, in Tahuna, January 18, 2019.

<sup>29</sup> Interview with A. H. Gabriel, He is the Head of the Islamic Community Guidance Section, Ministry of Religion, Sangihe Regency, January 12, 2020.

partner in navigating domestic life with equal roles, degrees, rights, obligations, positions, and opportunities in various fields.<sup>30</sup>

The Ministry of Religion and several Islamic organizations in Tahuna partnered in delivering these materials as family development to women's *majlis taklim*. Such family building is positively correlated with the formation of the children's character. It involves inviting parents to educate and direct their children against radicalism jointly. The parents provide a non-normative-formal and non-textual religious understanding that prohibits personal worship. The children develop an understanding that has implications on *tanha 'an al-fahsya' wa al-munkar*, implying good social behavior in the community).<sup>31</sup> Therefore, family members, including children, are qualified in the context of personal and social worship.

This was strengthened by the Tahuna people's adage called *mepalose*, which invites people to preserve positive community values. It emphasizes cooperation within the family to achieve the goal of deradicalism. Regarding family income, the wife is oriented to the domestic and public spheres to meet household needs.<sup>32</sup>

An interview was conducted with the Head of the Islamic Community Guidance Section of the Ministry of Religion at the Sangihe Islands Regency. The results showed the urgency of delivering material on family partnerships by the Ministry of Religion in Muslim communities. The post-reform and the increasing economic pressure due to the crisis in Tahuna have made many residents shift to religious activities, leaving their wives, children, and villages for a few days to preach. This strengthens textual understanding in the family, where wives only have domestic obligations, though they have been helping the family's needs since ancient times.<sup>33</sup>

A congregation of the An-Nur Tahuna Mosque stated that domestic violence often occurred based on religious texts before the *taklim* activities conducted by women's *majlis taklim*. The women invited officers from the Ministry of Religion or clergy from Islamic mass organizations. Domestic

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<sup>30</sup>Zaitunah Subhan, *Al-Qur'an Perempuan Menuju Kesetaraan Gender Dalam Penafsiran*, Jakarta: Prenadamedia Group, 2015, p. 35.

<sup>31</sup> Sangihe Regency Head of the Islamic Community Guidance Section, Ministry of Religion, "Materi Ketahanan Keluarga Melalui Kemitraan Suami-Istri" Ministry of Religion of the Sangihe Islands Regency, November 2018.

<sup>32</sup> Interview with A. H. Gabriel, He is the Head of the Islamic Community Guidance Section, Ministry of Religion, Sangihe Regency, January 12, 2020.

<sup>33</sup> Interview with A. H. Gabriel, He is the Head of the Islamic Community Guidance Section, Ministry of Religion, Sangihe Regency, January 12, 2020.

violence included the wife's absolute obligation to obey her husband,<sup>34</sup> as the hadith of the Prophet Muhammad stated;

لَوْ كُنْتُ أَمْرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ النِّسَاءَ أَنْ يَسْجُدْنَ لِأَزْوَاجِهِنَّ لِمَا جَعَلَ اللَّهُ لَهُمْ عَلَيْهِنَّ  
مِنَ الْحَقِّ {رواه أبو داود} <sup>35</sup>

Means: “If I ordered someone to prostrate to someone, then I would have ordered women (wives) to prostrate to their husbands, as is the right that Allah has made for husbands for wives.” (HR. Abu Dawud).

These problems are always asked repeatedly by women during *taklim*, including the cursed punishment from Allah and the angels until dawn when a wife refuses to have husband-wife relations. The wife was also cursed until she returned when she leaves the house without her husband's permission, even with a genuine reason.

The ustadz used a humanist preaching approach to explain the content distinction based on the text and context. This helps determine the substance of each argument and religious text that becomes the grip of Muslims. Religious texts are not wrong, but the reasoning behind their arguments and sources is potentially wrong. This happens when religion cannot use all the tools of shari'ah analysis as a measuring tool in its study.

One relevant measurement is the theory of *maqashid al-syari'ah* in the context of *al-dharuri* (primary) in discussing *hifzh al-nafs* (keeping the soul) and *hifzh al-nasl* (keeping offspring). A Muslim should protect himself physically and from his psychic dimension in keeping the soul. Fragile psychology and a lack of proper spiritual intake make a Muslim a living corpse without household life direction and purpose.

When husband and wife only care about their physical bodies and deny the spiritual side of their souls, a party would claim superiority to their partner one day. One party would demean and deny their partner's existence, especially when wrapped in religious texts they do not understand properly. Therefore, piety is emphasized to affirm obedience to Allah's commands in building household lives (QS. Al-Nisa 4: 1).

It is also important to protect and fortify family members from deviant ideas and religious arguments that lead to radical traits and attitudes. A rude and harsh father with the wrong religious arguments is easily imitated by his children. When the child gets married, his father's behavior justifies his wrongdoing to his partner.

<sup>34</sup> Interview with Farida Darise, She is Members of the Taklim Council at An-Nur Tahuna Mosque, January 30, 2019.

<sup>35</sup> Sulaiman bin al-Asy'ats Abu Dawud, *Sunan Abi Dawud*, Vol. 1, Kairo: Dar al-Fikr, 1955, p. 650.

Allah SWT reminds and orders Muslims to look after their offspring (QS. Al-Nisa 4: 9) using the word *dzurriyyatan dhi'afan*, meaning weak offspring. This sign is easily understood by every reader and directs them to perfect their religious understanding and practice. Moreover, Allah uses the word *khafu*, meaning fear when leaving a weak generation in the worldly dimension, and *falyattaqullah*, implying fearing Allah in the afterlife.

Piety in marriage is a reminder of the importance of maintaining the soul and offspring. It is an alarm to children when they and their family members listen to radical religious lectures. This is especially important when exposed to an intolerant attitude that leads to plans and actions of terror that harms humanity and civilization.

The target of *taklim* to women to counteract radicalism through family partnerships has yielded results, though not optimally. Psychologically, women have a great opportunity to shape their family members' emotions and personalities, especially children, equipping them to live a wider social life. This is seen from several indicators, such as the increasing interest of parents in educating their children to university, though they must leave the Sangihe Islands. Furthermore, increasingly open economic sectors from home industries are sold outside the area due to good cooperation between husband and wife.

## 2. Teaching about Tolerance

At the end of 2018, there was tension at the Al-Fajar Kolongan Mosque because newcomers brought tendentious teachings and worship habits different from the local community. The natives thought that the worship of others contradicts the teachings of the Prophet Muhammad. This made the community worry because several worshipers formed new groups and distanced themselves from others. Consequently, this mosque received special attention from the Ministry of Religion of the Sangihe Islands Regency in early 2019. The community realized the presence of heretical teachings at the mosque, prompting the Ministry of Religion to come and confirm the information. However, the investigation found that the teachings were *Salafi-Wahabi* and the Ministry of Religion mediated to calm the community.<sup>36</sup>

The Mosque Imam and Takmir organize routine religious activities to revive the symbols of moderate Islam and maintain social-religious harmony and stability within the Al-Fajar Mosque. This involves monthly *taklim* activities and reviving the inactive women's *majlis taklim*. One of the missions is to provide moderate Islamic insight to congregations in the family and social context.

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<sup>36</sup> Interview with Rikson Hasanati, He is the Head of the Ministry of Religion of the Sangihe Islands Regency, January 24, 2019.

The ustadz that lectured at the recitation at *majlis taklim* worked in the Ministry of Religion at the Office of Religious Affairs and Ministry of Religion in the Sangihe Islands Regency. This was made by the Mosque Imam and Takmir because those working in the Ministry of Religion are moderate and cannot spread radical ideas in the community.<sup>37</sup>

Using the state civil apparatus from the Ministry of Religion to manage religion is socially unwise because institutionalization could narrow the mindset. However, the state attitude takes a political role in explaining religion and religious moderation. This is common in the border region with religious colors concentrated in the majority and minorities due to the high urgency for state security and stability.

There are also other cases in contact with non-Muslims in neighboring villages, teaching about tolerance within the family. This aims to instill the importance of having a household by realizing *sakinah*, *mawaddah*, and *rahmah*. The adage strengthened in this context is *pantuhu makasalentiho somahe kai kehage*, which means going with the flow wisely, and loving to brave the storm.<sup>38</sup>

Countering family radicalism by building tolerance requires wisdom in establishing social relations with fellow Muslims and non-Muslims. In this case, those with a high work ethic would solve a problem without easily giving. This concept is in line with the preaching of the Prophet Muhammad that emphasized hospitality, gentleness. It presents effective solutions to various life problems, as explained by Allah SWT:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ

لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ { آل عمران: 159 }

Means: “So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].” (QS. Ali Imran: 159)

The verse has no direct relation to the context of family law because it was revealed post- Badar war. It gathered many prisoners and presented cross-examination among the companions to decide on releasing or killing them as punishment. Allah revealed the verse to remind the attitude of mercy that should always live in the heart of a messenger, including the Prophet Muhammad.<sup>39</sup>

<sup>37</sup> Interview with a Leader of the Takmir Masjid Al-Fajar Kolongan, January 23 2019.

<sup>38</sup> Interview with Juraj Rumiki, He is the Secretary of Board Branch Nahdlatul Ulama, Sangihe Islands Regency, January 30, 2019.

<sup>39</sup> Imam Al-Maraghi, *Tafsir Al-Maraghi*, Vol. 16, Semarang: Toha Putra, 1979. A Mudjab Mahali, *Asbabun Nuzul Studi Pendalaman Al-Qur'an*, Jakarta: CV. Rajawali, 1993.

However, the verse embodies compassion embedded in Muslims' hearts, intellect, and deeds in realizing *sakinah*, *mawaddah*, and *rahmah*.

The principles of *sakinah*, *mawaddah*, and *rahmah*, produce a democratic parenting pattern as a path of deradicalism. When the husband and wife feel the principle of homemaking, there would be control in communication between family members, creating warmth in the household. Moreover, child coaching and education provide encouragement instead of pressure and appreciate what the children have produced. It does not force the parents' heads on children and guides their behavior. Children are given the freedom to organize themselves, but discipline should remain through communication.

Parents should explain to the children all the contents to understand the disciplinary rules, eliminating coercion and pressure on both parties. Each family member should exercise control over others that make mistakes to avoid deviations. In this case, parents exercise control over their children to improve their behavior but not restrain them.

Parents understand their rights as adults obliged to nurture their children. They are willing to understand the basic nature of growing and developing quality children for their future. Subsequently, every parent cannot feel superior to avoid a mistake. This would influence the children's psychology and trigger an intolerant attitude. The children would hardly accept and appreciate the differences of opinion around them. Furthermore, they would become radical, rude, and always insist on ideas and attitudes.

The family becomes the foremost bulwark in warding off radicalism, where parents need moderate knowledge and understanding of religion and strong nationalist values. Parents read early signs of radicalism from each individual in the family. This manifests *Baiti Jannati* (my house is my heaven) by strengthening God's commandment. Therefore, every parent does not create a generation with poor religious knowledge and weakly empowers his family's economy (QS. Al-Nisa 4: 9).

The *maqashid al-syari'ah* approach by Jaser Audah interprets the word *hifzh* from safeguarding to the development and glorification of human rights.<sup>40</sup> In line with this, family radicalism should be prevented by building awareness of religious moderation on tolerance. It should not be doctrinal but should be based on social reality and sanity to consider the inevitability of differences within and outside the family. Moreover, prevention should be performed by upholding the rights of others as human beings.

Taking others' human rights starting within the household leads to confidence and certainty of not hurting those outside the family. Therefore,

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<sup>40</sup> Jasser Audah, *Membumikan Hukum Islam Melalui Maqasid Syariah*, Bandung: Mizan, 2008, p. 11–12.

complete human development is needed through education in the family by all members initiated by parents. Muslim women in Tahuna have conducted education by constantly activating *majlis taklim* to foster moderate families.

Husbands and wife should always educate and instill the deradicalism values in their families. They should understand the urgency of the family institutions for the strength of a country. This has implications for a complete understanding to strengthen national unity and foster tolerance among people from an early age, starting within the family. Cooperation between husband, wife, and all family members helps realize the importance of state unity and integrity to all citizens.

The implication of instilling tolerance in the women's *majlis taklim* is the rebirth of awareness against togetherness eroded by the strong global flow of information. This has occurred in electronic, social, and religious media from transnational Muslims teaching anti-tolerance and radicalism. The impact on the community has been strengthened by the information about the COVID-19 pandemic, which has caused an economic downturn. Therefore, there is a need to help and share in the spirit of humanity, regardless of identity and religious background.

## **Conclusion**

Tahuna is an area on the Indonesian border adjacent to the Mindanao island of the Philippines. The area has become a gate for people and goods suspected of belonging to terrorist groups. Simultaneously, this has resulted in intolerant ideas, with implications for including family radicalism. The indicators of family radicalism are religious textuality, resulting in the subordination of women in the family, and unfriendly views towards others. Therefore, women's *majlis taklim* is boosted to teach family partnership and tolerance between people from different religions. The strengthening of family deradicalism was conveyed by the Ministry of Religion and Islamic community organizations in Tahuna, such as Nahdlatul Ulama, Muhammadiyah, and Sarikat Islam invited by the *majlis taklim*. Since the family is the foremost bulwark in deradicalization, parents need the knowledge of moderate religion, strong nationalism, and national values. This is because they read early signs of radicalism exposure in family members. In line with this, the two adages held by the Muslim community in preventing family radicalism are *mepalose* and *pantuhu makasalentiho somahe kai kehage*. The two mottoes have a positive meaning: the spirit of life without giving up because it is a cultural value and character of the Tahuna people derived from the heritage of their ancestors.

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