The female terrorism: Victimization in the striving for family

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ABSTRACT: There is something forgotten from the terrorism case involving family, particularly something which relates to women. The questions raised are how the women are perceived as part of the crime and how they are forgotten from the crime (terrorism) since, in fact, women are also the victim. This study uses a qualitative approach with a phenomenology design and is done through the technique of interview and observational study to the three religious groups and the three religious institutions (Pesantren) in the province of West Java, Indonesia. The researcher tries to expose the women's position in the terrorism case that involves the family. The result of this study reveals that there is a process of how women as wives act in the terrorism case. The religious literacy and the reinforcement of the religious groups becomes a crucial thing to do. The religious educational institution (Pesantren) can be the turning point in erasing radicalism from religion.

Keywords: Terrorism, The Women's strive, Terror act, Religious.

1 INTRODUCTION

Women are often forgotten in the issue of terrorism. Even when terrorism is executed by the group of people who have a family, the women and the children can potentially be the crime victims structurally. The second group, which is the women and the children, will be the group that is carried away by the criminalization based on the family's relationships. On the other side, these two groups are easily considered as criminals rather than a victims. It is based on the assumption of the "the terrorist family," which means that the label is for the whole family, whether the person in question is a father, mother or the children, no matter who is really the criminal.

The women have gone through the process to be the victims in terrorism. Declaration of Basic Principles of Justice for Victims of Crime and Abuse of Power, which is legitimated by the United Nations in the United Nations General Assembly Resolution No. 40/43, reveals that the victim is the person who is individually or as a group has suffered. This misery is like physical or mental injury, emotional injury, economic disadvantage, or human rights deprivation by act or omission. The victim's consideration will be viewed without seeing the criminal recognized, arrested, charged, sentenced, or without looking at the familial relationship between the criminal and the victim.

Therefore, in the status as a wife, women have actually experienced the victimization that is not realized by themselves. No wonder, since they only think that what they do is what they are supposed to do as the wife to their husband based on religious practice. But more than that, what really occurs is that the women have been a victim before the terrorism is executed. The women obtain "the terror education" forcedly because the marriage value attaches that in the religion which puts the husband as the leader, "Imam," and the representative of God. They have a responsibility to accompany, obey, and take care of the husband's name from all consequences. It would be shallow to perceive this as "the weakness in practicing religion." What is worthy of recognition is the essence of understanding and internalization in religious practices that the religion can often impose in social life and religious life.

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In criminal cases, the group is often suspected as the criminals or the assumption is made that all the members of the group have a bad character, which is why the women and the children are often considered the same as the father in terms of their involvement with terrorism. They are a suspect community (Mythen et al. 2009) who are really harmed in terrorism. This harm can be moral or material. Every pressure and marginalization from society and negative stigma for what they wear as the religious symbol (burqa) becomes the symbol associating women's positions in terrorism. There will be the opinion that not all women as the terrorist's wives are purely victims, and they can be perceived as the one who has full power for themselves so that they have freewill for what they are going to do or not. But, in terrorism that involves the family, there is actually a large structural process in being a woman as the "criminal" involved.

Women have their own power, but the concept of this power will change over time with comprehending religious teachings and family structures that involve fear, pressure, and no protection until the attempt to protect themselves and the family. These can be the pull factor of the women's involvement in terrorism. The women's inability to protect themselves cannot be judged as the proof of surrender in their involvement as the terrorist, and it can be a long ordeal for the women themselves and the family as a whole.

2 PRELIMINARIES

2.1 *Jihad: in and for terrorism*

A false understanding of comprehending and interpreting the meaning of Jihad leads to negative impacts, such as possibly committing crime to harm themselves or others. Jihad and terrorism will be the unit that cannot be separated away. Some radical religious communities interpret the meaning of Jihad as they strive to defend Allah's religion. Otherwise, what really occurs is to have no relation between the religion and the decision to "Jihad" with terrorism. All religions are made unreasonable when used in the interests of crime (Asiyah et al. 2020).

Terrorism is not Islamic teaching. It is mentioned in the Quran on Surah Al-Maidah verse 32, which says strongly that Islam denies murder without justification, the killing of another innocent human is as same as killing all humans in the world. The radicalism is planted systematically and massively to the women who bring them to obedience based on false religious basics. The religion is made to be a strong legitimization of how women act and how they are treated. It will be a reason for the radical community to Jihad through terrorism.

2.2 *Women in terrorism*

The women's motivation in Indonesia to get involved in terrorism action is theologically rooted (Mulia 2019). Marriage bonding becomes one of the factors for women's presence in the terrorism world. The women's flexibility for the radical community is made as to the strength in executing the terror, whether they are the data collector of the victim candidate up to the women involved actively in executing the terror. The terrorism before only recognizes the men as the executor but now through the feminism approach, the women will be the actor even if, primarily, they are the victim. The women's disallowing in maintaining the family's values through their obedience to religion will be the weakness for them in terrorism which involves the family.

The women are always in a position as the victim when society has a radicalization process. The women and religion will be the centre of discrimination and exploitation of the fundamental groups of misogyny. The women's involvement in terrorism will be proof that the women become the target for the radical community who uses religion to justify controlling and attacking the women. Besides that, there are also cultural values that render women's domestication and involvement in terrorism. This domestication is the first political program because the women's domestication's social-political cost is easy and cheap.

3 METHOD

This study employed a qualitative approach to describe deeply and in more detail the women's involvement in terrorism which involves the family. The logical sequence of the inductive approach is utilized to generate a theory based on the observation that is performed during the research. The phenomenological design is used in this study to obtain a meaning that is contained in the women's involvement in terrorism. The approach, logic and study design are expected to cultivate the research aims comprehensively through deep identification of the subject's experience in this study on the phenomenon of terrorism which involves women.

This study is performed objectively by observing the experience of the subject study's behavior patterns as the social actor (Nindito 2013). As an attempt to comprehend the meaning of a phenomenon, the researcher develops a subjectivity meaning on the phenomenon observed (Mama 2002). It pushes the researcher to dive into the related values between women, religion, and the decision to take part in terrorism. The observational study, open-ended interview and reflecting session are performed in the study to some subjects of this study to balance the researcher and participant (McKinley Brayboy & Deyhle 2000).

The documentation study is obtained by examining secondary data that backs up the research and documenting every activity during the research. The literature study is utilized to strengthen the examination that is displayed in the analysis of the study in the future. Data validation is performed by sending the information of the study's result processed by the researcher to the expert on education, religion and gender to give a suggestion and reinforcement in developing the meaning and the researcher's credibility (Rodgers & Cowles 1993). The research process by using phenomenology design makes the researcher have to set aside their personal experience to understand various experiences of the subject in this study. It attempts to validate data and aims to avoid dualism of the informant's perception as the insider and the researcher as the outsider (Naples 1996).

4 RESULT AND DISCUSSION

4.1 *The women's victimization*

If it seems that the women execute terrorism, it is believed that they are also the victim. The women's role as the main actor of terrorism cannot be used to conclude that they are the criminal. Basically, the women's involvement in terrorism proves that the first person who becomes the victim of terrorism which involves the family is the women. The women become the victim of the husband's ideology as the Imam in the family. The women are also the victim from the access to the endless conflict, the victimization of religious indoctrination, the victimization of people's stigma and the victimization of media which is created by the elites who have an interest and utilize all of it to be the women's strength in striving and their dedication to the family.

Marriage becomes a promising facility in women's involvement in terrorism. The women's recruitment through marriage and the men's doctrine as the husband to the women as the wife becomes the radicalization process that is going on every day, easily and undercover behind the obedience of the husband and the religion. The massive indoctrination on the women is obtained from their husbands or the other women as wives from the men who are active in terrorism. They usually meet and gather in religious activity in groups to discuss the religion. The values of radicalism are planted from the group's meeting to the women, and the importance of the women defend the family (husband) and religion. The feeling of unity and relation to the group will strengthen the women in their involvement in terrorism.

Commonly, the women's role in the radical community is not fundamental and central. But on the other hand, the women's role will be recognized rapidly and respected if they can show their courage in sacrifice. The recognition of this role will be spirit for the women and one of the important keys in valuing the women's devotion to join the radical community. The radicalism is

into the women and immediately the women without a doubt run their mission. The women in terrorism can be more militant than the men. It is because of the strong loyalty that the women have on the family and community. Some doctrines in radicalism can amaze the women and strengthen them in internalizing radical Islam. The meaning of life becomes one of the factors that are searched by the women in their loyalty to religion.

The women's totality in the family cannot be doubted. The women's roles allow the family to decide how they can live and survive (Wulandari et al. 2016; Malihah et al. 2018; Wilodati et al. 2019). The women with everything they have can be the strength in living the Jihad spirit and there is no exception with the women's stereotype as the one who cannot keep the secret, in reality, this role is utilized by the radical community as the companion and educator for the children as the radical fighter candidate (Sholukhah 2019). From this point of view, the women can trust and run the radical mission for themselves and the educator in planting the radical values in religion, convincing and approving of the terror.

Terrorism appears because humans are not empowered with the "civilization achievement" created by themselves. The modernization and globalization are able to erase the traditional living ways, norms, customs, and the institutions which are inherited hereditarily to every generation. The feeling of the "loss" of civilization leads some communities to alienation. These things will be the factors that fertilize the radical Islam communities who agree with the Jihad concept through terrorism. Not only that, but the women will also be the ones who live in those communities until becoming "the expert" in planting the radical religious values.

Religion becomes the protection place for the alienation groups in civilization. No exception with those who stick with the religious symbols which are worn, particularly, the women with Islamic wearing. No matter what they wear as the form of obedience to Islam, the women will get the negative stigma because they are labeled due to wearing "terrorist clothing." It becomes the turning point of how easy the women are in the radical community's recruitment, due to their willingness to be "obedient" and "same" in society.

The victimization on the women in terrorism involves based on the institution, actor, and the women as the victims in the system. The women as the terrorist's wives are related by the family relationship, which is husband-wife. The husbands play a big role in their wives' involvement in terrorism. The husband's domination of their wives is based on religion. The husband's domination that is played attaching to their wives generates the norm and value planted internalizing.

The internalization of values and norms in the terrorist's family becomes the concept that forms the women based on believing their understanding and making every attempt at what is "supposed" to be done as found in the guidance conveyed. The women believe that what they do is the right thing, believing what they are supposed to do as the women and the wife in "religious guidance." The values and norms are attached in the internalization process above the individual's identity of the women so that they can do what is requested without asking.

Basically, Islam appreciates women. Islam is the religion that does not differ between the men and the women which is that there is a fundamental value that underlies Islamic teaching such as peace, freedom and egalitarianism. It cannot be forgotten that the equality between men and women is reflected in the Quran. Therefore, it will be better if the women's theology issue in Islam starts to be discussed so that the women can be free from the structure and law injustice (Lubis 2009). This attempt has to be started from the women by the individual, group or religious educational institution so that the women can prove that they can put themselves as the carrier and spreader of love and not to be as the one who is easily swayed by conflicting interest or terrorism (Malihah et al. 2020).

4.2 The gender analysis of the women's involvement and prevention attempt

The feminism discourse perceives that women are the group that can be counted on if speaking about loyalty and obedience. Not only that, but the women are also the humans who can be trusted and obedient to everything related to religion. The feminism discourse is strengthened by half sociological perception, which reveals that women are the vulnerable groups. The simplicity of

various media accesses is not comparable to the women's literacy that is perceived to be less. The women's acceptance of the news and religious teachings is no exception to the radicalism issue, which will be more accepted and followed by them by using their critical thinking.

Terrorism which involves the family as the terrorist, becomes one of the proofs about the men's hegemony which has created a universal phenomenon in human civilization's history in society, including in Indonesia. The men are in a superior position and the women are in the inferior. This belief is elaborated spontaneously on the men's and women's placement as how the women's place is in the domestic sphere while the husband's place is in the public sphere. The men's hegemony to the women obtains the legitimation from the social values which have been habituated, the religious values which are believed, the applicable laws and all of these have been customs and structures in life.

The women are contested in the discussion of actual issues about the position and the women's structure. Some researchers expose that the women may be involvement in terrorism because of depression, disappointment, mental illness, men's pressure in the name of religion, frustration with inequality of gender and also social injustice in society (Mulia 2019). Another factor is that women are perceived as human with minimum security. The women are going through the investigation process that is not too tight than the security officer's men. They are considered not dangerous so that the security officer is sometimes careless, and they succeed in executing the terror. It can be proven by the success of bombing in which the women execute the act by bringing their children to fool the security officer.

The development of the feminism movement persuades a big impact on the study of victimology. This concept's main assumption is that the women (as the terrorist's wife) are the first and real victims. The victimization that women experience is the impact of inequality in gender. Furthermore, the structural condition has a risk in the process of being a victim; as we have discussed before, the family relationship, husband-wife, becomes the structural condition of the women's presence in terrorism. The inequality of gender has taken its part in seeing the victimization that happens to the women as the terrorist's wife. The woman becomes a direct victim, enduring physical injury and material and immaterial loss. Also, the women become indirect victims, such as out of sympathy and support from society to the women who are really the victims of terrorism.

The relation inequality based on gender becomes a door for entering the doctrine of radical terrorism. The domination without limitation in the family relationship becomes something dangerous, not only for the husband-wife but also for their children. Therefore, one of the key points that needs to be attempted to cut the women's victimization chain is equality. The equality between the men and the women in all their differences. Equality becomes the together consciousness of the power of equality in developing the family based on religion. The together power in developing the family and open communication in the family based on religion makes it so the religious values and the internalization can exist as expected.

The scope of the terrorism prevention process consists of controlling, counterpropaganda, denial and alertness. Every scope requires structured steps, systematically and sustainability. Because terrorism prevention effectively depends on the eradication strategy (Goodwin 2006). The handling of terrorism effectively depends on the eradication strategy arranged by the government through the National Counter-Terrorism Agency (BNPT) and civil society.

Pesantren, as the religious educational institution, can be a door in planting the religious teachings necessary. This educational institution is considered to be able to deliver the concept of religion and obedience without being radical up to the point of preventing terrorism. Pesantren, through its value-norm of education and religious teaching that is structured and based on the educational value, is expected to be one of the three institutions which can control religious conflict.

This writing is made not to expose the women's involvement in terrorism covered by the primacy of Pesantren compared to other educational institutions. More than that, what is most important is the proficiency of religious literacy so that every information about religion, knowledge, and various demands in religion can be meant without sacrificing other people.

5 CONCLUSION

In the end, it will be our responsibility for how to be and take care of men and women as the humans who have religion and practice religious teachings. But it is not the reason to agree with everything that is believed, particularly, hurting other people. Religious education becomes crucial in the middle of globalization. Religious education supports religious literacy peacefully among religious people. The men and the women with every strength and weakness will be united in developing a family that obeys the religion and nation. This obedience will be basic in realizing the unity and togetherness in religion.

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