

Submission	Review Process	Revised	Accepted	Published
16-01-2022	31-03 s/d 04-04-2022	18-05-2022	22-05-2022	30-06-2022

Jurnal Studi Sosial dan Politik, Vol.6, No. 1, June 30, 2022 (17-29)

ISSN 25978756

E-ISSN 25978764

Jurnal Studi Sosial dan Politik Published by FISIP, Universitas Islam Negeri Raden Fatah Palembang

Women Terrorist Interests in the ISIS Movement: A Case Study in Indonesia

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Abstract

This article aims to find out the interest of women's terrorism in the ISIS movement. This research is explanatory research with data collection through library research or literature study through Google Scholar, Harzing's Publish or Perish, and other journals to publish data from 2012 to August 2021. There are several reasons for female terrorism's involvement in the ISIS political movement in Indonesia, which include family reasons, efforts to create equal rights for men and women, the existence of narcissistic personality forms, psychopathology, and religious fanatics. Even in the interests of the movement, women's terrorism is an easy target in acts of terrorism. It can be seen from how women are difficult to suspect in terrorist acts, thus making the officers and the public careless in monitoring. Sometimes they even involve their children in tricking the security forces. In this article, the authors used a feminist approach to understand the interests of women in the ISIS political movement in Indonesia.

Keywords: Feminism, Indonesia, ISIS, Terrorists, Women.

Abstrak

Artikel ini bertujuan untuk mengetahui kepentingan terorisme perempuan dalam gerakan ISIS. Penelitian ini merupakan penelitian eksplanatif dengan pengumpulan data melalui library research atau studi kepustakaan melalui google scholar, harzing's publish or perish, dan jurnal lainnya dalam jangka waktu tahun publish data dari tahun 2012 hingga Agustus 2021. Terdapat beberapa alasan bergabungnya terorisme perempuan dalam gerakan politik ISIS di Indonesia seperti faktor keluarga, upaya menciptakan kesetaraan hak antara laki-laki dan perempuan, adanya Bentuk kepribadian narsistik, psikopatologi, dan fanatik keagamaan. Selain itu, terorisme perempuan merupakan salah satu sasaran yang tepat dalam aksi terorisme. hal ini dapat diperhatikan bahwa aksi perempuan sulit untuk

dicurigai dalam aksi teroris yang mengakibatkan para aparat keamanan serta masyarakat kurang berhati-hati dalam pengawasan. Bahkan para pelaku aksi teror juga melibatkan anak mereka dalam hal mengelabui aparat keamanan. Sehingga, dalam artikel ini penulis menggunakan pendekatan feminisme sebagai sudut pandang dari penelitian kepentingan perempuan dalam gerakan politik ISIS di Indonesia. Kata Kunci: Feminisme, Indonesia, ISIS, Terorisme, Perempuan.

INTRODUCTION

The issue of gender has become a viral study in recent decades, evidenced by the existence of phenomena women's struggles for gender equality. Many gender equality studies have been historically examined based on the literature, including research on terrorist acts involving women in the movement. The Terrorism Movement at the end of this decade demonstrated that acts of terrorism and violence could be carried out by women, demonstrating that it is not limited to men. It could be seen in the increasing number of women involved in terrorist acts. This phenomenon has led to widespread studies related to the role of women in acts of terrorism (Achievinna Mirza Senathalia et al., 2021). Terrorist action movements usually only involve men as leaders or members, but now it consists of the role of women in terrorism movements, both military and non-military (Nafisah, 2021). Through this article, the authors discuss the interests behind the participation of women in acts of terrorism in Indonesia.

The ISIS movement was formed in April 2013 by government troops from Syria and built the movement's strength, both military and non-military, in Iraq. The movement was led by Abu Bakr Al-Baghdadi and joined the insurgency movement after the invasion of Iraq in 2003. ISIS's ideology, which was announced in Syria in 2014, is based on the Ghuluw Fii Takfir thoughts, in which all who resist and do not join ISIS are deemed infidels or apostates (Masmuhah et al., 2019). The source of this organisation's funding is by carrying out rebellions in Syria and Iraq, controlling several areas there and controlling several oil fields in eastern Syria. Not only did ISIS raise funds through the insurgency in some places, but it also sold antiquities and robbed Iraq's central bank. So that their finances are more expansive and they can also control oil plantations in parts of Iraq as an extension of their finances (BBC, 2014). ISIS also informs all Muslims to support and join the movement in achieving the desired caliphate (Mulyana et al., 2016).

Islamic Movement Across Borders In the 2000s, the Islamic State of Iraq and Syria (ISIS) became a popular issue almost everywhere in the world. This is due to the fact that the existence of this movement poses a threat to security and peace not only in the Arab world, but also globally. ISIS' efforts in realizing its goals by spreading propaganda throughout the world to invite all Muslims in all countries to support and emigrate to Syria to be able to carry out jihad and participate in the creation of the aspired Daulah Islamiyah. The activists of ISIS spread the campaign through various social media. This strategy could tempt people to carry out jihad and make the ISIS movement spread in Iraq and Syria and spread internationally and become a transnational movement (Rijal, 2017).

The development of globalisation also affects the existence of ISIS in the international world. Sophisticated technology and transportation make this movement easy to communicate with the global community, migrate between one country, and disseminate information or expand ideology using the internet network (Ghifari, 2017). In this case, globalisation is the cause of the development of

radicalism and extremism movements based on religious movements (Berger, 2014). This ideology spread throughout the world, including Southeast Asia, especially Indonesia and Malaysia.

This act of terrorism from 2000 to 2014 has increased, where the victims recorded in the 14 years have increased from around 48,000 to 107,000 victims (reliefweb.int, 2022). Moreover, the development of terrorism is currently spreading to the creation of the struggle for gender equality. The perpetrators of terrorism do not only involve men as terrorists but also make women pawns of the terrorist movement, both in military and non-military terms. Several groups involving women include the Boko Haram Group, *Irish Republican Army* (IRAs), *Syrian Social Nationalist Party* (SSNP), and LTTE (State, 2019). In this development, ISIS also involved women in intensifying terrorist acts in various countries, not only in military efforts but also in non-military efforts such as making leaders in several groups (Musfia, 2017).

The bombings in 2016 at the Marriott I hotel, the Marriott II bombings, the Bali I bombings, the Bali II bombings, and other bombings have sparked the issue of terrorism in Indonesia until the terrorism tragedy continued in Sarinah in 2016 (Tomsa, 2016). In this act of terrorism carried out by Sarinah, the ISIS movement has been the mastermind of this phenomenon in the other clan. The impact of this phenomenon has made ISIS more widely known by the Indonesian people and the spread of ISIS campaigns on social media. The campaign aims to recruit Indonesians as members of ISIS and emigrate to Syria as a form of support for ISIS' goal, namely the creation of Daulah Islamiyah (Fealy & Funston, 2016).

The beginning of the revelation of women's terrorism in Indonesia was when the terrorist Dian Yulia Novi was arrested as a terrorist in Bekasi, West Java, in 2016 (thejakartapost.com, 2017). There was also a case of planning a suicide bombing by Ika Puspita Sari in an area outside Java, and terrorist acts committed by the wife of the terrorist Santoso, namely Umi Delima in Poso. Some of these tragedies provide facts related to the active role of women in the circle of terrorism. In several previous tragedies, there were also female terrorists in Indonesia, such as Putri Munawwaroh, Munfiatun, Ruqayyah bint Husen Lecano, Ingrid Wahyu, Rasidah bint Subari, Deni Carmelit, Arina Rahma, and Rosmawati (Mulia, 2019).

In the first part of this article, the authors review the ideology that ISIS declared in 2014 in Syria (Tobing & Indradjaja, 2019). This ideology was declared by ISIS in Syria in 2014, along with the thoughts of *Ghuluw Fii Takfir*. The ISIS terrorism movement has entered various countries, including Indonesia. This expansion has a social impact in Indonesia related to divorce and marriages carried out by ISIS women who have embraced the *Ghuluw Fii Takfir* thought, namely punishing Muslims who do not join ISIS as infidels and apostates (Permana, 2019).

In some literature, it is known that there are several factors that are behind women in the terrorism movement. First, in the writings of Achievina Mirza Senathalia et al, one of the factors of women's terrorism is considered to be the struggle for gender equality. Although the struggle is aimed at fighting for oppression, injustice, and discrimination, acts of terrorism are still referred to as criminal acts because they have created concern and destruction for the community (Achievinna Mirza Senathalia et al., 2021). Second, in the Musdah Mulia article, it is also stated that the participation of women in terrorist acts is an effort to exploit women by interested groups. Instead of acting in the name of religion and supported by social values in the struggle for gender equality, The terrorist movement also targets women who are experiencing conflict in their families, either through domestic

violence or divorce (Mulia, 2019). In addition, there are also women who have an economic background and are highly educated whose participation is due to the marriage bond, whether they have been married or are intentionally married. Finally, the article entitled 'Women and Terror: Understanding the Role of Female Combatants in the ISIS Campaign' It was stated that women's participation was caused by the influence of propaganda by ISIS. Targeted at teenage girls who are still looking for their identity, to the point of deceiving and coercing them by giving an overview of the privileges of being a jihadist wife. This propaganda action certainly affects women in participating in the ISIS movement without knowing what role they must play in the movement (Nafisah, 2021).

RESEARCH METHOD

In this study, the authors explain the interests of women's terrorism in the ISIS political movement in Indonesia. The subject of interest in this study is the ISIS terrorism movement. The object in this study is women's terrorism as one of the objects that has an impact the spread of ISIS in Indonesia. The authors reviewed the reasons behind women's terrorism in the terrorist acts of the ISIS movement in Indonesia. The ISIS movement entered Indonesia in 2014 and the first act of terror carried out by a woman in Indonesia was carried out in 2016 by Dian Yuli Novi by planning a bomb attack at the State Palace. The last terror act by an ISIS-women was in 2021, last year with the initials ZA at Police Headquarters, Jakarta, where she was shot six times until finally being shot dead by police officers. ZA's clarification that he is a member of ISIS is proven through his Instagram account, which has an ISIS flag and writings related to the jihad struggle, (Mariana, 2021). So the author wants to review the reasons behind women's terrorism in the terrorist acts of the ISIS movement in Indonesia.

The authors used the data analysis technique with qualitative research (Creswell, 2012). The descriptive data can be written or spoken by a person and includes observable social behaviour. In addition to producing written data or utterances, qualitative research also examines an understanding of social phenomena in the community . Qualitative research has neutral characteristics as a direct descriptive data source (Jones et al., 2021). This study is more concerned with the process than the results. After that, the authors describe the process of events that are the core points of analytical research, accompanied by a predetermined theoretical framework (Brown, 2010).

The analysis technique used by the authors was a descriptive data analysis technique, namely combining the data that has been obtained and describing it. The data collected is through library research using Google Scholar, Harzing's Publish and Perish, and other official government websites. The authors used a literature study as a data collection strategy to get the data for this research. This strategy involves using books, articles, essays, print media, and the internet as data sources to find literature related to the research topic.

RESULT AND DISCUSSION

Since the emergence of ISIS in Indonesia, there has been a new phenomenon wherein the interests ISIS involve women in acts of terrorism (Sukabdi, 2021). Before 2016, women had become supporters of carrying out acts of terror. In the following year, women could play a role or become perpetrators of acts of terrorism. In this decade, women have played many roles in terrorist acts designed to attack terror targets (Hukom, M., & Subandi, 2017). In the writing of Joana Cook and Gina Vale, The International Center for the Study of Radicalisation (ICSR), King's College London, issued a research report regarding the number of recruits for ISIS members from April 2013 to June 2018, reaching 41,490 people from 80 countries, and about 13% of that number were female members. Followed by

Eastern Europe in 44%, Western Europe in 42%, The Americas, Australia, and New Zealand in 36%; Central Asia in 30%; South-Eastern Asia in 35%; Southern Asia in 27%; MENA in 8%, and sub-Saharan Africa in <1%. (Cook & Vale, 2018). Such a condition caused the US Embassy in Indonesia to issue a security warning for acts of terrorism in Indonesia (Embassy, 2021). It conveyed an alert to be more concerned about the acts of terrorism because they are not only carried out by men but are also done by women.

The Development of ISIS Women's Terrorism in Indonesia

According to Harmon, the participation of women in terrorist acts has been estimated at around 30% of all international terrorists. The involvement of female terrorists in networking issues around the world has become a focus for terrorists who want to join the movement as new terrorist candidates, especially Indonesian women. This is the same as what has been supported by Petrus Reinhard Golose, that "ISIS terrorist groups have begun to target women to participate in acts of terror in Indonesia. The women recruited are placed in strategic positions in military actions carried out by the ISIS terrorist organization" (Setiawan, 2018).

In some cases, the spread of female terrorism recruitment stems from globalisation. Anyone can make use of increasingly sophisticated technology without clearly knowing the purpose of its use. It impacts the expansion of information, both good and bad ways. The influence of the internet is currently being used by terrorists as a means of information transfer from one place to another, including across countries. Therefore, technology or the internet is the most effective means of propaganda efforts in developing and recruiting terrorist candidates. This strategy is referred to as cyber terrorism, namely by using the internet network as a means of acts of terrorism by terrorist movements (Mulyono & Mulyoto, 2017). The spread of propaganda in Indonesia has emerged since June 2014, which is considered successful because it has moved hundreds of Indonesian citizens to the Middle East since January 2016 (Setiawan, 2018). This act of terror carried out by women also occurred in Indonesia in the planning of terror by Dian Yulia Novi and Ika Puspitasari, where the perpetrators could monitor terrorist developments via the internet, more precisely on Facebook and Telegram accounts as propaganda efforts by utilising advanced technology (Hartana, 2017).

In the case of Dian Yulia Novi, a potential terrorist who planned a bomb attack at the State Palace, Ika Puspitasari was also suspected of planning to carry out a bomb attack in Bali. The suicide attempt by the would-be terrorists failed. It was not the first-time female terrorists have carried out suicide bombings. In the 1980s, there was an act of terrorism by Sana Mekhaidali, who was the first woman to carry out a suicide bombing in the Middle East. In this effort, Sana Mekhaidali was able to target an IDF convoy in Lebanon, resulting in the deaths of about five Lebanese soldiers (Schweitzer, 2006; SCHWEITZER, 2007).

The terrorism plan by Ika Puspitasari and Dian Yulia Novi is interesting when men carry out terrorism in Indonesia as "martyrs". Since the Bali suicide bombings in 2002, girls have sought to be involved as the "martyrs" of the action. It is a reminder that women can do the same things as men, even though this is very dangerous decision-making. With her feminist character, women are able not only to be in the realm of confined space but also to be in the public arena and suicide bombings. The involvement of Indonesian women in suicide bombings is a form of women's emancipation as it shows support for liberal feminism by being able to own and determine their actions. It creates a sense of

freedom, as evidenced by the assertion of Berko and Erez that the development of women in action is a sign of women's autonomy (Hartana, 2017).

In addition to Ika Puspitasari and Dian Yulia Novi, there are also several lists of female terrorists who are currently undergoing prosecution for planning acts of terror in Indonesia, including Ruqayah bint Husen Luceno, Rasidah bint Subari or Najwa alias Firda, Putri Munawwaroh, Ingrid Wahyu Cahyaningsih, Deni Carmelita, Ariana Rahma, Nurul Azmi Tibyani, and Rosmawati. In the trial procession, the names that have been mentioned have been legally proven to be involved in terrorist acts. Some of the perpetrators have completed their sentences, and some have been released, but only until they marry another terrorist who is still serving prison terms. On the other, the real involvement of women in terrorist operations in Indonesia, on the other hand, does not threaten their lives. The perpetrator's status is only a candidate for a terrorist act, with the same status as Dian Yulia Novi and Ika Puspitasari (Hartana, 2017).

In response to this, not far from the spread of ISIS in Indonesia, the government has planned policies related to the influence of ISIS, when ISIS has shown propaganda and is seeking support in Indonesia. Prior to the issuance of the prohibition policy, the ISIS movement had carried out several campaigns openly. For example, the campaign conducted at the Hotel Indonesia Roundabout, Central Jakarta, by showing the provision of public support to the ISIS movement (Phillips, 2015). The campaign continued when it carried out attacks on places with symbols of the United States, such as the Starbucks-cafe, on January 14, 2016. So this became the media spotlight and spread the presence of ISIS in Indonesia (Setiawan, 2018).

This campaign was also intensified through various media, including social media, by disseminating information through Facebook, YouTube, Telegram, and other social media to attract people to join the ISIS movement in Syria. This campaign was also voiced in English, Indonesian, Turkish, Russian, and French, not only in Arabic, which resulted in around 100,000 people worldwide becoming ISIS followers based on the social media campaign's impact (Rachmawati & Karisma, 2018). Many people have declared their loyalty to ISIS. Therefore, president Susilo Bambang Yudhoyono stressed to all government officials to arrest people who spread this ideology and carry out anti-terrorism actions in Indonesia (Setiawan, 2018).

Upheavals in the Islamic world today, such as the formation of al-Qaeda and ISIS, have made headlines in almost every region of the world, fueling an outpouring of Islamic zeal and expanding their influence on the philosophies of these groups. Especially since 9/11 in 2001, namely the hijacking of a plane by terrorists, caused a collision at the World Trade Center in New York, killing around 2,996 victims. Of course, the impact of these events is still felt at the current time, such as the western view of Islam, which regards Islam as a religion that teaches violence and murder (Huda, 2020). Therefore, if there are some Indonesian Muslims who do want to join ISIS and other Islamic groups in Iraq, they should be treated with caution. Through campaigns through the media nowadays, it is easy to influence children and the community to carry out jihad through television, the internet, and social media. Through this propaganda, they can access network information and join the radical movement more easily (Mubarak, 2015).

Women's Terrorism as Gender Equality Fighters

Women are one of the interesting topics of conversation regarding the movements carried out by women wherever they are. It began with the emergence of the Islamic feminism movement, which emerged because of injustices or discrimination against women, causing a sense of awareness of a right related to dignity and freedom for women. In this modern era, there are social changes where women can participate in several roles that men usually do. However, this is considered an actual and intellectual problem because it will affect the social order system (Widyastini, 2016).

According to experts, the majority of women's motivations for joining the terrorism movement stem from dissatisfaction with their country of origin, both from a sense of injustice and broken promises. Women are easily influenced when they are disappointed. The ISIS terrorism movement's campaign in Indonesia is undeniably widespread, with propaganda distributed via various media, both social and print, including YouTube, Twitter, Facebook, Telegram, video games, and others (Zeiger & Gyte, 2019). As a result, it may persuade women to emigrate from their home countries to Syria to live under Daulah Islamiyah (Nisa & Saenong, 2018). In stereotypical assumptions and general perceptions regarding participation in terrorist movements, men tend to be driven by religious zeal and have a high nationalistic spirit. Meanwhile, women are driven by emotional factors and personal events that have been experienced (Genevieve, 2020).

The new development of the terrorism movement involves women as perpetrators of acts of terrorism, namely by utilising women using a feminist approach. By placing women no longer as members who are connected to non-military activities, but already placed as members of the community role-playing in carrying out acts of terrorism. The motive for the recruitment, according to Musda Mulia, is that, by nature, women are easier to serve as peace agents. Because of such strong feelings, women tend to care about survival, reduce conflict, and persist in maintaining peace. This strategy is needed to trick the authorities because women are objects that must be protected and considered harmless. However, in this action, the state continues to think about the strategy of the terrorism group and formulate regulations and policies to solve the issue of terrorism (Nisa & Saenong, 2018).

Al-Qaeda in Iraq revealed that the stereotype of women as passive perpetrators tends to make it difficult for security officers to suspect. It attracts greater attention when it is revealed that the perpetrators of these terrorist acts are women. People usually only know men as perpetrators of violence. In this case, they also emphasize that women can do the same thing and that women's participation is as meaningful as men's (Genevieve, 2020).

Personality forms of narcissism, psychopathology, and religious fanatics

In a narcissistic personality, a person will have high confidence in himself and make judgments based on what he believes in himself. It makes acts of violence seem right in their perspective. In Indonesia's prospects, someone who has this personality opposes the system adopted by Indonesia. As a Muslim-majority country, this belief in Islamic law raises opposition to government policies in running the country, as stated by the ISIS MIT movement, a separatist group against the Indonesian government system (Musfia, 2017).

As for what happens to the psychopathological personality, the instability of a person's mental state causes them to want to commit crimes continuously. Meanwhile, someone who has a religious fanatic view looks at the concept of jihad through an extreme view and interprets the meaning of jihad

as war. It has a significant impact on someone who is easily influenced by thoughts with formulated ideologies and voluntarily joins the terrorism movement (Institute for Policy Analysis of Conflict (IPAC), 2017). Also, with this radical ideology, Indonesian women who join ISIS believe that a Muslim must kill a non-Muslim (Asiyah et al., 2020).

In addition, the impact of a terrorist incident, which resulted in the deaths of the closest people such as family, friends, and acquaintances, created a condition and a feeling for someone to take this action. In the case of Umi Delima, she wants to keep fighting even though her closest person, her husband, has been killed. There is also a sense of empathy for all Muslims who realise that this terror event can hit anyone with unexpected circumstances. This creates a burning and unstoppable sense of revenge and rebellion (Galvin, 1983).

The role of the family in influencing radicalisation

Hudson argues that among the many reasons someone can join a terrorist movement is through the role of family, close friends, and someone they know (Hudson, 1999). Someone joined the terrorism movement primarily because of having family relationships with the closest people who were in the terrorism movement. One of the reasons for women's participation in terror acts influenced by the role of the family can be exemplified by Tini Susanti, Umi Delima, and Arinda Putri Maharani, who joined as part of the terrorists because their husbands were members of the ISIS terrorism movement. It shows that the role of the family is essential in someone's participation in deciding something. It is different from what Dian Yulia Novi did, as she joined the movement for family reasons but was influenced by the propaganda spread through social media and Dian's connection with Tutin Sugiarti and Solihin (Musfia, 2017).

The participation of women in suicide bombings is dubbed an act of *amaliyah*. This action is certainly not new in Indonesia. There have been several bombings involving the roles of women and children. Being influenced by close people, such as Dian Yulia Novi, the country's first would-be female bomber, shocked the public in 2016. Novi revealed that the status of extreme clerics and ISIS militants on their Facebook site inspired her. Her marriage to M. Nur Solihin, a member of a domestic terrorist cell inspired by ISIS, also prepared her for a suicide bomb plot targeting the Jakarta presidential palace, but the plan failed. Several incidents involved their children in acts of terror in East Java (Musfia, 2017).

Dita Oepriarto, Puji Kuswati, and their four children, the youngest of whom was nine years old, became the bombers of three churches in Surabaya. The six people, as well as 12 churchgoers, were killed. A bomb exploded prematurely in a cheap flat owned by a family of five in the Sidoarjo area on the same day. One of the parents' three children was also killed. Tri Murtiono, Tri Ernawati, and their three children, including an eight-year-old daughter, detonated a bomb at the Surabaya police headquarters the next day. Except for one child, all the children were killed (Musfia, 2017).

The Impact of ISIS Influence in Indonesia and How will Indonesia Government's Response to the ISIS Movement be?

Of course, these recruitment efforts and terrorist acts have several impacts on a country, either directly or indirectly, such as on the interests of a country or community directly. As for some of these impacts, such as influencing the ideological development of the Indonesian people to switch to the ideology of ISIS (Andriyani, N. L., & Kushindarti, 2017). That is by spreading the religious understanding that

acts of violence and bombing are permissible acts on the basis of realizing the caliphate of the Islamic State. From a series of distributions through social media, it can certainly influence people to join the ISIS movement, where Indonesia has contributed as much as 4% of its members and is the second Muslim country after Malaysia in the Southeast Asia region (Putri, 2019).

In the social environment, terrorist acts are certainly capable of influencing the social psychology of the people of a country. Terrorist acts create a sense of threat and concern for the public. Therefore, of course, the state must maintain the stability, security, and safety of the population from acts of violence by issuing security policies to protect the country from the adverse effects caused by the movement. In addition to the impact of this action, it also affects the confidence of actors or the international community in the interests of international relations. For example, in investment or employment in Indonesia (Andriyani, N. L., & Kushindarti, 2017).

The Indonesian government's efforts in dealing with these terrorist acts, issued a policy by stipulating a presidential regulation (Perpres) No. 46 of 2010 concerning the establishment of the National Counter-Terrorism Agency (BNPT) until 2012, when it was changed to Presidential Decree No. 12 of 2012 (Andriyani, N. L., & Kushindarti, 2017). These government policies have four functions, namely national defense, state security, public security, and human security. In addition, BNTP also assists in terrorism prevention activities in the Terrorism Prevention Coordination Forum (FKPT) (Abdul Ghafur Santuso, Eiliyah Rifaini, 2020).

This countermeasure is also in collaboration with the Indonesian National Armed Forces (TNI) in Law No. 34 of 2004, which is contained in Article 7 Paragraphs 1 and 2, which states that the involvement of the TNI in eradicating terrorists is caused because the threat does not only involve the community, but can also defame the country in the international world (Andriyani, N. L., & Kushindarti, 2017). In international relations, Indonesia also cooperates in the international sphere, especially in the Southeast Asia region, such as regional cooperation between the governments of Malaysia, Singapore, and Indonesia (Abdul Ghafur Santuso, Eiliyah Rifaini, 2020). So, with this article, I urge the public to remain careful and vigilant. Because acts of terror are not only carried out by men but also by women. And to urge the public not to absorb information quickly so as not to be influenced by interest groups that want to have a bad influence, either in the social environment or through the internet (Wardah, 2021).

CONCLUSION

This article explains that the ideology which declared ISIS in Syria in 2014 adheres to the thoughts of *Ghuluw Fii Takfir*, where people who oppose and do not join ISIS are considered infidels or apostates. The existence of ISIS insurgencies in several regions has made headlines almost everywhere in the world, posing a threat to security and peace not only in the Middle East but globally, including in Indonesia. To achieve this goal, ISIS has spread propaganda inviting all Muslims around the world to support and emigrate to Syria to participate in jihad and shape the long-desired return of the Islamic State.

In this effort, ISIS recruits not only male members but also women and makes women pawns of the terrorist movement, both in the military and non-military. The actors behind women's participation include participation in the struggle for gender equality based on liberal feminism. Besides that, it is common for women to be interested in terrorist movements because they get support from their family, friends, or close relatives. The other factor is a person's personality, which fosters

enthusiasm for jihad and the establishment of the Daulah Islamiyah. With these factors in play, the ISIS movement is becoming more aggressive in its recruitment of members, as the roles involved do not only involve men but also women. As a result, this is the source of ISIS's strength in carrying out terrorist acts in the name of jihad.

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