

## THE TREND OF WOMEN'S INVOLVEMENT IN TERRORIST ACTION IN INDONESIA

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### Abstract

The role of women in terrorism had experienced a very significant shift who was initially involved in a supporting or intermediary role have become engaged in carrying out acts of terrorism actively and massively. The case suggests that the role of women in terrorism has shifted from a passive role to active action in the front row. This research is qualitative research that uses a case study method, aiming to analyze women's motivation and their role in terrorism. The analytical technique in this research is a documentation study from news and social media. The result of this research shows that there has been a significant increase in women's involvement in terrorism; women are motivated to join the ranks of the Holy Wars because they feel they have fulfilled their obligations as Muslims. The perpetrator also believes that if needed, women can be involved in the act of jihad.

**Keywords:** Terrorism; Women; Shifting Roles; Female Jihad

### 1. INTRODUCTION

Terrorism has been perceived synonymously with masculinity because most of the terrorists' actors are often dominated by men. The social change, the shift of terrorist networks from Al-Qaeda to Islamic State (IS), along with vast technological advances bring a distinct difference to the involvement of women in the acts of terrorism over time. In the past, women were positioned only as a supporting system in the acts of terrorism, assuming that women have insufficient credibility as terrorist actors because it does not fit the stereotypical model of terrorists. Today, women have a much more active role, namely as perpetrators of an act of terrorism. In some cases, women are used as weapons to promote terrorist strategies to attract media attention, sustain greater sympathy, increase fear, expand the recruitment of potential people, and even become suicide bombers. This was based on the fact that women were easier to pass through security checks, rarely monitored, but could conceal explosives (Banks, 2019). The role of women in terrorism is important to discuss and be supervised. The involvement of women in acts of terrorism can be more dangerous because women tend not to raise suspicion when performing terrorist acts (Banks, 2019).

In fact, with the case of the arrest of Abu Hamzah's wife in Medan, it is clear that the perpetrator could be more militant than her husband. Besides, the involvement of women in terrorism could have an impact on children's involvement in terrorism. According to Pinto (2018), authorities fail to prevent female terrorism by not considering women's roles other than as

mothers and wives. The evolution of women's involvement in terrorism from time to time as shown in Table 1:

**Table 1: The Evolution of Women's Involvement in Terrorism**

| No. | Name   | Year          | Cases  |
|-----|--|---------------|--|
| 1.  | Ruqayah binti Husen Luceno                       | 1998          | Hiding the information of Umar Patek, and escaping from Indonesian security forces to the Philippines and Pakistan   |
| 2.  | Putri Munawaroh                                  | 2009          | Hiding Noordin M Top   |
| 3.  | Rasidah binti Subari @ Najwa @ Firda             | 2009          | Involved in the case of ISA Singapore and military training in Moro, Philippines   |
| 4.  | Nurul Azmi Tibyani                               | 2012          | Funding the MIT group (led by Santoso) from hacking and part of the Bahrin Naim's network  |
| 5.  | Inggrid Cahyaningsih Wahyu                       | 2014          | Involved in the Cimanggis bomb   |
| 6.  | Rosmawati  | 2015          | Facilitating MIT Poso's group through her accounts, and arranging logistics shipments to the foot of the mountain at the pickup site of Santoso's group    |
| 7.  | Aisyah Lina Kamelya                              | 2015          | The initiator of Baqiyah United Group (BUG), the International pro-ISIS Channel on Telegram Application. Its members come from India, Kenya and Libya      |
| 8.  | Ratna Nirmala                                    | 2015          | Motivating her family to migrate to Syria in 2015 with his daughter, Nurshadrina Khaira Dhania   |
| 9.  | Munfiatun  | 2019          | Hiding Noordin M Top   |
| 10. | Dian Yulia Novi (DYN)                            | December 2016 | Planning to attack Presidential Palace with the bomb   |
| 11. | Arida Putri Maharani binti Winarso               | December 2016 | Recipient of bomb-making logistics for DYN and Ika   |
| 12. | Tutin Sugiarti                                   | December 2016 | Facilitating DYN's introduction to pro-ISIS cell leaders and establishing a pro-ISIS charity called Dapur Ummahat Aseer (Kitchen of Prisoners' wives)      |
| 13. | Tini Susanti Kaduku @Umi Fadel                   | 2016          | Akhwat (Mujahidin East Indonesia/MIT) and intermediary wife of MIT Poso for MIT members, namely BASRI and Ali Kalora                                       |
| 14. | Jumiatun @ Umi Delima                            | July 2016     | Following physical and armament training in Mount Biru, Poso   |
| 15. | Ika Puspitasari @ Tasnima Salsabila              | January 2017  | Prospective bride suicide bomb during New Year's   |
| 16. | Dita Siska Millenia @ Maumil @ Ukhti Dita @ Dita | May 2018      | Attacking police officers in Mako Brimob   |
| 17. | Puji Kuswati, Fadilah Sari, dan Pamela Riskika   | 2018          | Involved in the Surabaya bombing (with her family at GKI Surabaya)   |
| 18. | Siska Nur Hasanah @ Siska @ Fatmah @ Teteh       | May 2018      | Involved in the plan to attack police officers at Mako Brimob  |
| 19. | Marnita Sari Boru Hutaaruk @ Solimah             | 2019          | Involved in the Surabaya bombing (with her family at GKI Surabaya)   |
| 20. | Puspitasari                                      | 2019          | Involved in the explosion of Rusunawa Wonocolo, Taman, Sidoarjo, which indicated the motive of revenge against the arrest of Zaenal Anshori (Ex. Amir JAD) |

The first woman involved in the act of terrorism was Ruqayah Binti Husen who hid the information related to Umar Patek (a senior member of Jemaah Islamiyah) in 1998. A few years later, Munawaroh was involved in concealing Noordin M Top in 2009. In the same year, Rasidah Binti Subari is known to be listed on the people's search list (DPO) because of her involvement in the ISA case in Singapore. These three cases show the escalation of female roles in terrorism year after year, from hiding information to hiding terrorist perpetrators physically, to committing terrorism. In subsequent years, the acts of terrorism continued to occur with the role of women becoming increasingly active. One of the most distinguished cases of public concern is Dian Yulia Novi's case (DYN).

She was sentenced to jail for 7.5 years for planning a suicide bombing on Sunday, December 11th, 2016 at the Presidential Palace c. She has been admired by her to become the first female bride in Indonesia. Her mission was to blow up the bomb stored in an electronic rice cooker at Istana Negara (the Presidential Palace). Dian admitted that she has an active desire to die in jihad, which she understood as the obligation of all Muslims. The plan failed because the police raided her apartment in Bekasi, West Java province, Indonesia, on the eastern border of Jakarta in December 2016.

The case of the Dian Yulia Novi is the first case in Indonesia, where women engage in acts of terrorism and are ready to become bombers. From the results of the development of the case, three other suspected terrorists were arrested for allegedly bringing Dian to Solihin, the leader. Dian was initially motivated to join the terrorist group after seeing articles on social media. As a migrant in Taiwan, Dian began studying jihadist groups and ISIS through social media. Dian and Solihin are known to communicate through Facebook and then continue to Telegram. Solihin reveals his motive to marry her because Dian wanted to perform a duty that she understood as a living sacrifice for her religion. These circumstances made Dian need a man to help her with preparation (Banks, 2019). According to Solihin, his marriage which is based on the intention of blasting suicide bombs can be justified because it aims to hope for God's reward. The marriage was secretly done without a guardian without a bride. According to Solihin, if many parties know the marriage, then the plan of Dian could be leaked.

The Institute for Policy Analysis of Conflict (IPAC) recorded the involvement of women in terrorism precisely based on personal initiatives (Banks, 2019). Women seem to want to struggle and take a role in spreading terror. They also wanted to be recognized as warriors who fought for religion as their rights well. Dian is thought to be inflammatory of the IS doctrine of the call for terror in her own country if unable to depart to Syria. The police called Dian as a part of Bahrin Naim's network, convicted of terrorist cases that devised the Thamrin attack in 2016.

## 2. LITERATURE REVIEW

The involvement of women in terrorism began to be known after the 9/11 event which was identified by Cunningham. Cunningham attempted to investigate the female terrorist motivation, especially the suicide bombers that occurred post 9/11. Previous research only discusses the motivations of men performing terrorist acts, placing women as victims of male

action merely. This is because the long history of terrorism suggests that perpetrators of terrorist act are dominated by men. However, women have been shifting from victims to perpetrators, from supporting roles to leading roles, i.e. at the forefront of every terrorism action happening over time. According to Rapaport in the "Religious Wave" stage, women can change roles from supporting roles to the role of terrorist actors (Banks, 2019; Blaskie, 2016).

Research related to women and terrorism has begun to increase in recent years. Ruth Gan conducted a study of 30 cases of women inspired by ISIS in 2013 and 2018. He found that there was a shift in female roles before 2014 and later when women who used to be in charge of the family turned into a more active role and committed suicide bombings (Gan et al., 2019b). Roby Sugara, a terrorism expert from Islamic State University (UIN) Jakarta, revealed that women began to actively engage in terrorism since ISIS entered Indonesia (Sumpter et al., 2019). Before the emergence of ISIS, the terrorist group Jemaah Islamiyah (JI) performed an attack unnoticed by their wife or children.

During the period 2014—2018, there has been an orientation change in terrorist movements in Indonesia. These changes include patterns of action, changes in motivation, changes in recruitment methods, and the involvement of adolescents, women, and children in the act of terror (Honnvall et al., 2019; Tololyan, 1987). ISIS provides women with more universal duties in Syria and Iraq, as well as the Bahrin Naim's network in Indonesia that began to see the potential for women to be used as perpetrators. However, the involvement of women and violent extremism, especially terrorism, still gained little attention from both the Government and the public (Dwyer & Rhoads, 2018). The motivation of Indonesian women to join terrorist groups such as IS is quite common, which is to gain acceptance and respect in the patriarchal environment. In some cases, women can learn the concept of jihad through websites and social media that contain the content of radicalism until finally recruited by the terrorist group.

There are 4 (four) women's motives in terrorism, namely (1) religion, which is a fanaticism of Islamic religion with the desire to build new world order, (2) ideology, which is the ideal collection of ideas or group mission, (3) political, namely the sense of marginalized and perceived discrimination, and (4) the personal decision that a person takes to commit jihad on behalf of religion in certain regions (Gasztold, 2020). So, the central role of women in a terrorist group is to outwit people and legal officers during the act of terrorism. This is a tactical strategy initiated by a terrorist group because women tend to be considered harmless or nearly impossible to perform terror attacks.

Roles are assigned or necessary actions, including domestic and operational activities, and state development. In his research, Spencer attempted to analyze the relationship between the roles of women with nationality, age, technical skills, and the rank of her husband in IS. Spencer (2016) found that women's roles in IS were very diverse and complex, exceeding traditional functions and mere supporters. The role of women in IS, includes 43% recruiters, 13% of mothers, 17% of wives, 7% as patrol officers, 4% of major advisors, 4% of spies, 3% of prisoner guards, 1% of doctors, 1% of students, 1% of combatants, and 6% unknown (Spencer,

2016). The figure above suggests that the most common female role is as a recruiter. This role is performed mostly from home and online.

A character of potential woman recruiters in IS is a woman of foreign origin, blond, and has a desire to purify herself. It is seen from the data indicating that 60% of foreign women served as recruiters, and only 20% became wives. Meanwhile, 100% of local women held an authoritative position in the IS. He also found that 50% of recruiters were between 19<sup>th</sup> and 24<sup>th</sup> years old. Women who occupy an official position are generally older, between the ages of 24<sup>th</sup> and 27<sup>th</sup>, and only one person under the age of 21<sup>st</sup> years. This figure suggests that IS employs older women in official roles because it is considered well-educated, disciplined, and mature. This proves that the role that women carry in IS is deeply influenced by the age factor.

Women of specific expertise will be very significant to be involved in warfare (Lahoud, 2017). Spencer (2016) modeled the role of sister Shams who has expertise as a physician for the IS organization. Shams even did other jobs such as pregnancy screening and vaccine delivery for children, accompanied by her three assistants. The example of Shams indicates that women can achieve certain positions in IS based on their skills. In addition to expertise, women with husbands who have rank/position in the organization of IS also potential to have a significant role in IS, such as Umm Sayyaf who is the wife of Abe Sayyaf (Ahram, 2019). Spencer (2016) finds that although clever and ambitious as Abe Sayyaf, Umm Sayyaf's success in the organization is unlikely to be achieved without her husband (Spencer, 2016). These findings indicate that women living under the IS stronghold could not occupy the role of a senior commander without seniority possessed by their husbands (Gan et al., 2019a).

The tendency for the IS group to use women in increasingly important activities poses a major security threat to the international community. New jobs for women in IS could increase the threat that the organization has caused because of the significant membership and population growth, unconventional tactical gains, and the addition of growing media coverage related to the actions that occur. Although the impact of female engagement is significant, the counterterrorism strategy to date continues to focus on male militants only and ignores the relevance of women's roles in terrorism (Hwang, 2017). One example of a successful country raising awareness of the importance of women's roles in IS is the United States because it has successfully captured Umm Sayyaf (Alsaba & Kapilashrami, 2016).

### **Conceptual Basis**

There are nine (9) factors that influence the engagement of women in terrorist groups. First, the purpose of jihad. Jihad comes from the Arabic language which is a form of masdar of the word jahada, which means the ability to endure difficulties. Jihad itself has three (3) meanings, namely business with all its efforts to achieve well; the effort to defend the religion of Islam at the expense of property, soul, and body; and a holy war against unbelievers to defend Islam with certain conditions. In the history of Islamic Development, women were involved to aid wounded troops or giving food and other aid during the war of Uhud. While female jihadis currently emphasized the empowerment of women in the matter against injustice, gender equality, and women's right to be more concerned (Karmawan, 2018).



The second, gender equality. Gender equality is a division of roles, a position in the task between men and women established by the community, based on the nature of women and men which is deemed appropriate according to the norms, customs, beliefs, or habits of society (Stoet & Geary, 2018). The radicalization of women is driven by factors related to exploitation, the lure of marriage, and the desire to achieve the social status associated with the jihadists of men (Pearson & Winterbotham, 2017). This is because jihadists offer a high status of masculinity as rockstar warriors of Islamic militants. The results of the interview and research conducted by Pearson showed that the increased status was strongly associated with women rather than men. Banks (2019) confirmed that women are usually promised the offer of gender equality, the safety of women who violate the norm, revenge for the deaths of nearby people, and the benefits of religion gained (Banks, 2019). It was supported by the religious authority in establishing women to be shahidah, increased status in the eyes of the Islamic religion that was previously reserved for males.

Third, conflict and non-conflict zones. Conflict zones are areas affected by armed conflicts or non-armed conflicts. Speckhard (in Banks, 2019) reveals the involvement of women in terrorism can be seen through the motivation of conflict zones consisting of trauma, revenge, nationalism, and expression of anger towards society, also in non-conflict zones: feeling alienated, marginalized, negative self-identity and desire to perform actions to help people in the conflict zone.

Fourth, the social aspect. Sociology is a science of the relationship between people in groups, including families (Soekantoro, 2001). Family played an important role in the involvement of women in terrorism, particularly among the Islamic community (Pinto, 2018). Many women decided to join a terrorist group because some of their family members (who joined the terror group first) were imprisoned, tortured, or killed by people who opposed the group. Meanwhile, Saltman & Smith (in Pinto, 2018) stated that the motivation of jihadist women from Western countries to join IS was a feeling of isolation amid Western culture; witnessing Muslim communities persecuted around the world, and anger or frustration over the absence of international action.

Fifth, ideology. Ideology is the knowledge of ideas. Ideological factors relate to a set of ideals or ideas that have been aspired by terrorist groups (Bershady, 2017). Terrorist groups usually spread a radical religious-related belief with a certain lure to recruit more jihadists. This kind of ideology usually sparks the interest of individuals to join their group. Some studies are trying to identify common trends and themes based on ideology types or terrorism (Spencer, 2016). For example, the left terrorist organization struggling for state independence from the dictator tries to recruit women to actively participate through the lure of operational roles. Besides, in groups such as the Provisional Irish Publishing Army (PIRA) and the German Red Army Faction (RAF), women acted as conventional terrorists and were rewarded with leadership positions. In extremist groups such as al-Qaeda and Hamas for example, women have the responsibility to provide moral and logistical support.

Sixth, marriage alliance. Marriage is an inward birth bond between women and men as a wife shapes the family. Marriage is one of the ways of recruitment by terrorist groups to initiate a

new generation of terrorists. The publication of Jemaah Islamiyah (JI) states that the primary role of women in marriage is not only as a mother to ensure the birth of new mujahidin, but also to protect the organization and to expand the network (Soules, 2019). Former JI senior, Nasir Abbas encourages marriage to strengthen the foundation of a weak organization.

Seventh, the development of the internet. The development of the Internet opened recruitment channels for new terrorist members, outside the family circle and the community of Islamic Boarding School or Pesantren (Zayadi, 2016). Women are usually increasingly keen to deepen the radical narrative after joining a discussion forum or reading certain stories on the internet. Many Indonesians abroad turn to the internet and social media to get religious guidance and general news related to the Muslim world, which in some cases leads to extremist lectures (IPAC, 2017). Youtube is one of the media for ISIS and other groups that upload content and video to spread their message and inspire others to join their group (Blaskie, 2016).

Eighth, excitement. Excitement is a joyful feeling that comes after someone does something. Erez (2019) finds that the motivation of women to join terror groups is among others to seek excitement, relieve boredom, or show strength. They are trying to find ways that can be done to test the guts by feeling sensations that have never been felt before. This condition is common for women in their teenagers, who are still in the self-discovery stage.

Ninth, trauma. Trauma is a great occurrence that creates a feeling of pain in one's self, both physically and psychologically. Trauma can be the reason someone changes or takes a certain attitude. Bodzianzy & Netczuk-Gwozdziewicz (2019) found that women who joined the terrorist group were encouraged by the trauma that occurred during the time of Indian aggression (Bodziany & Netczuk-Gwoździewicz, 2019). He also found that individual trauma factors and anxiety make one motivated to destroy the entire government which causes the Tamil people to suffer.

### 3. METHOD

This research used a qualitative research design with a case study method. Case study methods were used to examine phenomena in a restricted context, although the boundaries between phenomena and contexts are not entirely clear (Poerwan from, 2003). This approach was chosen because the design of case study research could direct the researcher to gain a complete and integrated understanding of the inter-relation of various facts and dimensions of a case (Poerwan from, 2003). The case studies do not require complete or accurate translation of actual events, as they are geared towards the development of frameworks in understanding complex social phenomena to preserve the characteristics of organizational cycles, social change, and international relations (Yin, 2017).

The case study in this research is the case of Dian Yulia Novi (DYN). Dian Yulia Novi was recruited by ISIS (Islamic State of Iraq and Syria) to become the first female ' bride ' in Indonesia. Her mission was to blow up bombs stored in an electronic rice cooker at the Presidential Palace. Her plan failed because the police managed to raid her apartment in Bekasi, on the eastern border of Jakarta in December 2016. She was then sentenced to 10 years of

imprisonment, but the East Jakarta District Court subtracting her sentenced her to 7.5 years of imprisonment after Dian admitted her actions. Some pictures related to Dian Yulia Novi's case were shown in Figure 1.



**Figure 1: The Evidence of Dian Yulia Novi's Case**

## 4. RESULTS AND DISCUSSION

### The Purpose of Jihad

In essence, a deviation of jihad meaning can occur both for men and women. In the conception of Islam, the orders for jihad (especially fighting) were specifically aimed at men, whereas women were in the back lines of battles as logistical or medical personnel. Islam also emphasized that women can contribute to religion where the rewards are equivalent to the reward of jihad on the battlefields. In this context, women who conceive, give birth, take care of children and their families, do prayers, and fasting, they will have the reward and virtue equal to the virtue of jihad. Over time, the contribution of Muslim women in the domestic sphere is losing its value, where women who do basic tasks (such as childbirth and household care) are no longer appreciated. This condition is utilized by terrorist groups to spread propaganda that Muslim women can also contribute to physical jihad as a contribution to their religion.

In the case of Dian, she joined the terrorist group when she was working as a migrant worker in Taiwan. Dian began to recognize jihad and the Holy War through Facebook and extremist websites. ISIS is known to have asked Dian to convince her that after fulfilling all her obligations as a Muslim, she must go further by joining the Holy War ranks. In response to this argument, Dian believes that jihad is compulsory for women, or fardhu 'ain (obligatory for all Muslims), just like praying. She understands that every Muslim should join the war, both male and female. Thus, Dian's approval to become a suicide bomber is an embodiment of jihad conception instilled by ISIS, to enhance her role as a Muslim.



## Gender Equality

The presence of the IS female brigade in Indonesia was inspired by the Al-Khansaa Brigade, the IS Brigade which consists of female who works to perform ISIS ideas and interests. At this point, IS has changed the paradigm of jihad to completely different dimensions. In extremist groups such as al-Qaeda and Hamas, women were only given the responsibility to provide moral and logistical support. Similarly, in the environment of the Indonesian Islamic State (NII) and Jemaah Islamiyah (JI) group where female involvement is limited only to moral and logistics support. In some cases, JI's wives may not be aware of the activity of their husbands, moreover if it's related to suicide bombing. This was inversely proportional to the doctrines of the IS group. For IS, there is no distinction between men or women, parents, or children, all of whom are required to be involved in the war of jihad. Islam has special rules regarding jihad and warfare where women, children, and the weak (parents) have portions and forms of jihad contributions respectively.

Dian is one of the phenomenal examples of women's involvement in terrorism in Indonesia. From the perspective of gender, women who are willing to be recruited by terrorist groups are likely to be attracted by the idea of gender equality which is portrayed as taboo in the Islamic religion. Besides, another factor that causes the involvement of women in terrorism is the desire for revenge, the desire to have a higher status than men or the manipulation of religious practices. It was supported by the religious authorities in establishing women to be shahidah, an increase in the status of the Islamic religious perspective which was previously reserved for males only. Being a perpetrator of terrorism, women can also gain status in a religiously recognized society. The recruitment of women in the case of Dian is to increase religious gain or status from the perspective of the Islamic religion.

## Conflict and the Non-Conflict Zones

One of the motivations for Dian joining the terrorist group is to take revenge. Previously, Dian had told her parents that she felt her heart was destroyed watching the children in Syria and Palestine who suffered from the devastating war. Dian felt that Muslims were treated unfairly by the ruler, so suicide bombs could be the right way for her to avenge the injustices that befall Muslims. Dian was in a non-conflict zone, but the narrative carried by the IS group managed to convince Dian that the situation in the conflict zone could be corrected with her role in the non-conflict zone, such as against the Thagut/Government through the attempts to detonate the Presidential Palace.

## Social Aspects

Family and friendship environments play an important role in the involvement of women in terrorism. Generally, women involved in terrorism are caused by members of their family who have joined terrorist groups or have family members imprisoned, murdered, or tortured by people who fought terrorist groups. In the case of Dian, the family did not play a significant role in her involvement with terrorist networks. However, the family has no control over her and her environment. Dian was more interested in the Islamic community (especially IS) while she was working as a migrant abroad. Dian knew several others in the IS community in

Indonesia to help her run a mission to blow up the Presidential Palace. Thus, inappropriate social/friendship environments have led Dian to engage in terrorist networks. The interest in religious life was seducing, some people used that to recruit new people the ways.

### **Ideology**

Spencer's research (2016) found that 43% of women in the IS terrorist group had roles as recruiters, 17% as a wife, 13% as a mother, 7% as a patrol officers, 3% as a prison guards, 4% as a spy, 4% as a major adviser, 1% as a physician, 1% as a student, 1% as a combatant, and 6% with an unknown role. These results highlighted the importance of women's roles as traditional and ideological advocates in enforcing long-term efforts and motivations of Islamic State ideology. IS recruited women for a variety of reasons, namely, to multiply populations and memberships, to gain media attention, to provide strategic benefits to the group, to serve husbands, children, and communities, and perform many moral, logistics, and tactical-based activities (Spencer, 2016).

In Indonesia, there is the book "Women in Terrorism" based on actual cases written by the editor and co-writer Khoirul Anam (Intan, 2019). Anam (in Berlian, 2019) finds some of the reasons why women become terrorists, including (1) women experiencing inequality in the household with a husband, (2) strong direction that the wife has the responsibility to hear and obey the husband, and (3) women do not realize that they have followed the understanding of radicalism, which is seen from the attitude of not want to greet neighbors who do not wear the hijab. Referring to the motivation role theory, Dian consciously joined the group without realizing that she followed the radicalism she believed to be true.

### **Marriage Alliance**

Marriage alliances become one of the terrorist's ways to expand their network. This marriage process usually aims to make indoctrination and coordination intertwined securely. Besides, men feel that women are more easily influenced if they have status as wives. This also applies to the case of Dian and Solihin. Dian is known to be secretly married to Solihin without the presence of her guardian and the female bride herself. Solihin, who became her husband, is known as a terrorist action leader. This marriage has aimed to coordinate and launch the action that Dian will perform. Solihin reveals his motive to marry Dian because Dian wanted to perform a task that was understood as a living sacrifice for her religion. This statement demonstrates clearly that Solihin's built marriage alliance aims to expand the network and launch a jihad action through Dian. This concept corresponds to the argument of a former JI senior who states that marriage can be used as a protective factor for the organization and network expansion (IPAC, 2017).

### **Development of the Internet**

The vast range of internet connections makes the internet one of the potential mediums for the recruitment of new terrorist members. IPAC (2017) emphasized that one of the characteristics of internet use by many Indonesians is to obtain religious guidance and general news related to the Muslim world, which in some cases leads to an extremist-minded lecture (IPAC, 2017). It

started on online forums that are scattered in the application and social media, then leads to private chats, until the recruitment process occurs. In Dian's case, she began studying jihadist groups and IS through social media. Dian and Solihin were known to communicate via Facebook and then Telegram while working as migrant workers abroad. Through the internet, Dian knows Solihin which is believed to help her carrying terrorist acts in Indonesia.

### **Pleasure/Excitement**

In some cases of terrorism, it was discovered that women were motivated to join terrorist groups for attempting to find excitement and sensation, or relieve boredom, all at once to demonstrate their strength (Erez, 2007). Looking at the Dian case, her daily activities as a migrant worker with a very high workload isolate her from the outside world. This situation forced Dian to rarely spend time outside her employer's house let alone hang out with friends in her ward. The boredom factor is one of the reasons why she started using social media to seek new pleasure/excitement until she was affected by radicalism propaganda. Nevertheless, it has not been ensured that Dian has a psychopathic personality which is one of the causes of terrorism action based on personal pleasures.

### **Trauma**

Trauma that occurred in the past can be the reason someone performs or demonstrates a particular behavior. Bodzianzy & Netczuk-Gwozdziwicz (2019) found that individual trauma factors and anxiety motivate some people to destroy the entire government which causes the Tamil people to suffer. This condition was particularly relevant to the Dian case, where she suffered from trauma after witnessing the children in Syria and Palestine living in a devastating war. Dian felt that Muslims were treated unjustly by the ruler, so suicide bombs could be the right way for her to take revenge for the injustices that befell Muslims in the government that masterminded his people's suffering.

### **ISIS Strategies for Using Women**

In addition to achieving the goal of detonating the palace, IS also used Dian as a weapon to promote a terrorist strategy aimed at attracting media attention, attracting greater sympathy, increasing fear, and expanding the possibility of recruiting potential people. This strategy is used with the assumption that women have insufficient credibility as terrorists because it does not fit the stereotypical model of terrorism. After Dian was arrested and sentenced, many other female terrorists appeared on the surface. This suggests that IS succeeded in attracting the sympathies of other radical fighters, as well as gradually evolving the role of women into suicide bombers. Gan (in Banks, 2019) analyzed the bombing case in Surabaya and found that there were changes in cultural and gender norms of women, from serving the family and upholding the honor of the family as wife and mother, to the more active and expansive role that led to the suicide bomb action. IS strengthened her order by revealing that the radicalization of children for suicide attacks such as those in Surabaya was the result of the evolution of terrorist women as combatants and jihadists (Banks, 2019).

## **Government's Response to Women's Involvement in Terrorism**

The increasing trend of female involvement in terrorism needs to be taken seriously by the governments. The Indonesia National Agency for Counter-Terrorism (BNPT) was deemed necessary to innovate prevention and deradicalization mitigation programs for a comprehensive impact (Intan, 2019). It could be done through cooperation with various parties to evaluate the ways that have been done. One that can be improved is to use the heart, hand, and head approach. Indonesia Women's Commissioner said that during this time, BNPT always started deradicalization on the ideology/head aspect, aiming to change direction by using religious figures. Deradicalization should begin by building sympathy through the heart aspect, and also to give help through the hand aspect to change the ideology of the terrorist (Gayatri & Kosasih, 2019).

The deradicalization program conducted by BNPT on terrorism convicts has only targeted the male gender because terrorism convicts were mostly men. With the phenomenon of female terrorism, BNPT needs to cooperate with other parties to provide human resources for deradicalization with the expertise of the female gender. One program that can be done for example is religious coaching. Religious dialogue needs to be done between religious leaders and women with women's ex-inmates. This is due to a prohibition for women to interact with other genders if unaccompanied by a husband. Not only religious coaching, but another coaching such as entrepreneurship, national insight, and also skills also require the recruitment of skilled personnel of the female gender. This is in line with the United Nation's suggestion to integrate gender components in rehabilitating and reintegrating female terrorist convicts (Chowdhury et al., 2013). Besides, to have a clear framework regarding the prevention efforts and deradicalization of women's terror perpetrators, BNPT needs to conform to the use of the deradicalization Blueprint.

## **5. CONCLUSION AND RECOMMENDATION**

Researchers from around the world try to see factors that encourage women to be terrorists, ranging from individual, social, to organizational analysis. The motivation of women to join terrorism which is often discussed is the desire to be free from patriarchal culture, avenge the deaths of family members, directed by husbands, economic reasons, to increase status in the eyes of society and religion. The recruitment of terrorist groups against women is conducted through propaganda efforts, namely by transforming the women's paradigm to the concept of jihad accompanied by lucrative offers. Consequently, the number of terror activities performed by women has increased gradually.

Among the phenomenon of women in terrorism, there was Dian Yulia Novi's case, a phenomenal case of a woman's involvement in terrorism because she has a plan to attack the Presidential Palace. Referring to the theory of motivation role, Dian unconsciously joined the terrorist group without realizing that she has followed the radicalism she believed to be true. She also has the motivation to avenge the injustices of Muslims. In addition to achieving the goal of court blasting, IS used Dian as a weapon to promote terrorist strategies aimed at

attracting media attention, attracting greater sympathy, increasing fear, and expanding the possibility of recruiting potential people.

The female case in terrorism occurs not only because the involvement of women in terrorism is increasing, but also because each country has not regarded this phenomenon as an important and sustainable trend. The stigma that exists in society still puts on terrorism committed by a certain gender, namely men. However, people and countries ignore the fact that women experience a shifting role from passive to more active. The fact is, women in terrorism can be more radical and more militant than men. Besides, women's engagement can have an impact on child involvement in performing terror attacks. Thus, improvements on various sides are required to suppress this trend.

In Indonesia, some of the recommendations that the authors offer are to innovate the BNPT program, which includes the prevention to female-centered deradicalization. This is because, during this program, BNPT is still focused on the goal of male deradicalization. Consequently, BNPT is understaffed in conducting deradicalization efforts in women. With the phenomenon of female terrorism, BNPT needs to cooperate with other parties to provide human resources of deradicalization with the expertise of the female gender. To prevent the involvement of women in terrorism in Indonesia, the following preventive measures are required such as (1) allowing women to get proper education, skills, and empowerment; (2) Improving social media literacy to all Indonesians; (3) Increasing the spread of alternative narratives in counter-radicalization attempts; and (4) Enhancing the role of women in society as a deradicalization agent.

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