

The Woman's Involvement in Terrorism: The Phenomenology Study on The Woman in The Family of The Former Terrorist Prisoner

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Abstract. When reality is no longer surely thing for the women, will it push them to the new world for the way of the women's thinking? They will be the group of women who believe in irrational concepts as an answer and way of life for the power and things accomplishment. Through this phenomenology study on the five families of former terrorist prisoners in West Java, Indonesia, which takes time six months reveal the meaning behind what has been represented as one of the forms of weakness and powerless of the woman in the family is the concept of patient and convinced. Patient towards everything that occurs and believes that what has occurred is a destiny which must be lived honesty and sincerity. These both concepts make the woman silent and being in the obedience zone on the husband and religion, but exposing depth meaning proves that these concepts have made the woman have the strength in implementing their role and status as the woman as how of what they believe is covered by the religion and belief. This article will travel you to the successful women who find their strength as "the new women". The discussion is no longer about the women's strength to be equal, to balance, or even reach beyond the values about the man and the woman as they are constructed but, it shall be about patiently time to be ideal women who are craved for in living safely in the world and the hereafter. How the women believe that there are the things that should fight for inwardly which is about patient and belief particularly in family relationship to accomplish "the real gender relation". Yes, there is about religion, self-strength, and the women's heart, which is they are the first women's defense for being the new women. Happy travel the women's brain in the point of their zero strength as "woman".

Keywords: Family Resilience; Gender Relation; Women Terrorism

1 Introduction

Once in a while, a question comes up about the misconception of the woman's involvement in a terrorist case which involves the family (King, 2009; Shapiro & Maras, 2019). The question is followed by the stigma about some concepts such as woman and maternal, feminine which is supposed to maintain and take care of (Ross & Hilkert, 1995) so that unable to make a woman do what is described for her in a terrorist case, and some traditional concepts of the woman which is covered by religion that puts them a place unstrategically to perform something destructively (Malihah, Nurbayani, & Wulandari, 2020). On the other hand, we realize that women have been long time perceived as unable creatures to obtain their way towards their goal and what they wish for. The social construction which says that the women (must) follow the men in the "religion corridor" (Rafferty, 2012) is not applicable for the women in fact who have

strategic positions in deciding for the family which is those who have the same belief that religion belongs to all together so that it requires in common strength to live it in.

The next application is when the women have placed themselves as the ones who have the “same” duty with the men in struggle, defending the religion as to how it is supposed to be believed by both of them (Laqueur, 2006), neither male nor female reaches an agreement to shape a family “based on religion”. Various interpretations come up as an attempt to apply the goal and belief towards what is supposed to achieve and finish no exception by deconstructing the perception about the same strive in common.

Yes, at this point the man and the woman have organized each ability and strength to share duty among them about what is supposed to perform. The role division of both of them is perceived as the whole collaboration to live the spirit of the fight which means that one’s contribution is nothing without others. There is some kind of collaboration pattern in living up to the religion, and it is not for other people in the manifestation of the existence as the Muslim but more about a belief of responsibility in devoting to what is convinced and believed as the part of worship to do.

Various perceptions about terrorism which involves the woman appears to the public. One side considers the woman has been away from feminine socially and spiritually, the other side observes that the woman with maternal can be a deadly and promised executor of the success of terror which has been planned, and the third side identifies that there is a victimization of the woman’s involvement in the act of family terrorism, while the fourth side perceives that the woman is recognized as the independent subject who can think straightly in making a decision. So, it is not about a question: What makes the woman do so? But more about a push factor that the woman obtains so that they can trust their ability and to the religion, which is believed, there is also self-actualization as the “new woman” who can fight and apply what is supposed to do as a woman.

The last thing, this article displays another form of the woman’s fight, about what is believed and supposed to live, about various consequences of the concept is self-existence from the religion that is convinced and about the woman’s portion in a struggle to prove “the equality” in the strive. There is a struggle, persistence, commitment to religion that is maintained by the woman in every strive in making a decision (Chakkalakal, 2001). Not to forget, there is a concept about the right to actualize self-belief on something, more about religion, and what is supposed to do for the family. The objectivity value is aimed in every research and writing process, due to it cannot be denied that what is written will present polemic conceptually, study and data display. Enjoy the new world of the women in their struggle of what is believed.

The women in their role and function in the family will be a heart from the socialization process, assimilation process of their children and family to the norm and value, also the status and role every family member in a society (King, 2009; Wilodati, Komariah, & Wulandari, 2019). A good family interaction also a social institution in a society that depends on one crucial element which is the family. A lot of terrorism case which involves the family leads to a question about the success concept of family resilience in shaping the individuals to dispel radical thinking which is destructive (Berman & Laitin, 2008).

Up to now, particularly in West Java there is not an institution that focuses on managing of terrorism case which involves family especially that makes a woman be the main executor but there are several institutions that focus on the woman’s problem, family and the children that can be optimized its role to also handle the case preventively and repressively related to this case. The transformation of the main three institutions consists of school, family and society become an important point in providing the education service that can revive social community

for the whole life, not only for the woman but also the man and the children as the next generation.

The repetition of the terrorist case which involves the family seems like a signal that the terrorist case has not been fought properly, there is a positive response precisely that can be obtained by the group of terrorists through the fear which is planted successfully to the people (Fadl, 2001). And the success of the group of terrorists in performing their action as if one of the inspirations for the other group of terrorists, particularly in maximized the woman's role pattern in their action.

Simply, role maintenance, status, and a woman's position in the family become a worksheet for the completion of the terrorist case. It is based on several kinds of research and findings in the field about woman's militancy tremendously (Melligan, 2019). The woman is a double-edged sword, one sharpens the act of terror while the other side blunts through the resocialization of the religious values and nationality to be better (Malihah, Nurbayani, Wulandari, & Wilodati, 2021).

The stereotype culture on the women who are perceived as weak and powerless so that they seek a space for self-actualization becomes part that cannot be separated from this case. Now it is time to share the open space and safe in self-actualization in every aspect, not only in education, social, but also the religious discussion.

The terrorist case which involves the family becomes a part of the conceptual thinking about (wrong) actualization in religion (Gunning & Jackson, 2011; Maghfur & Muniroh, 2013), unfortunately, we also need to see the other side that the value of this behavior cannot be viewed as the subjectivity side, but also the objectivity will lead to reconceptualization on the "value of actualization" and the value of good and bad action. There is a responsibility in identifying causality and interpreting everything that occurs through comprehension of the case characteristic, the individual and religious background also the group who causes the decision to act a terror (Roy, 2015).

The idea and socialization deliver a description of one's decision-making. This concept will stimulate various collective experiences for the family and the religious group in represent what is believed with no exception. Therefore, it can be summed up that there is a conceptualization and the forming concept process that is influenced by the cultural condition and one's experience activity. As for how it happens to the women in their decision to get involved in the terrorist family case. Whatever their role, actively or passively, they really have the strength to maximize what is supposed to do in the religious corridor and social community which is allowed by the humanity value.

The phenomenon of woman's involvement in the terrorist case that involves the family is researched based on several questions:

- a. How is the form of a woman's contribution in a terrorist case that involves the family?
- b. How does the woman internalize the value and religious belief in deciding to be part of the act of terror?
- c. How is the attempt of deradicalization on the woman in the family of the former terrorist prisoner through education institution?

The purpose of this study is to reveal the meaning of the woman's involvement in the act of terror who involves the family, how the correlation occurs between what is believed by the women in internalizing the religious value becomes a push factor of their involvement on the terrorist case, and the attempt of deradicalization that is performed to the woman in the family of the former terrorist prisoner through education institution.

2 Methodology

This study is a qualitative approach by using phenomenology design in the six months to reveal the meaning behind the woman's involvement in the terrorist case that involves the family. The internalization of the religious values through the membership in the religious community and social community's activity commonly. The informant of this study consists of five families of former terrorist prisoners in the West Java area, Indonesia. Even though, the main informant is the woman as the wife but the man as the husband is also researched as the additional informant and becomes one of the confirmation aspects about the validity of the data which is obtained. Some representatives around the informant's domicile such as relatives and neighbors are asked for information related to the tolerance concept and reinstatement of the family of the former terrorist prisoner in the neighborhood.

3 Findings

To expose the phenomenon of the woman's involvement in the terrorist case who involves the family, the researcher focuses on two main issues in this study.

3.1 The Form of Woman's Contribution in The Act Of Terrorist Who Involves The Family

The woman has an important role in actualizing the religious values of the family. Besides, the woman is the fundamental from the socialization, time availability and the closeness with the children compared to the man becomes a crucial point in the process of family education. Yes, it can be concluded that it is a bonus from the domestic sphere, which is had by the woman, due to it is not about "the silenced woman stays put in the home" but it is about "controlling" in implementing the values to the children that is managed by the woman. All informants of this study agree with this statement, that somehow the man or father becomes a leader of the family but the parenting process and internalizing the religious value is controlled by the woman as a wife.

Is there monitoring from the man for this thing? It is there for sure but limited on what can be seen, as the common thing to perform in Islam which is Salah. Moreover, it is about how to apply the belief to what is supposed to do in the religion is still in the woman's hand. This thing can be a particular space for the woman in "shaping" the children, about how the woman educates them through definition and basic comprehension about the religion, social value, right and responsibility as one ummah, also what is supposed to do for self-actualization.

Founding out the three typologies of the former terrorist prisoner's wife in this study: first, the wife who does not know at all if the husband gets involved in the act of terrorist; second, the wife who finds out the husband's involvement in the act of terrorism but not taking part actively on it; and third, the wife who knows the husband's involvement in the act of terrorist and taking part actively on it. Terrorist activity is meant not only on a big scale such as bombing that kills the victims but also on small scale such as religious discussion or religious doctrine which supports terrorism.

As to how it has been revealed by several kinds of research about the woman's involvement in terrorism is on what is convinced frequently making a woman blindfold so that deciding to involve directly. The faith and belief are on the husband and religion, also the values of obedience which is internalized wrongly by the women can lead them to be a deadly weapon on the act of terrorism but also about the doctrines which able to stir other women until their

children are in the wrong direction in interpreting the meaning of Jihad. The woman's involvement in the mistaken religious doctrine is not something new but, after that, the woman can take part directly in the terrorist execution.

The phenomenon that occurs to the woman who does not involve in the act of terrorist even though their husband involves actively is those who give moral support in keeping a good reputation in the name of the family. During their husband is in prison, the wife waits by taking care of their children.

Frequently, the women have to survive alone just to pay a visit to their husband in the prison even though the cost will incur, long-distance and the extended family keeps a distance from supporting after finding out the involvement in the act of a terrorist, all of these things will not make the women step back and abandon their husband. It is also experienced by the women who do not know at all their husband's involvement in the radical group and terrorist supporters. They are as the wife of former terrorist prisoner still accept every sentence and wait as much as possible until the law releases their husband and return to the family.

3.2 The woman's attempt to internalize the religious faith and value in deciding to be the part of the terrorist act

The strength, patience, and faith in what is destined by God become an interesting part in exposing the terrorist case. Even, two informants of this study are the wife of the prisoner who is sentenced to death, but it does not fear them to marry the man who supports the terrorism again. The marriage is held in the prison is no longer a strange thing for them. One thing that is believed by both women is that struggle has its ways. It is hard to comprehend this, but it leads them to the way we understand will be as hard as they can be.

There is a self-faith in the woman's heart that is about patient and sincerity. It is probably not our capability to judge good – bad or right – wrong on what has been decided by them, but it is about the way of life which is convinced. There is a thrilling question which also distracts our awareness as the same woman during discussing with the woman's informant, the wife of a former terrorist prisoner who has a faith that "Allah, is God of the universe who has written my destiny as the man's companion who fights to defend His religion through this Jihad (terrorism)". Accompanying him in every condition becomes my responsibility as a wife to the husband and Allah".

"Accompanying" sounds like a heavy narration for our ears and minds as the researcher in exposing the phenomenon of the woman's involvement in the terrorist case that involves the family. There is irrational faith, but it can strengthen the wall of strive of the family of the former terrorist prisoner. On the other side, they are in one circle which reinforces each other. The religious circle, which is strengthened, pro-terror, the religious groups with the same faith and the "the concept of religious struggle" so that, there is a related value which can be obtained in the women's effort to live their life as the wife of the terrorist prisoner that is given by these groups.

Some factors which persuade one's decision-making based on the religious faith consist of mind, emotion, faith level on religion itself, until the decision can provide the experience and influence for themselves, family, or social community (Kakar, 2017). It becomes the main study about how the group's solidarity runs. Even though it is not about a group with the same mind, but the meaning of the Jihad concept can be interpreted wrongly, and there is another group who feels the right one until marginalizing the family of the terrorist prisoner. Figuring out about this, it is not a strange thing if the women "choose" to stay in their circle group until becoming a family, once they never think that their action in the name of terrorism is wrong. But in difficult

situations, this group of pro-terror still presents, reinforces “their side” to stay patient and accept everything that happens with a belief that it is part of the life struggle for the family and religion.

Other parts in minimizing the representation of the religious value inhumanly such as the act of terrorism are the awareness of togetherness in solving the problem together. The five informants agree with the statement that the availability and openness in accepting the family of the former terrorist prisoner is not an easy thing for the people. It seems like becoming a responsibility and the awareness “must be” had by the family of a terrorist prisoner to move away from their neighborhood. Frequently, the family of the terrorist prisoner has to find a new place where nobody will recognize them, their background, and or that they are from the family who deals with the law because of terrorism case.

In the end, the terrorism issue, the woman’s involvement in the act of terrorism no longer becomes national’s responsibility and law enforcement but it is supposed to be our responsibility as a nation, and as an ethnic religion or whatever it is. And the terrorist act which involves the family, there is another duty humanly sticking to the people, whoever they are, which is about the tolerance that must be had as together an effort that can be viewed repressively and preventively in resolving the terrorist case. Accepting different people with relief can be the first step to make it the “same” and together with all of us.

3.3 The attempt of deradicalization that is carried out to the woman in the family of a former terrorist prisoner through an education institution

The education institution provides a foundation to the woman and family especially in implementing good religious awareness. Not only about the actualization and internalization of the religious values which “must” be performed but also about the awareness that there is another study about “the way in actualizing religious value” and still respect the humanity value. Findings in the field show that education background persuades one’s role in the terrorist act. No exception with the woman who always has been a tool in spreading the radical doctrine to their children in the terrorist case who involves the family, also to the same woman through the religious discussions exclusively in the terrorist case that is commonly performed by the woman.

The informant reveals that the wife’s involvement is started with her involvement in the religious group discussion that is followed by her husband. It becomes a way to unite the perception about several religious concepts “pro-Jihad” through the terrorist act. Once in a while, given doctrine about the stigma of the woman’s position in Islam who must obey their husband, and it becomes an opportunity for the radical group in stirring the woman’s involvement. Furthermore, is the legitimation of the woman’s role through the moral support that is carried out to the husband and the religious group.

The family or married couple who has good education background will role as the spreader the ideas or ism that is convinced by their group. The women through their role and position strategically help and strengthen the religious awareness about the concept of Jihad, women’s fiqih, etc to other women who is a wife or relative from the man in the religious group or those who have not joined the group. The findings show that the women can run their mission to persuade other women. It is not only the radicalization but for sure on the other side, there is a concept of deradicalization. The understanding and acceptance among the women during the discussion, simple talks are believed to easily transmit various information.

The religious groups through the religious activity exclusively are believed to become a place in spreading the religious ideas that direct to radicalism and terrorism. The simple thing that is frequently carried out is to plant and strengthen the awareness of the woman’s role as the wife in the household who must obey the husband. This obedience concept is meant contextually so that it is not impossible that there is a willingness and the woman’s involvement in every

case of terrorist is caused by the limited understanding about the religious context which is not finished. This obedience concept is delivered continually by describing hell and heaven as a reward from its implementation.

Whatever the condition, the woman in the radical religious group is given a comprehension to believe and have a faith that their role and function as the woman is to obey the husband. The woman is obligated to support the husband's decision, moreover if it is for the religion. This condition is getting worse due to the understanding of the religious concept only limits textually, followed by the obedience concept. No wonder if the biased understanding of the religious concept allows the woman's role to be unfortunate in the family, particularly in making a decision is supposed to obey as how it has been revealed before.

The imbalance of understanding to the woman about the religious teaching describes that how important is the role of educational institutions formally, informally, and non-formally in educating continually about the simple of religious concepts which are often misinterpreted. The education institution roles in internalizing the concept of religious awareness which is followed by the understanding of human values. It cannot be denied that internalizing the humanity value becomes midway in minimizing the concept of religious radical. Simplicity can be carried out as the response in minimizing the polemic about the religion, faith, and religious concepts which are misinterpreted textually.

The openness of religious discussion can be followed by the people becoming a tool in deradicalizing the religious concept which is stray. Filtering all information which is obtained from the mass media can be a preventive step in handling the radicalism case that directs to terrorism. Besides that, we cannot forget the community's role in solving the social community cases such as terrorism. Society as the social control has a crucial role not only in the corridor of preventive step but also repressive step. But one thing to remember is that tolerance becomes one of the keys in an attempt of deradicalization that is provided by the society to accept and back up the moral support to the woman and the family through the religious group who puts the humanity value on the top.

4 Conclusion

The phenomenon of the woman's involvement in the terrorist case in this study brings us to the new fact related to the woman's paradigm in making a decision. There is a belief in religion, devotion to what is believed as a way of life (religion and a choice to be wife) and it is out of from what, who, and how the condition is. The woman finds the patience point and belief on what is destined by Allah, God of the universe. We cannot close our eyes that there is organized idea complexity in every decision that is made by the woman, furthermore, how your perception in judging the case. It is not impossible if what the woman did was the realization from the form of the "new woman", and the decision to survive becoming a first step in shaping "antiterrorism immunity" (Volkova & Dudnikova, 2019) in the concept of the new resilience family.

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