Psychography of Terrorist Religiosity: A Case Study in East Java

Mohammad Takdir¹*, Basri Basri², Mohamad Dindin Hamam Sidik³

¹ Institut Ilmu Keislaman Annuqayah (INSTIKA) Sumenep, Indonesia; e-mail: mohammadtakdir86@gmail.com
² Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia; e-mail: basri@bsi.uin-malang.ac.id
³ Universiti Islam Sultan Sharif Ali, Brunei Darussalam; e-mail: mohamaddindinzero8@gmail.com
* Correspondence

Abstract: Based on the psychographic theory of Glock and Stark, this study tries to provide more information about the terrorist's religiosity in the context of a suicide bombing in East Java, Indonesia. To understand the theological state of terrorists who commit suicide bombings in the name of jihad, this research takes a psychological approach. Through later suicide bombings, which frequently occur, this research uses qualitative techniques to paint a picture of the dimensions of religiosity that terrorists possess. The Surabaya suicide bombings in East Java are used as a case study in this paper. The researcher uses psychographic theories of religion, which encompass ideological, ritualistic, intellectualistic, experiential, and consequential elements, to evaluate the religious dimensions of terrorists. This study demonstrates that a terrorist's religiosity can be characterised as having only conceptual, ceremonial, and intellectualistic aspects; the experiential and consequential aspects are not evident in the terrorist's attitude or personality.

Keywords: Religiosity of Terrorists; Religious Psychography; Terrorism; Suicide Bombing.

Abstrak: Penelitian ini bertujuan untuk mengelaborasi religiusitas teroris berdasarkan teori psikografi Glock dan Stark dalam kasus bom bunuh diri di Jawa Timur, Indonesia. Penelitian ini menggunakan pendekatan psikologis sebagai upaya mengurai kondisi teroris yang melakukan tindakan bom bunuh diri atas nama jihad. Penelitian ini menggunakan metode kualitatif untuk memperoleh gambaran tentang dimensi religiusitas teroris dengan cara bom bunuh diri yang sering terjadi belakangan ini. Dalam penelitian ini, peneliti menggunakan studi kasus terhadap kasus bom bunuh diri yang terjadi di Surabaya Jawa Timur. Untuk menganalisis dimensi keberagamaan teroris, peneliti menggunakan teori psikografi agama, yang meliputi dimensi ideologis, ritualistik, intelektualistik, eksperiensial, dan konsekuensial. Penelitian ini menunjukkan bahwa keberagamaannya seorang teroris dapat dipetakan bahwa mereka hanya memiliki dimensi-dimensi keberagamaan ideologis, ritualistik, intelektualistik saja, sementara dimensi eksperiensial dan konsekuensial tidak termanifestasi dalam tindakan dan keperibadian mereka.

Kata Kunci: Keberagamaan Teroris; Psikografi Agama; Terorisme; Bom Bunuh Diri,

1. Introduction

A string of terrorist attacks across several locations is one of the main problems that could endanger Indonesia's integrity. Due to its size, Indonesia is extremely susceptible to being the target of any violent attack using a bombing strategy. The terrorism incident that shook three churches in Surabaya in 2018 is unequivocal proof that terrorists are upsetting the community's stability and security. The Surabaya terrorist attack demonstrates that radical groups are driven not only by religious doctrine but also by several systemic injustices that fail to significantly improve people's lives (Sugiarto, 2020).

Terrorism is not just a superficial interpretation of religious doctrine; it is also an expression of opposition to all forms of injustice, economic inequality, intense hatred, retaliation, and dissatisfaction with the democratic system because it does not guarantee the community's welfare. The expression of dissatisfaction with life's difficulties has led to a desire to commit terrorist activities to make the

government more aware of the true state of society (Sukabdi, 2015). People who commit acts of terrorism do so for a variety of reasons. Politics, ethnic nationalism, economic issues, sentiments of frustration, and feeling defeated in every social contact are only a few of them (Mubarak, 2012). In other words, terrorism affects and fights against social injustice on a local and international level (Kamil, 2018).

There are many studies about suicide bombing based on a different perspective. The background of terrorism in Indonesia is not monolithic and has various and significant impacts on society (Kustana, 2017). In Indonesia, the theology of terrorism is not only a normative thought but also often manifested in the form of jihad. The process of identification of terrorist networks is done through the narrative construction developed at the level of society (Rijal & Ilyasin, 2017). In other words, the root of global terrorism, religious radicalism, and suicide bombing in Indonesia is a very complex portrait of the social, cultural, political, and economic problems (Mahfud, Prasetyawati, Wahyuddin, Agustin, & Sukmawati, 2018).

This study is a case study of terrorist religiosity. A person's level of religiosity has a big impact on their attitude, personality, values, and purchasing decisions (Agarwala, Mishra, & Singh, 2019). According to another study, it is reported that Ramadan fasting raises public religiosity and decreases support for terrorism (Hodler, Raschky, & Strittmatter, 2023). Therefore, it is crucial to analyse terrorist religiosity since it relates to a person's or religion's maturity, both of which comprise many aspects that demonstrate intolerance for other groups. It must be admitted that most terrorists have knowledge and obedience to the teachings of their religion, but their attitudes and personalities are not relevant to what is the command of God.

The case study on the religiosity of terrorists is a very interesting issue to analyse because it not only concerns the misunderstanding of the meaning of *jihad* in religious teachings but also relates to excessive religious fanaticism (Amalia, Nugraha, & Darmayanti, 2018). The attitude of fanaticism impacted the terrorist's perspective and understanding of the concept of *jihad* which is interpreted textually without trying to interpret contextually. Islamic teachings do not justify any acts of violence that harm others, whatever the type and form of violence committed. All religions also strictly forbid their followers to commit acts of violence in the name of their ideological beliefs and truths. However, terrorists do not pay attention to the prohibition on acts of violence and increasingly spread terrorism with various patterns that are difficult to detect by the police.

This study uses qualitative methods to explore the religious values of a terrorist in committing acts of violence through suicide bombings. The nature of this research is descriptive-analytic and related to the patterns and attitudes of terrorists based on the study of religious psychography in cases of terrorism. This research uses a case study of suicide bombings in Surabaya in 2018, conducted by a suicide bomber at almost the same time, in three churches. Researchers are trying to examine the religious dimensions of suicide bombers who have been exposed to radical ideologies that involved their families (wives and children) as "brides of heaven" towards the death they desire (Widyaningsih & Kuntarto, 2018).

Three acts of terrorism that occurred in Surabaya carried out by one family is a unique phenomenon and is considered a new trend. In other words, the terrorists have been at the forefront of the strategy and tactical shift towards women, children, and the young generation (Temby, 2020). And the act of suicide could not be separated from religious motivations involving their families. This study uses a psychological approach, which is intended to determine aspects of the personality and motivation of a terrorist to commit acts of murder in the name of religion. It is also important to know deviant terrorist personality is a form of "psychopathology"(Kruglanski & Fishman, 2009). By using a psychological approach, this study attempts to analyse the level of obedience of terrorists in carrying out religious doctrines. The analysis of the religiosity of terrorists is based on their religious commitment (Glock, 1962).

Based on some of the studies above, there is not one study related to terrorist religiosity in the case of suicide bombing. This study effort to analyse the religiosity of terrorists from a psychological perspective, especially religious psychography. This terrorist religiosity is analysed by using five

dimensions of Muslim religiosity as an important component in examining the religious appreciation of each individual involved in the case of terrorism, namely the ideological, ritualistic, intellectual, experiential, and consequential dimensions (El-Menouar, 2014). This theory is used to find out the background of religious people who believe that killing is forbidden in their religion, but still threatens terror against others. This theory also attempts to classify the religiosity of terrorists about untouched dimensions in the personality of each person.

2.　The Psychology of Terrorism: A Theoretical Framework

Terrorism is a practice of actions that instil dread and threats in a community, rather than just resulting in the deaths of violent victims. Terrorism is an act of violence committed to fostering fear to accomplish specific objectives. An act of violence committed as part of terrorism has been carefully planned and executed. The purpose of terrorism is to terrorise the general populace. Because it instils fear and dread in the community, terrorism falls under the category of extreme crime. In other words, terrorism aims for political gain if the action is carried out to influence the attitudes of a larger group and its network transcends territorial boundaries (Pemberton & Aarten, 2018).

Terrorism is regarded as a highly sensitive subject that poses a threat to the global order since it has the potential to obliterate all forms of life. For them, terrorism is not just the fear of human casualties; it also refers to the psychological strain brought on by terrorism. Theoretically speaking, terrorism does not arise out of the blue without preparation and conditions that set off psychological symptoms that result in unhappiness while dealing with unexpected circumstances (Cohen, 2019). Bombing operations will continue when there is a great deal of discontent. The current state of affairs and the intense political climate reflect the discontent that exists, which irritates and frustrates the public (Post, 2015).

The younger generation is the most susceptible to radical movements since it is still trying to figure out who they are. The majority of terrorists are in their productive years, which indicates a psychological changeover stage and makes them more susceptible to being seduced and drawn into a terrorist group that provides a variety of luxuries and pleasures like heaven's brides. They decided that since they thought the world was ending, it would be better for them to die as martyrs alongside their children so that their families might all enter heaven together.

The issue of terrorism is not merely one of fundamental belief systems or ideologies but also affects the future of the younger generation, which has recently been implicated in several terrorist attacks across Indonesia. The spread of terrorist propaganda has broadened recently and reached an extremely concerning level. As part of their recruitment strategy, terrorists frequently choose students as their primary target among young people. Recruiting huge numbers of youngsters underage is a primary tactic used by violent extremist and terrorist organisations (Tunnell, 2014). This recruitment trend is undoubtedly highly concerning and produces unrest not just among parents and families but also inside the government, which feels obligated to defend the nation's youth's ideology against the influence of this increasingly unsettling radical movement (Silke & Brown, 2016).

Without a doubt, the nation and state are concerned about the terrorism problem that has touched the youth. To warn young people about the dangers, the government must be able to recognise extreme movements. In certain environments, young individuals can be particularly susceptible to radical ideology's influence. According to Widyaningsih (2017), young people are particularly prone to be lured and imprisoned by new ideas and doctrines that promise comfort and luxury in living. It's important to recognise young people's susceptibility to radical groups as soon as possible to prevent them from spreading and endangering their future. Given the increase in young people joining extremist groups with disparate beliefs, there is a pressing need to address the radicalisation of youth that leads to violent extremism in the form of terrorism. Prior studies on the effects of counterterrorism policies have brought attention to unfavorable results, namely the stigmatisation of minority communities (Aiello, Puigvert, & Schubert, 2018).

In such conditions, young people must be admitted that it is very easy to be tempted by something that makes them feel calm and bring peace to their lives. The young generation is the most vulnerable

group to be exposed to radicalism through the internet and social media. The internet has developed into a helpful tool for recruiting contemporary terrorists, particularly international combatants. For recruiters, online platforms—especially new social media—like Facebook, YouTube, and Twitter, provide several benefits (Weimann, 2016). The proof is many radical group sites on social media pages that have quite a lot of followers and a very strong network so the government must be able to ward off and be aware of all movements carried out, both in the form of solicitation or propaganda.

Most often, radical organisations use recruitment strategies to sway the younger generation to seize individuals who are still unstable and susceptible to being seduced by offers of luxury and other benefits. The future security of the country is undoubtedly threatened by the youth generation's susceptibility to extremist organisations. Additionally, several studies indicate that the younger generation, which comprises 56.7 million people (4.2%), is extremely susceptible to radicalisation. This is something to be on the lookout for because the younger generation not only represents the nation's leadership in the future but also a measure of how far along a nation is in achieving a brighter future (Akmaliyah, 2018).

Young people who are psychologically disturbed may become victims of terrorism and extremist movements. They quickly join terrorist organisations and carry out bombs on public areas or other religious places of worship. All parties must play a part in this circumstance, but parents and the government in particular must monitor the attitudes and personalities of their children. Therefore, it requires a plan and a strong approach to preventing young people from becoming radicalised. The de-radicalisation program is one method for reducing extremist ideology because it promotes a view of ideology that rejects violence and accepts diversity in all its forms (Widya, 2020). One way is to provide training to young people about the dangers of terrorist personality in the life of the nation and state. Training can be carried out in areas that are indeed vulnerable and have the potential to grow radical movements among young people by involving religious leaders, the community, and NGOs to assist in detecting a developing radical ideology.

3.   Concept of Religiosity and its Relations to the Religious Psychography

Before analysing the religiosity of terrorists, the researcher effort to describe the notion of religiosity and its dimensions related to the theory of religious psychography. An understanding of religiosity is not only important to know the typological character of one's religion but also can be a picture of the dimensions practiced by every human being. Through this understanding of religiosity, it is expected to provide an overview of the religious dimensions of a person by their characteristics and attitude in everyday life. Religiosity is directly related to knowledge of the main points of religious teachings, belief in fundamental doctrines, observance in carrying out religious rituals, and religious experiences felt by each individual. These aspects do not stand separately but are very relevant to other dimensions because they show the totality of a person in religion or belief that is held. In drawing this relation, the researchers argue that each religious dimension is related to all others (Setiawan, De Jong, Scheepers, & Sterkens, 2020).

A religious person or believer exhibits a certain image of religiosity. The faithful's reality has implied a religious awareness to act by one's conscience and reality as a religious person. The appreciation of faith in daily life and the psychological symptoms that result when a person acts without awareness or guiding principles have a significant impact on how that person behaves. Depending on how well one understands the teachings of true religion, the appreciation of one's religion frequently comes to a standstill between skepticism and belief (Wulff, 1991).

In this context of religiosity, a person may experience slow stages of development and experience obstacles regarding a deep understanding of the religious dimensions. Clark understands that this condition is part of the characteristics of religious life from the stages of development to maturity. For example, a teenager who always questions critically about the teachings of the religion (Clark, 1968). Also stated the same thing related to one's religiosity, especially adolescents who were often not one-word in action doubt and ambivalence in carrying out religious teachings (Paloutzian, 1981). Various

aspects related to the understanding of religiosity become the first step in outlining the dimensions related to one's religiosity or unity of dimensions in religiosity (Clayton & Gladden, 1974).

The first is the ideological dimension. This dimension is often referred to as religious belief as religious doctrines which are epitomised as the heart of faith. This dimension can be used as a guideline in measuring the ideology of a terrorist when in direct contact with the beliefs or creeds that reflect a person's faith. The ideological dimension relates to religious beliefs or understandings attached to a terrorist. The doctrine of belief is fundamental in that it affects a person's perspective in understanding the nature of religion. For example, belief in God as God for Muslims and other doctrines that are binding in religious life. This ideological dimension is a religious aspect of a person towards the religion that he believes in and becomes an important part of carrying out religious practices. This dimension is almost certainly owned by every adherent of religion and his beliefs.

The second is the ritualistic dimension. This dimension is often referred to as religious practice or matters relating to religious practices or rituals. Religious practices can be distinguished into the institutional aspect of formal rituals (attendance to religious services) and the personal aspect of devotional practices (praying privately) (Stark & Glock, 1968). This ritualistic dimension reflects religious patterns that are relevant to what is part of rituals in religion. The obedience of a person in carrying out religious rituals is evidence of this religious attitude. One indicator of a person's religion can be seen from the extent to which he performs religious rituals in the form of practice as the obedience of a servant to God. In the context of the ritualistic dimension, there are patterns of attitude and actions in religion, which specifically refer to the practice of worship in the pillars of Islam. The religious ritual is not only an obligation but also related to the preservation of traditions based on local wisdom.

The third is the intellectual dimension. This dimension is often referred to as religious knowledge or is related to a person's basic religious knowledge in understanding the religion. This dimension relates to the ability of individuals to understand the basic points of religious teachings which include doctrines and rituals in religion. For example, individual knowledge about religious law and practices of worship is carried out as an obligation for religious people.

Fourth, the dimensions of experience. This dimension is often referred to as the religious feeling towards the teachings of his religion. This dimension is related to the quality of one's appreciation of the ritual performed, whether he feels pleasure or experience in feeling God's presence in him. The scope of religious experience always necessitates beliefs related to aspects of one's personality. However, the religious experience referred to by James is individual, not an institutional religiosity; a supreme experience that focuses on spiritual values (James, 2004).

The level of religiosity based on experience is a stage for a person to reach maturity in religion. When someone makes religion a source of happiness, then his attitude and actions will be applied with love and affection for others. Moreover, if the religious experience is used as a basis for building harmony with others, it will lead to an awareness of total religion. One example of a very strict religious experience is what was experienced by Sufis in carrying out his spiritual practice by feeling the presence of God as the One who gives everything. For example, performing prayers that aim to unite with God and feel directly communicating with the creator. Feelings of presence and union with God are part of a very high level of religious experience.

Fifth, the consequential dimensions. This dimension is often referred to as the religious effect or matters relating to the manifestation of religious rituals in daily attitude. Religion affects not only specific demographic groups but individuals as well (Holdcroft, 2006). Many individuals have consistent religious ideologies and rituals but in terms of the application of religious teachings, it has no impact on patterns of attitude every day. Some have adequate religious knowledge and experience but still carry out actions that are contrary to religious teachings, such as committing corruption or acts of terror against others. This dimension reflects that individuals can practice and live the teachings of religion by the guidance of the Prophet Muhammad and do not deviate from the spirit of religion with love, harmony, and compassion.

4.   The Analysis of Terrorist Religiosity Based on Psychographic Dimensions

This section analyses the religiosity of terrorists based on the psychographic theory of Glock and Stark, namely religious beliefs, ritualism, knowledge, experience, and consequential. This research is expected to be able to find answers to the psychological problems of terrorist groups in carrying out their actions in the field. By using a psychological approach, the researcher tries to analyse the level of obedience of terrorists in carrying out religious doctrines. The analysis of the religiosity of terrorists is based on their religious commitment.

These five dimensions are elaborated to find out the religiosity of a terrorist who is often in conflict with doctrines in religion. In other words, the dimensions of religiosity can be a picture of the perspective and attitude of terrorists in their religiosity, which is contrary to the teachings of true religion. In the case of terrorism in Surabaya, it is important to see the level of religiosity that influenced their wives and children to decide to become brides of heaven. What is the actual level of religious maturity that so bears the heart to take actions that are not dignified, even sacrificing their children as part of a jihadist attitude?

From the terrorism case in Surabaya, this research attempts to find an answer that a person who is diligent in carrying out religious rituals, such as prayer, fasting, and pilgrimage may not be able to be a good person and be tolerant of those who are different religions, including respecting worship services held at church. Acts of terrorism that are forbidden by religion and referred to as crimes against humanity, may only be done by individuals or groups who do not fully understand the teachings of religion so that what is accepted as a doctrine of jihad is not internalised deeply. Religious orientation should create harmony and peace, not violence and extremism (Aryani, 2020).

Before analysing the typology of terrorist religiosity, it is crucial to identify those responsible for the suicide bombers in the terrorist attacks that took place in Surabaya's three churches. Dita Priyanto (Chair of JAD, Surabaya) is the primary offender in a suicide bombing that occurred in Surabaya. The Chairperson of the JAD branch in Surabaya, which was reported to have connections to the Ansharut Tauhid (JAT) network, was identified as Dita as the primary perpetrator of the suicide bombing in Surabaya. The two groups, which have several branches across the globe, are well recognised for sharing ideas and tactics with ISIS in the Middle East (Takdir, 2020).

Considering Dita as the primary perpetrators of the suicide bombs in Surabaya, it is impossible to analyse their actions using logic and common sense. This is so because Dita comes from an environment and economic class that is above average and is not far removed from the world of education. He may run a company selling products made with herbal candlenut oil. Dita is supported in running the company by his wife, who also works as a nurse in a Surabaya private hospital. This shows that the residence is not at all filthy or poorly maintained. The actions of Dita and his family demonstrate that poverty and illiteracy are not the primary causes of terrorism involvement. It turns out that the Surabaya terrorist attack had nothing to do with the city's issues with poverty and education.

Typological analysis of the religiosity of a terrorist is very important because there are so many radical groups that have misinterpreted and understood Islam integrally. In the case of suicide bombing, the actions taken by terrorists are contrary to the concept of jihad taught by the Prophet Muhammad, namely defensive jihad (defending himself against enemy attacks). The suicide bombing case carried out by Dita and his family was a wrong action because it sacrificed many innocent people. The case of the suicide bombing in Surabaya shows that individuals may be motivated and initiated to carry out suicide attacks primarily by a misconstrued religious ideology or belief rather than motivations that are nationalistic (Santhana Dass, 2021).

In this analysis of religious dimensions, the researcher sees that the perpetrators of terrorism in Surabaya, have a strong religious ideology, carry out religious practices consistently, and have adequate religious understanding. The presence of religion for every human being is to provide salvation and lead to the path of truth. However, humans often do not consider important aspects contained in religious doctrines. The religious rituals are carried out merely as an obligation to avoid

religious law. In the case of Imam Samudra, worship does not have any dominant implications for influencing his attitude in daily life, it is only used as a formalistic-dogmatic practice. And also, the background of ISIS as an ultra-jihadist for global terrorism (Sahrasad & Al Chaidar, 2017).

Therefore, the researcher explains the religious attitudes of perpetrators of terrorism based on five religious dimensions which are the point of view of the study of religious psychography. First, the ideological dimension of religious terrorism. The ideological dimension is an aspect of a terrorist's religion that is related to the doctrine in religious teachings. In an ideological context, a terrorist is someone who has faith in a particular religion. Belief in a strong religion, made a terrorist ignore the messages of peace that the Prophet always reminded his friends in dealing with the Quraysh. For a terrorist, God's heaven is given to someone who fights non-Muslims (Suvianita, 2019).

In the ideological aspect, the religiosity of terrorists only refers to beliefs in religious doctrines that ignore the recognition of the existence of other religions. This view makes one unable to accept the presence of other religions and even makes non-Muslims an enemy that must be crushed from the face of the earth. This phenomenon indicates that Islam has been misunderstood as a religion of violence and intolerance towards people of different faiths. A terrorist's narrow belief makes religious teachings never be studied in whole and in pieces, which causes their religious understanding to be far from the Islamic values taught by the Prophet Muhammad.

The emergence of terrorists and radical groups in the name of Islam is triggered by formalistic and dogmatic religious understandings. Some of them, believe that Islam must be exclusive to religious currents that are not in harmony with the fundamentalist movement. The prophet Muhammad did not teach his people to be exclusive to other religious groups and to always be inclusive in accepting differences. The example of the prophet Muhammad as a pioneer in upholding the spirit of peace is increasingly proving his contribution to creating a spirit of brotherhood and humanity among all groups without exception.

In the case of terrorism in East Java, radical ideologies have been embedded in their souls so the planning of suicide bombings in the three Churches. A terrorist can sacrifice his wife and children by referring to offensive jihad and tends to be very fanatical about the teachings of his religion, even if he hates the existence of other religions, including the places of worship of Christians who carried out bombings. In other words, radical belief and violent action relate to each other. Terrorists are influenced on several different levels and in ways that they do not always realise themselves.

The main cause of extremism in religion as understood by suicide bombers in the terrorism case in Surabaya is superficiality in understanding the meaning of jihad and being too fanatical about the religious ideology it holds. Excessive fanaticism can lead to extreme and radical actions in dealing with a condition that is contrary to conscience. This is certainly very dangerous to the perspective and ideology of a person in dealing with conditions that are not the actual reality. Moreover, the use of theological doctrine is often used as legitimacy by jihadists in carrying out acts of radicalism (Alkaff, 2021).

Especially in the case of terrorism in Surabaya carried out with suicide bombings is a form of theological mistake with a justification for acts in the name of religion. For terrorists, the act of bombing the Church is a truth that is not contrary to Islamic teachings. There is indeed room for interpretation of law and theology which are used as justification tools for carrying out acts of terrorism. The Church bombing incident in Surabaya is part of the responsibility of terrorists as well as the government being less alert in anticipating acts of terror in people's lives (Halim & Adnan, 2018).

Second, the ritualistic dimension of the religiosity of terrorists. People who have a belief in religion ideologically will carry out the rituals that become their religious obligation. All religious people usually carry out this dimension as a form of worship and obedience to God they believe in but not all of them carry out by the spirit of ritual values themselves, and may not even affect their attitude in daily life. Many examples of religious violence were organised in the post-joint worship from the holy place of worship. The ritualistic dimension, such as praying or celebrating Islamic religious days, does not turn out to be a religious person who can synergise words and deeds because what is obtained is not done by the truth of his religious teachings. Understandably terrorists are always fed with

theological views, which makes them ignore rational and philosophical arguments because they regard them as heresy and westernisation.

In the case of terrorism in Surabaya, mainly referring to the ritual aspects performed, it is almost certain that they lived their lives from childhood to adulthood after being given guidance to carry out prayer and fasting which is an obligation for Muslims. The background of family life that is devout in carrying out religious rituals and ceremonies does not necessarily make the perpetrators of Church terror in Surabaya have an inclusive view of the interpretation of religious teachings, instead of making him trapped in the concept of jihad which is always used as the main foothold in fueling hatred against non-Muslims, including carrying out suicide bombings against the Church which is a place of worship for Christians (Suvianita, 2019). This exclusive view is engraved in the souls of terrorists who always nurture the fire of hatred and anger toward non-Muslim groups.

Third, the intellectual dimension of religious terrorism. This intellectual dimension is related to the level of education and religious knowledge which can be said to be sufficient. The dimension of knowledge is a requirement for the recipient to justify a truth in religious teachings. The problem is the same as the ideological and ritualistic dimensions above, this intellectual religious dimension does not necessarily make the religious adherents behave or have a religion they already know. The intellectual dimension of a terrorist has absolutely no positive effect or guidance in living life properly. In other words, his knowledge or intellectual dimension does not make it automatically a part of one's life experience.

The intellectual dimension that shows the religiosity of terrorists is directly related to the argument that the act of terrorising is an act that is not only forbidden by religions but also violates human nature itself. A high level of religious education does not turn out to be a guarantee for a person to become a truly religious human being, instead, he is trapped in the illusion to become a martyr by killing people. That is, intelligence in religious knowledge alone is not enough to deliver people to become good people, but it takes morals as a form of practicing true religious teachings. If an individual is only inculcated with a religious ideology without ethics and morals guiding him, then his attitude will not be controlled by the teachings of the Prophet Muhammad. All of kinds extremist actions, particularly those carried out in the name of religion are not the character of Islam. This is because nothing religion in the world justifies extremist actions.

Fourth, the experiential dimension of terrorist religiosity. This experimental dimension refers to the aspect of the individual experiencing total enjoyment of religion. This dimension requires individuals to be closer to God and to be more intense in carrying out religious practices. In the view of this religious psychologist, the religiosity that appears in one's life experience will give birth to positive actions that are positive for life, anti-violence, and produce a religion that contains nobility. This experiential dimension is very important for every religious community to deepen the quality of appreciation of the teachings of his religion. This is because, in truth, every religious community has an experimental dimension as a mirror and a commitment to the religion it professes. However, not everyone can express and implement this dimension in aspects of real life, especially when in contact with other religious groups.

For terrorist groups, such as Dita as a suicide bomber in Surabaya, the experimental dimension is only understood from the outward aspect, because he does not feel how the act of terrorising through a suicide bomb is an action that is contrary to the inner aspect of every human soul. As part of a radical group, Dita believes that absolute truth is only owned by one party, while other groups are considered wrong and have no right to live side by side. In the case of suicide bombing, the perpetrator managed to plant seeds of radicalism in his family as early as possible (Widyaningsih & Kuntarto, 2018).

Religion is essentially a means to arrive at the creator through the involvement of the Prophet in conveying the truth to every human being in the world. Different religious understandings in the life of the nation and state, naturally become the business of each individual in understanding every religious experience that occurs in his life. Every individual must behave objectively in seeing the existence of other religions and not make judgments about all the differences that exist.

Fifth, the consequential dimensions of terrorist religiosity. As with the experiential religious dimension, the perpetrators of Church terror in Surabaya do not have a consequential dimension, because they decide to kill by suicide bombing. The consequential religious dimension is the highest because it is directly related to the effects of acts of terrorism which resulted in the fall of humanitarian victims, especially victims who come from civilians. The case of terrorism carried out by one family in Surabaya, East Java, cannot be justified whatsoever (Takdir, 2020).

Dita as the main actor in the case of terrorism in Surabaya has not reached the level of this dimension, because she does not consider the effects of religious teachings about the prohibition of causing damage that causes psychological trauma to the community as a whole (Miftahuddin, Triyoko, Habibi, & Iqdami, 2022). These terrorists have not yet fully understood that acts of terror are part of a crime against humanity, so they do not think about victims from civilians. In other words, religion is not the cause of terrorism, rather religious belief is interpreted and implemented by some with the appetite for extremists to justify violence and gather support or involvement for acts of terrorism (Naseri, 2020).

Simply stated, Dita's case as a terrorist can be an illustration that belief, knowledge, and ritual observance, are not guaranteed to have attitudes that are by the teachings of true religion and are more concerned with important aspects of tolerant religion. For researchers, people who reach a consequential dimension, will not commit acts of violence or bombing as a justification in the name of religion. This is because, they have an inclusive and pluralist attitude in accepting any differences in the world, including religious differences.

Therefore, this dimension has a profound effect on one's perspective and attitude in understanding one's religiosity. In the context of applying these dimensions, consistency, and commitment are needed to carry out religious practices correctly by religious knowledge and experience that have been undertaken before. Consistency is one indicator that someone can apply religious teachings correctly. However, in reality, many people are not able to be consistent in living and implementing the dimensions of religiosity in everyday life. In essence, a strong ideology and a person's knowledge of religious teachings, are not necessarily a guarantee that his life will be saved from the torment of God. The proof, many people who carry out religious rituals consistently and have a strong ideology, turned out to do acts that were prohibited by religion. Likewise, many people are given intelligence in understanding religion but do not have good morals in applying their knowledge for the good of others.

5. Conclusion

The analysis of terrorist religious typologies according to the psychology of religion is directly related to the extent to which the quality of comprehension of religious teachings in every attitude of their lives. Very visible in a terrorist is an attitude and action that reflects a deviant attitude because it is not by the teachings of monotheism. This is because what terrorists do is contrary to the teachings of true religion and is not by the guidance of the Prophet Muhammad in carrying out religious orders.

This research shows that the religiosity of a terrorist is only stopped at the ideological, ritualistic, and intellectualistic dimensions, while the experiential and consequential dimensions are not touched or not synergised with the other three dimensions. There is a difference between beliefs, rituals, and knowledge with experience and consequential dimensions that are practiced in everyday life. But if only a part of it is manifested in the heart, then this is what causes religious people to be trapped by the movement of radicalism that seems to want to inflame the spirit of jihad. The meaning of jihad must be understood as a struggle to defend the beliefs of the enemy, not blindly attacking innocent people to become victims of global injustice.

References

Agarwala, R., Mishra, P., & Singh, R. (2019). Religiosity and consumer behavior: a summarizing review. *Journal of Management, Spirituality and Religion*, *16*(1), 32–54. https://doi.org/10.1080/14766086.2018.1495098

Aiello, E., Puigvert, L., & Schubert, T. (2018). Preventing violent radicalization of youth through dialogic evidence-

based policies. *International Sociology*, *33*(4), 435–453. https://doi.org/10.1177/0268580918775882

Akmaliyah, W. (2018). Yang Milenial, Yang Radikal. Retrieved June 18, 2020, from Detiknews website: https://news.detik.com/kolom/d-4057836/yang-milenial-yang-radikal

Alkaff, S. H. B. O. (2021). Counter Terrorist Trends and Analyses. *Counter Terrorist Trends and Analysis*, *13*(1), 1–130.

Amalia, R. M., Nugraha, T. C., & Darmayanti, N. (2018). Representation of Private Islamic School Regarding Surabaya Bombing in Indonesian Media Online. *International Journal of Research in Humanities and Social Studies*, *5*(9), 11–16.

Aryani, S. A. (2020). Orientation of religiosity and radicalism: the dynamic of an ex-terrorist's religiosity. *Indonesian Journal of Islam and Muslim Societies*, *10*(2), 297–321. https://doi.org/10.18326/IJIMS.V10I2.297-321

Clark, W. H. (1968). *The Psychology of Religion: An Introduction to Religious Experience and Behaviour*. New York: The MacMillian.

Clayton, R. R., & Gladden, J. W. (1974). The Five Dimensions of Religiosity: Toward Demythologizing a Sacred Artifact. *Journal for the Scientific Study of Religion*, *13*(2), 135–143. https://doi.org/10.2307/1384375

Cohen, S. J. (2019). The unconscious in terror: An overview of psychoanalytic contributions to the psychology of terrorism and violent radicalization. *International Journal of Applied Psychoanalytic Studies*, *16*(4), 216–228. https://doi.org/10.1002/aps.1632

El-Menouar, Y. (2014). The Five Dimensions of Muslim Religiosity: Results of an Empirical Study. *Method, Data, Analyses*, *8*(1), 53–78. https://doi.org/10.12758/mda.2014.003

Glock, C. Y. (1962). On the Study of Religious Commitment: Review of Recent Research Bearing on Religious Character Formation. *Religious Education*, *57*(sup4), 98–110. https://doi.org/10.1080/003440862057S407

Halim, A., & Adnan, A. M. (2018). Problematika Hukum dan Ideologi Islam Radikal [Studi Bom Bunuh Diri Surabaya]. *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam*, *2*(1), 31. https://doi.org/10.30659/jua.v2i1.3572

Hodler, R., Raschky, P. A., & Strittmatter, A. (2023). Religion and terrorism: Evidence from Ramadan fasting. *Journal of Peace Research*, *03*(7313), 002234332211456. https://doi.org/10.1177/00223433221145641

Holdcroft, B. B. (2006). What is Religiosity. *Journal of Catholic Education*, *10*(1), 89–103. https://doi.org/10.15365/joce.1001082013

James, W. (2004). *Perjumpaan dengan Tuhan: Ragam Pengalaman Religius Manusia*. Bandung: Mizan.

Kamil, S. (2018). Terrorism and Religion in Indonesia: a Comparative Study of the Two Literary Works. *Proceedings of the International Conference on Culture and Language in Southeast Asia (ICCLAS 2017)*, *154*(01), 93–97. Paris, France: Atlantis Press. https://doi.org/10.2991/icclas-17.2018.23

Kruglanski, A. W., & Fishman, S. (2009). Psychological Factors in Terrorism and Counterterrorism: Individual, Group, and Organizational Levels of Analysis. *Social Issues and Policy Review*, *3*(1), 1–44. https://doi.org/10.1111/j.1751-2409.2009.01009.x

Kustana, T. (2017). Islamic terrorism in Indonesia: Addressing Government Strategies and Muslim Population. *Jurnal Pertahanan*, *3*(2), 77. https://doi.org/10.33172/jp.v3i2.145

Mahfud, C., Prasetyawati, N., Wahyuddin, W., Agustin, D. S. Y., & Sukmawati, H. (2018). Religious Radicalism, Global Terrorism and Islamic Challenges in Contemporary Indonesia. *Jurnal Sosial Humaniora*, *11*(1), 8. https://doi.org/10.12962/j24433527.v11i1.3550

Miftahuddin, Triyoko, H., Habibi, B. Y., & Iqdami, M. N. (2022). Religious Psychosocial Healing for the Trauma of the Children of the Terrorists. *Qudus International Journal of Islamic Studies*, *10*(2), 319–356. https://doi.org/10.21043/qijis.v10i2.14661

Mubarak, Z. (2012). Fenomena Terorisme di Indonesia: Kajian Aspek Teologi, Ideologi dan Gerakan. *Salam: Jurnal Studi Masyarakat Islam*, *15*(2), 240–254.

Naseri, C. (2020). Religion and terrorism identifying the relationship. *Contemporary Journal of Arts and Science*, *01*(01), 79.

Paloutzian, R. F. (1981). Purpose in life and value changes following conversion. *Journal of Personality and Social Psychology*, *41*(6), 1153–1160. https://doi.org/10.1037/0022-3514.41.6.1153

Pemberton, A., & Aarten, P. G. M. (2018). Narrative in the Study of Victimological Processes in Terrorism and Political Violence: An Initial Exploration. *Studies in Conflict & Terrorism*, *41*(7), 541–556. https://doi.org/10.1080/1057610X.2017.1311110

Post, J. M. (2015). Terrorism and Right-Wing Extremism: The Changing Face of Terrorism and Political Violence in the 21st Century: The Virtual Community of Hatred. *International Journal of Group Psychotherapy*, *65*(2), 242–271. https://doi.org/10.1521/ijgp.2015.65.2.242

Rijal, P. D. S., & Ilyasin, D. M. (2017). Religion, Theology and Terrorism in Indonesia: Reconstruction of Theo-Anthropocentric Theology. *International Journal of Philosophy and Theology*, *5*(1), 36–46. https://doi.org/10.15640/ijpt.v5n1a4

Sahrasad, H., & Al Chaidar, A. C. (2017). Isis, Indonesian Muslims and Global Terrorism: a Reflection. *JISCA*, *06*(01), 59–91. https://doi.org/10.24252/jicsa.v6i1.4230

Santhana Dass, R. A. (2021). The use of family networks in suicide terrorism: a case study of the 2018 Surabaya attacks. *Journal of Policing, Intelligence and Counter Terrorism*, *16*(2), 173–191. https://doi.org/10.1080/18335330.2021.1906932

Setiawan, T., De Jong, E. B. P., Scheepers, P. L. H., & Sterkens, C. J. A. (2020). The relation between religiosity dimensions and support for interreligious conflict in Indonesia. *Archive for the Psychology of Religion*, *42*(2), 244–261. https://doi.org/10.1177/0084672419878824

Silke, A., & Brown, K. (2016). 'Radicalisation': The Transformation of Modern Understanding of Terrorist Origins, Psychology and Motivation. In S. Jayakumar (Ed.), *State, Society and National Security* (Vol. 12, pp. 129–150). New Jersey: World Scientific. https://doi.org/10.1142/9789813140127_0009

Stark, R., & Glock, C. Y. (1968). *American Piety: The Nature of Religious Commitment*. Berkeley, CA: University of California Press.

Sugiarto, S. (2020). Communication Strategy of the National Counter Terrorism Agency in the Deradicalization Program in Indonesia. *Jurnal Pertahanan & Bela Negara*, *10*(2), 195. https://doi.org/10.33172/jpbh.v10i2.898

Sukabdi, Z. A. (2015). Terrorism In Indonesia: A Review On Rehabilitation And Deradicalization. *Journal of Terrorism Research*, *6*(2), 36–56. https://doi.org/10.15664/jtr.1154

Suvianita, K. (2019). *Concept of Jihad and Radicalism in Indonesia*.

Takdir, M. (2020). Indoctrination and Brainwashing Process in the Case of Terrorism: a Psychological Analysis of Suicide Bombing in Surabaya, East Java. *AKADEMIKA: Jurnal Pemikiran Islam*, *25*(1), 1. https://doi.org/10.32332/akademika.v25i1.1990

Temby, Q. (2020). *Terrorism in Indonesia after "Islamic State."* Singapore: ISEAS: Yusof Ishak Institute.

Tunnell, S. C. (2014). *Recruiting, Motivating, and Retaining Youthful Participants in Terrorism: a Preliminary Analysis*. Texas State University-San Marcos.

Weimann, G. (2016). The Emerging Role of Social Media in the Recruitment of Foreign Fighters. In A. de Guttry (Ed.), *Foreign Fighters under International Law and Beyond* (pp. 77–96). Washington, DC: T.M.C. Asser Press, The Hague. https://doi.org/10.1007/978-94-6265-099-2_6

Widya, B. (2020). Deradicalization in Indonesia : Implementation and Challenge. *Journal of Terrorism Studies*, *2*(1), 32–50. https://doi.org/10.7454/jts.v2i1.1016

Widyaningsih, R., & Kuntarto, K. (2018). Family Suicide Bombing: A Psychological Analysis of Contemporary Terrorism. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, *26*(2), 295. https://doi.org/10.21580/ws.26.2.3111

Widyaningsih, R., Sumiyem, & Kuntarto. (2017). Kerentanan Radikalisme Agama Di Kalangan Anak Muda. *Pengembangan Sumber Daya Perdesaan Dan Kearifan Lokal Berkelanjutan VII*, *6*(2), 1553–1562.

Wulff, D. M. (1991). *Psychology of Religion: Classic and Contemporary Views*. New York: Willy.

This page intentionally left blank

This page intentionally left blank