



**THE ROLE OF FATAYAT NU IN MAINSTREAMING  
RELIGIOUS MODERATION IN BANTEN PROVINCE**

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<b>Submission</b>	<b>Revision</b>	<b>Publication</b>
<b>August, 03<sup>th</sup> 2023</b>	<b>September, 27<sup>th</sup> 2023</b>	<b>October, 06<sup>th</sup> 2023</b>

***Abstrak***

*Fatayat Nahdataul Ulama or known as Fatayat NU is a mass women's organization that invites its administrators and members to adopt an attitude of Moderation (tawasuth). Fatayat NU's steps in mainstreaming values and conceptions of religious moderation in accordance with the contents of QS. Al-Baqarah: 143 which states that the best people are moderate people, who place a middle position between the two extremes. This article was created to look at the role of Fatayat NU in mainstreaming religious moderation in Banten Province. The method used is a descriptive analysis of the role of Fatayat NU through a role theory approach. The results of the temporary study show that Fatayat NU has a very strategic role as a women's mass organization in mainstreaming religious moderation in Banten Province. As for the strategic steps he took; The Religious Moderation Workshop is a collaboration between Fatayat NU, Serang City, and the Indonesian Ministry of Religion. Activities Through regeneration. Public Dialogue Activities. Aswaja's study is guided by four attitudes, namely tasawassuth, tawazun, I'tidal, tasamuh, so that efforts to counteract radicalism in Banten can run properly.*

**Keywords:** *NU Fatayat, Mainstreaming, Religious Moderation, Millennial Generation*

## INTRODUCTION

Entering the Millennial era, namely the era of increasingly rapid development of information and communication technology. In this era, we are faced with various realities, namely social reality and virtual reality. Both are present together and are able to influence the pattern of society, including the generation of Muslims in Indonesia. The impact of this impact is that it makes them open to the flow of existing information, which positions them vulnerable to intolerance and even religious radicalism.<sup>1</sup>

A number of studies have shown that an environment full of information and communication technology has contributed to changing religious patterns, both at the level of understanding and practice.<sup>2</sup> BNPT, BIN and Setara Institute, PPIM, Convey, CSRC, Research and Development Ministry of Religion stated that there was an increase in intolerance and extremism among Muslim millennials. The indicators of extremism and intolerance include (1) the existence of transnational understandings and ideologies that initiated an Islamic state with a caliphate system (2) there is an attitude of mutual affirmation among those who are different, both understanding and practice of religion and (3) prohibiting religious tolerance and establishing harmonization with followers of other religions.<sup>3</sup>

Based on the results of the data summarized there were several acts of terror in Indonesia involving the millennial generation. It is known that a young man aged 18 years was the perpetrator of the suicide bombing at the JW Marriott Hotel in 2009. In addition, the suicide bombers at the Medan Police Headquarters in 2019, including among millennials. Namely, with the initials RMN, he is still 24 years old.<sup>4</sup> The tragedy at the Makassar Cathedral Church in 2021 when he blew himself up with his wife was still 26 years old. This tragedy involving the millennial generation has become an irony of women and children, who are usually the victims,

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<sup>1</sup> Rita Pranawati, *Millennial Muslim Youth: Conservatism, Identity Hybridization, and Challenges of Radicalism*, accessed October 9, 2021, [https://www.researchgate.net/publication/331890951\\_Kaum\\_Muda\\_Muslim\\_Milenial\\_Konservatisme\\_Hibridasi\\_Identitas\\_dan\\_Tantangan\\_Radikalisme](https://www.researchgate.net/publication/331890951_Kaum_Muda_Muslim_Milenial_Konservatisme_Hibridasi_Identitas_dan_Tantangan_Radikalisme).

<sup>2</sup> Moch. Fakhruroji, *Dakwah IN THE NEW MEDIA ERA* (Rekatama Media Symbiosa, 2019).

<sup>3</sup> Alex Schmid, "Challenging the Narrative of The," June 4, 2015, <https://icct.nl/publication/challenging-the-narrative-of-the-islamic-state/>.

<sup>4</sup> Tim Detikcom, "Daftar Pelaku Teror Berusia Muda: Dari Usia 18 Hingga 26 Tahun," accessed October 9, 2021, <https://news.detik.com/berita/d-5516385/daftar-pelaku-teror-berusia-muda-dari-usia-18-hingga-26-tahun>.

starting to shift to become the main actors. The nature of women who are loving and gentle, in fact, is easily indoctrinated into becoming perpetrators of acts of extremism and terrorism.<sup>5</sup>

The substance of religious moderation in Indonesia is actually not a new thing. Because the Indonesian people already have social and cultural capital that is quite rooted. The Indonesian people are used to being tolerant, tolerant, respecting brotherhood, and respecting diversity. These values are the foundation of society in undergoing religious moderation. Now these values that are starting to fade are strengthened through the mainstreaming of moderation programs in all institutions and aspects of people's lives.

Regarding the phenomenon of radicalism that occurs among millennials, especially women, the Ministry of Religion supports the role of women's Islamic organizations in mainstreaming religious moderation in realizing the vision of developing an advanced Indonesia in the religious field and states that the threat to the state must be shared.

The Ministry of Religion's program will not succeed without the support and active participation of elements of the nation, including religious mass organizations, especially women's organizations. And how important is the role of women in mainstreaming religious moderation who are able to play multiple roles as individuals, wives, mothers and drivers of the nation's revival. Fatayat Nahdataul Ulama or known as Fatayat NU is a mass women's organization that invites its administrators and members to adopt an attitude of Moderation (tawasuth). Fatayat NU's steps in mainstreaming values and conceptions of religious moderation in accordance with the contents of QS. Al-Baqarah: 143 which states that the best people are moderate people, who place a middle position between the two extremes.

Fatayat NU is under the auspices of Nahdlatul Ulama, whose members are young people as the next Muslim cadre, whose fighting spirit is for religion and the congregation's wal, as set out in the Basic Regulations and Household Regulations (PDPRT) Fatayat NU chapter two (II) article two concerning membership it is stated that: (1) an ordinary member is every young Muslim girl or woman who is at least 20 years old and a maximum of 45 years old. (2) honorary members are young

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<sup>5</sup> Nashih Nashrullah, "FKPT Banten: Perempuan Agen Perdamaian Cegah Radikalisme | Republika Online," accessed October 9, 2021, <https://www.republika.co.id/berita/qdvpa9320/fkpt-banten-perempuan-agen-perdamaian-cegah-radikalisme>.

Muslim women and/or women who have been on the board of Fatayat NU or people who have special expertise who are committed to Fatayat NU according to their abilities.

This study aims to analyze the capacity and contribution of Fatayat NU as an agent of religious moderation, both in terms of resources, organization and policy. The reason the researcher chose Fatayat Nu is because this organization is a mass-based women's movement organization that promotes the values of justice, independence, and welfare for women and focuses its activities on forms of social-religious service. The urgency of this research is absolutely done to provide the capacity of Islamic mass organizations that are not only able to become centers of virtue but also mainstreaming virtues, especially in religious moderation.

## **LITERATURE REVIEW**

### **Role Concept**

The definition of role according to Soerjono Soekanto, namely the role is a dynamic aspect of position (status), if a person exercises his rights and obligations in accordance with, then he carries out a role. In an organization everyone has various characteristics in carrying out the duties, obligations or responsibilities that have been given by each organization or institution. Meanwhile, according to Gibson Invincevich and Donnelly a role is someone who must be related to 2 different systems, usually organization.<sup>6</sup>

According to Riyadi role can be interpreted as the orientation and concept of the part played by a party in social opposition. With this role, the actor, both an individual and an organization, will behave according to the expectations of the person or environment. Roles are also interpreted as demands that are given structurally (norms, expectations, taboos, responsibilities and others). Where in it there are a series of pressures and conveniences that connect mentors and support their functions in organizing. A role is a set of behaviors by groups, both small and large, all of which perform various roles. In essence, the role can also be formulated as a certain set of behaviors that are elicited by a particular position. A person's personality also influences how that role should be carried out. The role played/played by top, middle and lower level leaders will have the same role. Sutarto suggests that the role consists of three components, namely:

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<sup>6</sup> Soedjono Soekanto, *Sociology An Introduction*, (Jakarta: PT Raja Grafindo Persada,2013), 212

a. Role conception, namely: one's beliefs about what to do in a particular situation. b. Role expectations, namely: other people's expectations of someone who occupies a certain position regarding how he should act. c. Implementation of the role, namely: the actual behavior of someone who is in a certain position. If these three components are in harmony, social interaction will have continuity and smoothness. Based on this opinion, it can be concluded the following roles: a. Role is the expected influence of a person in and between certain social relationships. b. Role is the influence associated with a particular social status or position. c. The role takes place when a person carries out his rights and obligations according to his status. d. Role occurs when there is an action and when there is an opportunity given.

As for the division of roles according to Soekanto (2001: 242) roles are divided into 3, namely as follows: 1. Active role Active role is the role given by group members because of their position in the group as group activities, such as administrators, officials, and so on. 2. Participatory Role Participatory role is the role given by group members to their group which makes a very useful contribution to the group itself. 3. Passive Role Passive role is the contribution of group members who are passive, in which group members hold back from giving opportunities to other functions in the group so that they run well.

From this description it can be concluded that the notion of a role is an action that limits a person or an organization to carry out an activity based on mutually agreed goals and conditions so that it can be carried out as well as possible.

## **Fatayat NU**

Fatayat NU is a women's organization under the auspices of Nahdatul Ulama. This organization was formed as a form of NU's response to women in order to gain additional insight and deepen religion. Fatayat was born in Menes Banten on 11-16 June 1938. Through the womb of NU which was proposed by Kyai Dahlan at the VIIth NU congress. in Menes Banten on 11-16 June 1938. Fatayat NU as one of the organizations under the auspices of Nahdlatul Ulama which handles the activities of young women is very much needed by Nahdlatul Ulama, considering that this organization is quite a medium for socializing its programs among the younger generation.<sup>7</sup>

In terms of language, Fatayat comes from the plural (fatayatun) Arabic which means young woman. As for in terms of terms, Fatayat NU is a community organization whose

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<sup>7</sup> Fathurin Zen, *NU, Discourse Analysis Politics* (Yogyakarta: LKIS, 2004), 15.

members are Muslim youths with the Ahlusunnah wal Jama'ah orientation who have vertical leadership from branch managers to the top leadership and under the auspices of the main organization, namely "Jamiyyah Nahdlatul Ulama".<sup>8</sup>

The background to the founding of Fatayat NU is actually inseparable from educational factors, especially education for girls and religion. Both formal and non-formal education. Apart from being related to education, at that time we also paid attention to building cooperation with other youth elements. Fatayat NU was founded on 7 Rajab 1369 Hijriyah which coincided with 24 April 1950 by three women, Murtasiyah from Surabaya, Khuzaimah Mansur from Gresik, and Aminah Mansur from Sidoarjo.

Fatayat NU was officially born on 24 April 1950 M, coinciding on 7 Rajab 1317 H in Surabaya. Fatayat was formed as a young NU women's organization that is religious, family, social and national in nature and aims to form young Muslim women or girls who fear Allah SWT, have good morals, and are useful for religion, the homeland and the nation.

On March 29, 1946, the first women's organization within the body of NU was legalized, namely Muslimat NU. Through a long process, in 1950 a separate young women's organization called Fatayat Nahdatul Ulama was established under the supervision of NU's Muslimat board.

## **RELIGIOUS MODERATION**

This indicator of non-violence in the context of religious moderation is understood as an ideology or ideas that want to make changes to the social and political system by using extreme violent means in the name of religion, both verbal, physical and mental violence. Violence or acts of radicalism are basically the attitudes and actions of a person or a certain group that uses violent methods to bring about the desired change. Indicators of accommodative local culture can be used to see the extent of their willingness to accept religious practices that accommodate local culture and traditions. In their religious behavior, moderate people tend to be more friendly in accepting local traditions and culture, as long as they do not conflict with the main teachings of their religion. .

Indonesian society is very plural and multicultural, consisting of various tribes, ethnicities, religions, languages and cultures. The diversity that is owned creates differences, and each difference has the potential to create friction or conflict, which can lead to

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<sup>8</sup> Asih Darajatun, *Women's political leadership in the perspective of Fatayat NU*, (Islamic Political Thought, University of Raden Intan Lampung, 2017) , 2.

imbalances and divisions. In this regard, religious moderation is needed to create a balance in religious life. Religious moderation ensures that in practicing religious teachings, a believer is not trapped in an extreme way in just one religious perspective. Religious moderation cannot be separated from tolerance, or tolerance. Religious moderation is a process, and if moderation is applied, tolerance is an outcome.

In this context tolerance can be formulated as an attitude of openness to hear different views, by expressing views and accepting views within certain limits but not undermining each other's religious beliefs. Tolerance is one of the most significant indicators for creating religious harmony, namely a living condition for religious communities that interact in harmony, tolerance, peace, mutual respect and respect for differences in religion and the freedom to carry out their respective worship.

Since Indonesia's independence, especially since the New Order government, many policies and regulations have been made by the government through the Ministry of Religion, in order to build and maintain religious tolerance in Indonesia. But in fact it did not fully increase the moderate attitude in religion and was unable to avoid conflict. However, if these religious regulations are removed, then more religious conflicts will certainly occur.

In society that, siding with the values of moderation and tolerance in religion is equated with being liberal and ignoring basic norms that are clearly written in religious texts. Those with moderate religions are often considered to be people who oppose conservatives who stick to their religious teachings.

Indonesia is a country with a diversity of ethnicities, tribes, cultures, languages and religions that are almost unrivaled in the world. In addition to the six religions most widely embraced by the community, namely: Islam, Catholic Christianity, Protestant Christianity, Hinduism, Buddhism, and Confucianism. In addition, there are hundreds of tribes, regional languages and scripts, as well as local beliefs in Indonesia. The Central Bureau of Statistics (BPS) in 2010, the total number of tribes and sub-tribes in Indonesia is 1331, in 2013 this number was successfully classified by BPS itself, in collaboration with the Institute of Southeast Asian Studies (ISEAS), into 633 groups- large tribal group. Of all the tribes in Indonesia, the male and female population is balanced. Thus, in the Indonesian context, women cannot be ignored, because they constitute half of the population. With conditions like the above, in order to maintain the existence of the Unitary State of the Republic of Indonesia and create peace in diversity, tolerance is very much needed.

## **RESEARCH METHODS**

Location and Time of Research This research was conducted in the Province in April-September 2022. Research Methods Based on the problems and research subjects studied, this study used a qualitative approach with a descriptive method. According to Husaini and Purnomo (2009: 101) said that qualitative descriptive research is describing the opinion of the information as it is in accordance with the research questions, then analysis with the words behind the informant's behavior like that, reduced, distriugulated, concluded and verified.

### **Data collection technique**

According to Sugiyono (2005: 62), data collection techniques are the most strategic steps in research, because the main purpose of research is to obtain data. In order to collect valid and accurate data and information, the data collection obtained by the researchers was to conduct in-depth interviews with the chairman of Fatayat NU in Banten Province about the Role of Fatayat NU in Mainstreaming Religious Moderation in Banten Province.

## **Research Results and Discussion**

### **1. Holding a Religious Moderation Workshop**

Fatayat Nadhatul Ulama (NU) held a Religious Moderation Campaign Workshop which was held at the Nadhatul Ulama Regional Leadership Hall (PWNU) Banten Province, Tuesday, July 19 2022. This Religious Moderation Workhop activity is a collaboration between Fatayat NU Serang City and the Indonesian Ministry of Religion This workshop carries the theme of building solidarity between Banten women's organizations in implementing the notion of religious moderation.

This activity was attended by Banten PWNU Representatives, Chairman of PW Fatayat NU Banten, and Serang City MUI, participants in this activity were attended by 100 people consisting of Fatayat NU throughout Serang City, Muslimat NU Serang City, GP ANSOR Serang City, and Organizations Serang City student organizations such as Kopri, Kohati. Fatayat NU tries to guide women to explore all active potentials within themselves, and is even directed to try to create new potentials, which in the end can be beneficial for the people of Serang, Banten.

### **2. Holding a Religious Moderation National Webinar**

In its efforts to internalize the values of religious moderation, Fatayat NU Banten held a Joint Nationalism & Prayer Webinar with the theme: Young Women's Gait Towards Religious Moderation and Advanced Indonesia. This event was held in commemoration of Santri and Youth Pledge Day. Activities such as workshops,



webinars and seminars with the theme of religious moderation are motivated by facts on the ground showing that women are still vulnerable to becoming victims of violence, vulnerable to intolerant ideology, lack of access to education and the weak role of women in government institutions. Also, with the rise of issues of radicalism, movements acting on behalf of certain groups are increasingly thriving and openly voicing their ideology.



Source: Fatayat NU Social Media

Figure 1. Poster of Religious Moderation Campaign Workshop Activity

The emergence of extremist groups which are increasingly expanding their wings is due to the sensitivity of religious life, the influx of extremist groups from abroad, and even the problems of the political administration have contributed to this. Hence the term Religious Moderation emerged. Some of the resource persons in this Webinar are Saodah Toha as Chairman of Muslimat NU Banten Province for the 2016-2021 period, Chusnunia Salim as a young NU female figure (Deputy Governor of Lampung), Durotul Bahiyah as chairman of the First Delegation PW Fatayat NU Banten, Nihlah as chairman of the PW IPPNU Banten in 2016 2001-2007, Ervi Siti Zahroh Zidni as Caretaker of the Malnu Syeikh Arsjad Menes Islamic Boarding School.

Religious moderation is a perspective, attitude, and practice of religion in public life by embodying the essence of religious teachings that protect human dignity and build benefit based on the principles of fairness, balance, and obedience to the constitution as a national agreement.

### 3. Conduct Basic Cadre Training

Fatayat NU in Serang City invites young women through Basic Cadre Training

(LKD). Then with these cadres the young women of Fatayat NU will be empowered through various programs. In this cadre, women are educated through work programs such as independent economic development, caring for traditions, and cultivating recitation with the foundation of aswaja.



Figure 2.  
Inauguration and Public Dialogue

The main program in this cadre formation is to focus on the religious field, such as reciting religious teachings among residents. Then the creative economy and applying the concept of modern education. In addition, in terms of education, Fatayat NU, is trying to provide scholarships to students through coordination with the Ministry of Education and Culture (Kemendikbud). As many as 200 female students received bachelor degree scholarships (S1) as a result of the Coordination of Fatayat NU with the Ministry of Education and Culture.

#### **4. Holding a Digital Literacy Gathering for Women**

In counteracting radicalism in the midst of globalization, Fatayat NU also follows current digital developments, the South Tangerang City Fatayat NU Branch Manager (PC) held a Digital Literacy Gathering Seminar, on Saturday 13 March 2022. The seminar entitled 'Smart Mama Movement in Utilizing Opportunities and Challenges for the Development of Digital Technology' was held at the Situ Gintung Tourism Park, Ciputat, South Tangerang.

The event was attended by Kemkominfo Digital Literacy Coordinator Rizki Amelia, Influencer Arzeti Bilbina Huzaimi, KPAI Commissioner Margaret Aliatul Maimunah, and Chairperson of PC Fatayat NU Tangsel Nurul Mudrika. This Digital Literacy Arisan is not in the form of an arisan in general, but contains digital

educational programs that are held in rotation. The program was announced as a pilot, which aims to educate the Indonesian people in the use of digital technology.

Kemkominfo Digital Literacy Coordinator Rizki Amelia said, in this Digital Literacy Program, the Ministry of Communication and Information has prepared a special curriculum related to knowledge digital, as well as qualified and verified sources. This program has been launched on a large scale by the Ministry of Communication and Information and collaborated with many organizations in Indonesia, one of which is Fatayat NU Tangsel.

Digital Literacy Arisan is a new program created by PC Fatayat NU Tangsel. Apart from providing digital education, this program is also a bridge to strengthen the relationship between PC Fatayat NU and the Tangsel community.

Fatayat has an important role in development during the pandemic to solve social and environmental challenges. and really care about the people of Tangsel in providing a place to find out more about digital understanding. Development is carried out with the new normal habits, which are all digital.

The seminar entitled "Smart Mama Movement in Utilizing Opportunities and Challenges in the Development of Digital Technology" presented a number of speakers including KPAI Commissioner Margaret Aliyatul Maimunah, Kemkominfo Digital Literacy Coordinator Rizki Amelia, and influencer Arzeti Bilbina. In her presentation, Annisa Sholihah mentioned a number of challenges facing Fatayat NU cadres in dealing with digital progress. This main challenge is to keep Fatayat from being left behind and still be able to keep abreast of developments.

The Chairperson of Fatayat NU PW Banten stated that Fatayat NU cadres in the Banten region were all not left behind (Technological Gagap), especially after the launch of the Literacy program, they would become more technologically literate. Questioning the Digital Arisan program, the Digital Literacy Coordinator of the Ministry of Communication and Information hoped that a similar program would be this can be implemented in all Fatayat PCs in Indonesia and South Tangsel Fatayat PCs to be pilots.

In this activity, the Chairperson of Fatayat NU Tangsel hopes that the arisan program can form the Gemah Movement (digital smart mom movement) so that it can create a better living environment for families and a better country for the common good. In line, Tangsel PCNU Chairman H Abdullah Mas'ud hopes that the Tangsel NU Fatayat can be useful and inspire anyone. Not only Tangsel NU people, but also NU

members throughout the archipelago.

## **5. Campaigning for Religious Moderation as a Uniting of the Nation**

The General Secretary of the Central Board of Fatayat NU invites the public to strengthen religious moderation as a unifying nation by highlighting an attitude of tolerance, mutual respect and respect amidst the diversity of differences. "Even though we differ in diversity, we still have one goal within the framework of the Unitary State of the Republic of Indonesia (NKRI), the Indonesian nation was not established as an Islamic state, but was built based on commitments and agreements between Muslim, Christian, Hindu, Catholic and Buddhist religious leaders. Where Indonesian people have diversity differences in religion, culture, ethnicity, social and language. However, diversity is a gift from God that must be maintained and preserved the harmony and harmony of the people ".

The establishment of this country is based on diversity based on religion, so that the Pancasila ideology emerges in the First Precepts of Belief in One Almighty God. The Indonesian people, whose population is diverse, become a united nation to maintain national unity and unity. Fatayat is now strengthening religious moderation down to the regional level so that intolerance does not occur in a society that has differences in diversity.

In the context of religious moderation it is very important to serve as a perspective on religion. Currently, quite a lot of intolerant groups have emerged, so that they have the potential to divide the unity and integrity of the nation. Therefore, the role of religious leaders and mass organizations can make religion a source of values that care for diversity and diversity. This is because the Islamic religion taught by the Prophet Muhammad is so tolerant with the perspective of mutual respect, respect, harmony and togetherness and does not give birth to radicalism and terrorism. So far, the harmony of the people in the midst of differences in diversity in Banten Province has been going well and conducive, so there has never been social friction. They appreciate and respect each other with a prominent attitude of tolerance so that they can strengthen diversity for welfare and appreciate that so far social life in a peaceful society without social friction.

## **6. Study fiqh**

The background of this Koran Fiqh activity is to see the reality of daily life, there is still a lack of women who do not understand and are aware of the law related to fiqh

law as a way of life in worship, this causes concern and calling for the leadership of the Fatayat NU Banten branch. As a women's religious organization, Fatayat NU has a responsibility towards the people, especially women. As for the system of studying the book with the bandongan system (interpreting the yellow book) such as the salaf boarding school which is followed by questions for those who do not understand or are discussed with various other yellow book references.



Figure 3. Poster of fiqh recitation activity

One of the studies in this Fiqh Koran is about the chapter on menstruation and istihadhoh with resource person Henny Yuselmi as a teacher at the Al-Fathaniyah Islamic Boarding School, Serang, Banten. The following is the material presented in the Koran Fiqh regarding Chapter Menstruation and Istihadhoh with a very comprehensive explanation, namely by describing several views from various schools of thought.

## CONGCLUTION

Based on the results of research on the role played by the Fatayat NU organization in Mainstreaming Religious Moderation in Banten Province, it can be concluded that the fatayat organization has made several efforts to ward off radicalism in Banten.

1. The Religious Moderation Workshop is a collaboration between Fatayat NU, Serang City, and the Indonesian Ministry of Religion. This workshop carries the theme of building solidarity between Banten women's organizations in implementing the notion of religious moderation.

2. Activities through regeneration. This activity educates women through work programs such as independent economic development, caring for traditions, and

cultivating recitation with an aswaja foundation in the people of Serang City. The main program in this cadre formation is to focus on the religious field, such as reciting religious teachings among residents. Then the creative economy and apply the concept of modern education.

3. Public Dialogue Activities. The focus of this activity is to strengthen unity and unity among members as well as to maintain and strengthen aqidah by means of Aswaja studies through public dialogue. This activity was able to bring a change to the people of Banten, especially the youth, to maintain and strengthen their respective faiths. Aswaja's study is guided by the four attitudes that Nahdliyin must have, namely tasawassuth, tawazun, I'tidal, tasamuh, so that efforts to counteract radicalism in Banten can run properly.

### **Suggestion**

#### 1. To the Government

It is suggested that the government, especially the regional government and the Ministry of Religion of the Jember Regency, can develop their performance and fully support organizations that are trying to maintain the unity of the Unitary State of the Republic of Indonesia and ward off radicalism in Banten Province.

#### 2. To the Organization

It is recommended to improve performance and better to ward off radicalism, maintain unity and always work together to achieve the desired goals.

#### 3. To the community

It is recommended that people be more careful in accepting new teachings so they are not easily exposed to radicalism. If there is something suspicious to report to the local authorities

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