The Education of Counter-radicalism for the Terrorist Wife: An Initial Idea

Mu'min Roup[1] and Mauidlotun Nisa[1]

[1]Universitas Islam Negeri Syarif Hidayatullah Jakarta, Jl. Ir. H, Juanda No. 95 Ciputat, Indonesia

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Abstract: This paper discusses the fact that the role of women in terrorism has evolved from passive to active. Women as wives can connect the tongue of their imprisoned husbands, while as mothers, they are educators who can teach radical thinking for their children. This study will focus on efforts to de-radicalization of women in the second category, especially in breaking the chain of terrorism. The results show that not all terrorist wives are ideologically exposed from their husbands, but among them many think more realistically in assessing the actions of her husband. This is in line with terrorist findings that can be classified into three levels: ideological, intellectual, and pragmatic. This paper uses qualitative method-descriptive analysis with phenomenology approach. This research also used interview technique to wife of terrorist inmates in Central Java. By looking at the classification, it can formulate what kind of materials, approaches, and methodologies can be used to break the chain of terrorism among terrorist wives in Indonesia through an ideal education. This article conveys the initial idea to develop appropriate materials, approaches, and methodologies in educating the terrorist wife not to transmit radical thinking to her children, so that the chain of terrorism can be broken.

1 INTRODUCTION

The Global Study Study 1325 released by the National Commission on Violence Against Women shows an increasing trend in the use of women in acts of terrorism. Women as mothers occupy a strategic role in transmitting radical ideologies and preparing children to be martyred (Rachman, *KOMPAS*, 2018).Women in terrorism cases are categorized into two roles, primary and secondary. Primary roles include propagandists, recruiters, bombers, (Saripi, 2015) while secondary roles are as wives and mothers. The involvement of wives in terrorist activity can't be separated from the pattern of domination relationship played by the husband. Husbands who have a radical stance invite their wives to become radical. Wives exposed by radicalism will degrade his attitude to his children. Thus, radicalism will continue to be passed down from generation to generation and spread. After radicalism is embedded within women, it will form the motivation to move as generally those who think radically, that is to become a terrorist (Sukma, 2004). In the last ten years, the role of women in terrorism has evolved from passive to active. They

are categorized into two roles, primary and secondary. Primary roles include propagandists, recruiters, bombers, (Saripi, 2015) while secondary roles are as wives and mothers. The Institute for Strategic Dialogue report reveals that as of January 2015, as many as 550 women from Western countries have joined various militant groups in Syria and Iraq (Hoyle et al, 2015).

ISIS has taught its female members to believe that a woman who marries a *mujahidin* will receive a share of her husband's divine reward, in addition to the reward that God gave them to keep the house, bring the children and take care of their children to the next generation of mujahidin (Saripi, 2015). However, the rehabilitation of female jihadists focuses on fighting against the source of their violent ideology and the particular narrative used for their recruitment and radicalization and successfully reintegrating them into society, as important as the rehabilitation of their male counterparts. Furthermore, like returning men, women returning from war damage and witnessing atrocities committed by ISIS may also need to be treated for post-traumatic stress disorder (Saripi, 2015). The de-radicalization efforts carried out by both the

government and non-governmental organizations have not been able to break the chain of terrorists. Even in the community there has been a de-radicalization counter movement (Taufiqurrohman dan Arianti, 2014).

Where did they get the teaching on radical ideology? The first party to be 'blamed' is the nearest person, the husband. It was he who taught radical religious doctrines to his family. However, the husband is not the only variable that causes a wife to think and be radical. In the educational environment, school neglect of the material taught in extracurricular activities, the lack of moderate religious education (Maarif Institute 2011, Darraz 2013), Islamic awareness not accompanied by citizenship awareness (Gaus, 2011), opens up opportunities for dissemination of any notion (Maarif Institute, 2011) also led to nearly 50% of students agreeing to radical acts in the name of religion (Azca, 2012). Information technology becomes the next party to be 'blamed'. Through information technology that women know social media such as Facebook, You tube, Instagram, Twitter, Whatsapp, and so forth. Women today have become active users of social media. On the other hand, terrorist groups today are very adept at utilizing modern communication media as a platform to reach the wider community. Through the internet and social media, terrorists can not only recruit people from the countries where they operate, but the international community (Rohan, 2013). Social media platforms have been exploited by terrorist organizations like ISIS to disseminate their propaganda (Saul 2015). For example, Twitter accounts use religious language as a smokescreen as well as promises of strict religious ceremonies (Ogbogu, 2016).

From the state of the terrorist wives who in fact have the potential to be radical, either because of the husband's factor who is a terrorist or because of other factors including social media and others, it is necessary to have an education that is able to counteract terrorist wives from joining radicals or even being able break the chain of radical attitudes possessed by her husband so as not to be handed down to her children.

2 LITERATURE REVIEW

The study of women's involvement in terrorism has been carried out in various perspectives, including a gender perspective. A deradicalization program that is exclusively exclusive to men has proven to be ineffective and fails to overcome complex radicalization (Wulan, 2010). This is because terrorism is considered a part of the culture of war, militarism, militancy and violence, which is part of the exclusive domain of men, so that the involvement of women in it is considered a deviation (Carter, 2013). When gender awareness emerged, there was also an awareness that the involvement of women, including in acts of violence, was considered strategic. This is evidenced by several studies such as the one conducted by Wulan (2010), that the involvement of women in acts of violence is more effective because women are seen as more loyal and safer than the suspicions of security forces. In the context of radicalization of religious understanding, the recognition of the principle of gender equality must encourage the institutionalization of the role of women to participate in determining the cultural, sociopolitical and religious dimensions that are vulnerable to use by extremists (Inglehart and Norris, 2003).

Abdul Ghofar and Sulistiyono Susilo (2015) has examined Women and Narrative of Violence: Critical Studies of Gender's Role in Deradicalization. The early detection effort in deradicalization by involving women can run effectively, regarding the fact that women play a vital role in the family, particularly in shaping the character of children. Unfortunately, the role of women in preventing, or actually in promoting and participating, terrorism and political violence seems to be neglected. This study attempts to examine the role of women in preventing radicalization and at the same time promoting and participating to alleviate terrorism and political violence. The findings of the research reveal that the role of women in the deradicalization can be done in a number of strategies, although not restricted, such as reduction of gender inequality and disparity, giving women a greater role to participate in a multifield of social realm, strengthening the well being to prevent radicalization, making women as leaders who hold moderate and tolerant values in education, especially within, though not limited, the family environment, and initiating peace through women's reproductive functions.

M. Endy Saputro (2010) also discussed the Probability of Women's Terrorists in Indonesia. Indonesian police through Densus 88 have analyzed and predicted the strategy of terrorism in Indonesia, which was important to note that those Indonesian terrorist are males. In short, the Indonesian terrorists need to set up their strategy of a& ack. He argues that the emergence of women terrorist in Indonesia

are possible, yet it requires the precedence conditions of world women terrorists in global contexts.

Umi Najikhah Fikriyati (2017) has also revealed the Role of Ex-Terrorism Criminal Wives in the Deradicalization Process. She discovered that there are 1070 people convicted of terrorism up to 2016. Some of them have been paid off their sentences. Unfortunately, after going through their period of detentions,there is no guarantee that they will not involve to the same action. Some of them have choose to rejoin to the radical groups, and others have repented and choose to live normally in the midst of society. The research shows that, in two ex-terrorists families, the wives has played important role in deradicalizing process in their families. The process of deradicalization has already begun when the husband is still in the prison, i.e. by visiting their husband regularly. In addition, the wives also try not to depend on their husband economically, this can immediately keep the husband away from his former group. This research concludes that the deradicalization based on family can be regarded as an effective way to conduct the process of deradicalization and it can also be considered as a complementary to the existing approach.

From the existing literature review, it is clear that the influence of the wife or woman in the efforts to deradicalize and break the chain of terrorism is very large. Therefore, the design of counter-radicalism education for terrorist wives is very important in the effort to educate them as the most potential deradicalization agents.

3 METHOD

This paper uses a qualitative-descriptive analysis method using a phenomenological approach. Primary data was obtained through reading of both printed and electronic news as well as authoritative literature that addresses issues of terrorism and family conditions of terrorists, including wives and children. Secondary data obtained interviews of five wives of terrorist in Central Java to know in real terms their involvement is at what level and what kind of counter-radicalism education they need. No special criteria of 5 terrorist wives, because not all terrorists give permission to his wife to visit, even interviewed. So these 5 terrorist wives are wives who want to be visited and their whereabouts identified.

4 DISCUSSION AND RESULT

Education is a theological development process and the goal of the development process is naturally maturity. Because the most natural human potential is to grow toward the level of maturity. This potential will be realized if human natural and social preconditions make it possible. Niccolo Machiavelli (1532: 21) interpreted education in the framework of a continuous process of human self-improvement. That is, education can complement imperfections in human nature. Education is a process that involves humans as subjects and objects at once. Because the education process involves humans in practice (Kurnanto, 2011: 163). Therefore, education must be managed well in order to create an atmosphere of education and learning effective and efficient in accordance with the goals and need.

Education is an important vehicle and effective media to teach norms, socialize values, and instil work ethic among the community. Education can also make an instrument to order the nation's personality, and strengthen national identity. Education can be a strategic vehicle for building collective awareness as citizens by affirming ties social, while respecting the diversity of cultures, races, tribes, religions, so that it can strengthen national integrity (Baharun, 2017: 7). Education is one of the most decisive factors influence social change.

De-radicalization is a process of moderation of thought or ideology of terrorists and individuals who have been radical, or return their radical thinking to a moderate ideology (Haris Ramadhan, 2016: 23). One of the efforts to de-radicalize is to make the process of understanding and forming a mind-set that is not radical. So, Radicalism is a statement, principle, political doctrine or entrenched social change. Radicalism is even interpreted as a political orientation of groups that want revolutionary change in government or society (Syriac, 2017: 277). Mohammed Arkoun (1994) explained that radicalism occurs as a result of textual understanding of the messages conveyed by different Koran that develop along with environmental conditions and other factors in which individuals are located. He sees Islamic radicalism that is inseparable from political and ideological phenomena.

Attempts to counter radicalism can not only be done by the government alone, but it requires massive community involvement also in accordance with the existing levels. Schools, Madrasah, Pesantren, Majelis Taklim, Mosques, Universities, and NGOs have an obligation to participate in such

efforts. During this time, the eradication of radicalism is mostly done in workshop and training forums with very low effect. (Pahdepie, 2017). So far, these efforts have only been done by few schools and NGOs. The effort is not only done massively, but there needs to be a curriculum and material that suits the needs of counter radicalism. Counter-radicalism targets can also enter at all levels of society, from elementary to college, from an early age to an adult age. These efforts include through religious education whose function is restored to strengthen the character and mentality of youth (Sukabdi, 2013) which between its contents is the introduction of multicultural education and nonviolence (Listyarti, 2013). The effort was made by bringing students to various places and institutions, which then continued with dialogue between them. (Farikhatin, 2013). The importance of contextualizing counter-radicalism movements, especially to target young people. The proximity of young people to popular culture in the midst of radicalization threats is a new space (Personal, 2013).

Undoubtedly, education is a key aspect of the future. Questioning again the step of breaking the chain of terrorism, education is the first step in planning the future. Currently, many solutions are made by various parties in an effort to break the terrorism context of the terrorist children's context by establishing de-radicalization at *pesantren*. Former terrorist inmates Khoirul Ghazali built Al-Hidayah *pesantren* in Sumatera to educate the terrorist son not to be influenced. This *pesantren* accommodates the former jihadist's son and vows to protect his *santri* from the influence of radical ideology. Currently Pesantren "al-Hidayah" accommodates 20 sons of former terrorists. Some have witnessed his father killed in the hands of Detachment 88. Some have to live alone after being left by parents to prison. But the existence of al-Hidayah is like a drop of water in the middle of the desert. There are more than 2,000 sons or daughters of jihadists who have been killed or are in jail. He thinks they are threatened to be dragged into new guerrillas in bloody jihadism in Indonesia. Therefore, this *pesantren* makes a curriculum in which there are de-radicalization subjects. There are four main points taught, namely the cultivation of the critical nature of radical teachings, pluralism, indoctrination of religions that teach peace and avoid the teachings of religion that is dogmatic. There are thousands of mujahid and former terrorist children who can be the future assets for de-radicalization. By opening the horizons of thinking of mujahid and

former terrorists, they will accept the presence of the outside world and of course the government and society must accept them. Terrorism observer Mardigu Wowiek Prasantyo, called the deradicalization program conducted by the Indonesian National Counter-Terrorism Agency (BNPT) has not reached the ideological aspect, it can also be applied to the wives of terrorist.

Therefore, it is important to start counter radicalism and terrorism through ideology and thought, namely through counter-radicalism education. Counter-radicalism education is a process of understanding and forming a mindset by instilling the values of peace and moderation in community, religion and state.

Some deradicalization programs of terrorism are manifested in the form of motivational reorientation, re-education, resocialization, and seeking social welfare and equality with other communities for those who have been involved in terrorism and sympathizers (Asrori, 2015). According to Karen Jacques and Paul J. Taylor, the involvement of women in radicalization and deradicalization is closely related to the achievement of individual education. That is, if a woman gets 'deviant' or lower than her husband's education, it is certain that she is in a subordinate position.

The involvement of women in deradicalization programs through education is important because the process of radicalization appears first from radical ideas through education. Radicalization of one's thinking can be shaped through nonviolence. Therefore the nonviolent approach can be an alternative in deradicalization programs. Women, who in the community culture including Indonesia in general identify tenderness and femininity can be considered in deradicalization programs. Another thing that is not less important is the role of women in the domestic and public spaces. This position can make women as given a prominent role in deradicalization programs from the initial stage in the form of anticipation and prevention of radicalization processes (Saputro, 2010).

Early detection of radicalization in the family will be effective if it involves a wife. This is because women have a vital role in the family, especially in the formation of children's character. The formation of a child's character can be done not only limited to formal but also informal forms within the family. In addition, women are also considered capable of offering diverse perspectives in helping to solve problems (Wulan, 2010). The above program is a counter for the characters played by terrorist wives who play a greater role in the domestic sector. They

tend to be closed from their neighbors. Even though they come out, they generally wear dark colored robes and veils (Saputro, 2010).The role of the terrorist wife based on Saputro's study has undergone stages. When the children were young, the wife's duty was still limited to guarding and teaching religion to their children. When nothing else is taken care of, the role becomes more active. The wife turns into a "second commander" after the husband.

To strengthen the capacity of themselves and their groups, the terrorist wives held closed recitals as well. Through this recitation, the members of the congregation experienced an embodiement process, bringing together the teachings and practices. Ward (2008), named the recitation as a process of "incubation". This sinking will "break" when there is a command from the cleric.

Referring to the strategic role of women as mentioned above, women must be conditioned in moderate education and in a moderate environment to be used as a leading locomotive in moderate education that starts from the family environment (Ghofur and Susilo, 2015). On a broader scale, women can be involved in community-based counterterrorism programs such as in various forums and women's gatherings, ranging from village to large cities. This strategy can make women as community-based counter-terrorism agents.

In general, mothers in radical Islamic households act as producers and educators of children so that they will become jihadists (Saputro, 2010). Their task is not only limited to that, but wider. Islamic radical women groups generally encourage the relatives of men and their husbands to go to war with the guarantee of reward that will be obtained by people who die on the battlefield, namely 72 nymphs. They are also obliged to prepare various logistical supplies for their husbands' wars.

Counter-radicalism education for terrorist wives must be realized according to the situation and conditions of the terrorist wives. That is, the form of education delivered to them must be appropriate, effective, and in accordance with their conditions. Because every wife of terrorists has different problems, cases and needs. Therefore, in this context it is important to reveal how the reality of the lives of terrorist wives, especially after her husband was declared a terrorist and had to stay in prison for several years.

Chairman of the Central Java Terrorism Prevention Coordination Forum (FKPT), Budiyanto said that Central Java was one of 12 red zone regions in the spread of radicalism and terrorism in Indonesia. However, not all regions in Central Java become zones that are aware of radicalism and terrorism. There are 4 regions included in the special zone, namely the cities of Solo, Banjarnegara, Banyumas, and Kedu. Especially in Solo, Solo is a city that is considered to be a breeding center for terrorists through the Al-Amin Ngruki boarding school guided by Abu Bakar Baasyir. Therefore, in this context Central Java became the object of this study, namely 5 terrorist wives in Central Java, Kudus, Batang, and 3 in Solo.

From the interviews of 5 terrorist wives in Central Java, it is known that one wife in Kudus city has a religious education that is enough even he including teachers to study the children of the village. From the condition of his son's education, she acts as a wife and mother, although she is also very potential as propagandist because she and her husband have the same ideology. For the terrorist wife in Batang, it was revealed that she was an ordinary woman who was totally unaware of her husband's activities. From the ideological side, she does not have the same ideology as the husband. Therefore, the case of the terrorist wife in Batang is not a threat. Nevertheless, it is still important to be educated so that he is able to obtain information through social media in order to monitor the activities of her husband and even her child. While the wife of terrorist in Solo region there are 3. The first, for the Solo city, she is included only at the level as a wife and not yet have children. She has the same ideology even though she does not have adequate religious knowledge because she is the background of street kids and includes laymen in the science of religion. For this case, it is also important to be given special education so that he learns Islam well. Then for the wife in the Solo area of the village, she included at the level of wife and mother of 3 children. She is one who can educate his son well for his family's support. However, she must also continue to get education so that his children do not follow his father's ideology. Even interesting found that although she has the same ideology with her husband, but since the post-married her husband again he chose back to his extended family and want to stay away from the life and ideology of her husband. The last wife of terrorist in Ngruki-Solo area which also included at the level of wife and 3 children who are still toddlers. He also has the same ideology even though he is not a Jihadist-terrorist. She had no idea of her husband's activities, she only knew that her husband was a seller of religious books. In fact, according to him, should not her husband conduct acts of terror in Poso. According to

him, should be her husband's primary duty is to provide a living and decent living for his wife and family. Therefore, the case of terrorist wife in Ngruki, it is important to do interpreuner education because he also has sewing skills. In addition, he is also worthy of education about social media information technology so that he is able to monitor the activities of her husband other than as a bookeller.

There is even something interesting from the results of interviews with wives in Solo, that the majority of them did not know the actions of her husband's terror. They only knew that her husband was only an Islamic fighter who wanted to run the Islamic Shari'a perfectly. Not a few who said that they deeply regretted her husband's actions. In fact they say that the husband should prioritize the future of the child, both the economy and family welfare. The wives of terrorists in Solo are far from prosperous. Even the majority of them do not have their own homes. Even after their husbands became terrorist, the wives decided to stay with their parents. There are also those who actually make Solo the best move after their husband becomes a terrorist, because according to them Solo is a central city of terrorist and radical communities. On the other hand, after their husbands became a terrorist there were also those who were on the verge of divorce because of the actions of polygamy carried out by their husbands when they became terrorist. This case is indeed an ironic case where a husband who becomes a terrorist has a moral burden and great responsibility towards the family, instead choosing to be unfaithful. This fact is interesting to be used as an important reason for the education of terrorist wives about knowledge of the rights and obligations of wives regulated by Law Number 1 of 1974. By understanding the law, terrorist wives will be more careful in their attitude and not easily follow her husband as a terrorist or even they will look after their children from radical ideologies like their father.

From the data found it is clear that the wife of terrorist has an important role in the framework of de-radicalization. Counter-radicalism education is very important given to them to provide a moderate education to children so that they do not continue terrorist acts because they get wrong education and ideology. However, each of the existing terrorist inmates wives has different cases and educational needs. Therefore, it is important to discourse counter-radical education through different methods and materials according to the conditions.

5 CONCLUSION

From the discussions and findings of existing research, it can be concluded that not all of terrorist inmates wives are radical. Nevertheless, the importance of counter-radicalism education is given to terrorist inmates wives through different media, methods, and materials according to the conditions and needs of each. Counter-radicalism education should not be homogeneous only focused on religious education and national insight. Counter-radicalism education can be directed to the interests, interests, and needs of the wife of terrorist so that she can become a de-radicalization agent from within the family.

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