Rethinking the Principle of Obedience to Eradicate Terrorist Women in Indonesia

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Abstract:
In society, there are symptoms of women as suicide bombers. This act of terror robs Human Rights. Here, acts of terror seem to be something banal. This paper aims to dissect what philosophy can relieve the symptoms of female terrorists. This study is a discourse analysis with a philosophical review of Hannah Arendt regarding the banality of crime and obedience. This paper finds that people at the grassroots level in Indonesia still think that the concept of obedience by putting aside critical thinking is a virtue and can also be a threat to humanity universally. From the existing discourse, the writer finds that the answer to this problem is awareness of citizenship compliance. This study contributes to the re-emergence of philosophy in social studies. The root of sociology itself is a philosophy that always invites back rationality in every decision and action.

Keywords: Hannah Arendt; the banality of crime; terrorist women; universal humanity; discourse analysis

Abstrak

Kata Kunci: Hannah Arendt; banalitas kejahatan; perempuan teroris; kemanusiaan universal; discourse analysis
INTRODUCTION

Alienation contributes to male terrorists (Shanaah, 2022), but it also turns out that women as executors have played a significant role in terror acts (Rane, 2019), especially in the last five years; for example, women as suicide bombers (Banks, 2019; Silva & Capellan, 2019). This act of terror robs Human Rights (Hearty, 2018). Humans have the right to live free from fear and security (Deibert, 2018). Terror acts as if it is something banal (Burns et al., 2021). The philosopher Hannah Arendt on the banality of crime and obedience, suggests that the vein of terrorism is the feeling of being left out of modern life (Arendt, 1994). In addition, this article also reviews the findings that people at the grassroots level in Indonesia still consider that the concept of obedience by putting aside critical thinking is a virtue and can also be a threat to humanity universally.

Reporter Rifa Yusya Adilah (2021) from Merdeka.com conveyed information through Mukhtar Khairi alias Abu Hafsah as Ikhwan, "Women Exposed to Terrorists Are More Militant Than Men in The Last Five Years (Adilah, 2021)." Hafsah said in her interview with Adilah "the terrorists were moved to see the Ikhwan who first became the executioners." For example, in the case of suicide bombings. Amaliyat becomes a weapon to inflame the spirit so that others take part in becoming terrorist actors (Adilah, 2021). Hafsah added that the view of jihad is an obligation (Fardhu Ain). In effect, this obligation becomes a burden for everyone, especially women. According to Hafsah, women terrorists make Fardhu Ain through Amaliyat Jihadiyah as conditioning or medicine for oppressed Muslims worldwide (Adilah, 2021).

Ahmad Naufal Dzulfaroh, the author of Kompas entitled “Observing the Involvement of Women in the Terrorism Vortex” sees a shift in the role of women over the last 20 years. Dzulfaroh explained that in 2001-2015 the role of women was still at the behind-the-scenes level (invisible rules). These roles include messengers (ideological supporters), and operational and exploration facilitators (Dzulfaroh, 2021). Message reader, according to Dzulfaroh, is manifested in determining schools for children to study separately. The role of women in parenting, especially regarding when it will be important to not allow children elsewhere. It indicates the importance of instilling jihad material for children (Dzulfaroh, 2021).

Dzulfaroh highlighted another reason for the role of female terrorists, especially those who committed suicide bombings, namely the lack of attention to women themselves (Dzulfaroh, 2021). Gender studies see that women are often subject to alienation from men. However, Dzulfaroh's focus focuses on feelings of discrimination, namely the absence of justice for women. This feeling became the motivation for acts of terror in the form of suicide bombings. Kompas saw this action manifested in a suicide bombing at the Makassar Cathedral, precisely at the entrance to the courtyard, Jalan Kajaolalido. The bombing at 10:00 a.m. came from 2 women from 3 perpetrators (Dzulfaroh, 2021).

In addition, BBC Indonesia (2018) informed with the title, “From the Mobile Brigade Headquarters to Polrestabes Surabaya: One week full of terror” that there was a series of terror acts for one whole week (BBC, 2018). Saturday, 12/05/2018, two women (Initials DSM and SNA) were the perpetrators of stabbing Brimob members at the Mobile Brigade Headquarters (BBC, 2018). Kumparan (2018) confirmed that the terror attack involved two women in the category of children and three women in the category of adults (Kumparan, 2018). Voa Indonesia sees the involvement of women in the circle of terrorism tends to increase (Intan, 2019). Women even joined their children and husbands in suicide bombers. Riri Khariroh Commissioner of Komnas Perempuan in a book review event, Jakarta, on Wednesday, 15/05/2019 “Women in Terrorism” through Kumparan’s coverage saw that Indonesia had the opportunity to “produce” female terrorists. This is due to the perception of women as gentle figures and religious and ideological factors that result in the elimination of suspicion by the authorities (Kumparan, 2018). Anam explained and suggested that radicalism programs should target not only women but also target men and children. In particular, the child in prison when his mother was there as a suspected terrorist.

METHOD

This research is a literature study about female terrorists. Here the authors analyze the discourse in text and context in the news (Xie, 2018) about women terrorists in Indonesia. Then, the discourse is confronted with Hannah Arendt's theory of the banality of crime (Arendt, 2009). The analysis is wrapped in an expository method as one of the most effective ways of delivering messages by explaining the texts (Swart et al., 2019) of reporting on terrorism to women in Indonesia that are applicable today. Here, this study follows the style of Manuel Castells (Castells, 2011) in explaining the power of identity in a networking society.
RESULTS AND DISCUSSION
The Meaning of Terrorism and Previous Research

The definition of terrorist according to the Global Terrorism Database (GTD)—the complete database of terrorist attacks in the world—is "The threatened or actual use of illegal force and violence by a non-state actor to attain a political, economic, religious, or social goal through fear, coercion, or intimidation (GTD, 2021)."

Dana Villa in "Political violence and terror: Arendtian reflections" reiterates Arendt's emphasis, "terror has existed for a long time. Both terror in the form of tyrants, revolutionary movements and the state (Villa, 2008)" Terror occurred as far as recorded history. Villa cites Hegel's term "Age of Terror" Terror that claimed tens of millions of human lives between 1914 and 1950 (Villa, 2008). Justifying violence is the last move to attack external and internal parties (Villa, 2008).

I traced past research by Stephane J. Baele of the University of Exeter through a paper entitled, "Lone-Actor Terrorists' Emotions and Cognition: An Evaluation Beyond Stereotypes." Baele termed the single actor the "lone wolf" terrorist. Baele sees the complexity of the phenomenon of the relationship between independent terrorist actors and psychological symptoms; high negative emotions, and cognitive sophistication of terrorist actors. Baele uses the LIWC tooling method or automation software capable of analyzing the use of self-terrorist language. Baele found deadlocks terrorist psychology (mental health problems) systematically. Baele's research shows that the psychological profile of independent (single) terror can avoid the phenomenon of increasing negative emotional stress and cognitive complexity that makes perpetrators avoid increasingly brutal acts. In addition, Baele uses the method of narrative research (subjective narratives) in homogeneous societies or communities of single terrorist actors.

In addition, Baele uses quantitative analysis. Baele sees the characteristics of violence that arise from the cognitive simplification of the terrorists themselves. Simplicity leads to negative emotions. In addition, the lack of flexibility and cognitive sophistication. Baele submitted a thesis based on research results that it is necessary to use the LIWC dictionary to find out the specific context for terrorists. This is because the terrorist literature analysis is heterogeneous or varied (Baele, 2017). The dictionary was obtained from the writings of the terrorists to find out the specific types of crimes. Based on descriptive statistics, the calculation results of Baele's research show a high level of overall negative emotions. In addition, he shows anger explicitly when writing in the form of text.

In the Department of Criminal Justice and Criminology, Makin found field results that analysis of women's criminal involvement in domestic terrorism confirms that, at the criminal level, women are significantly more likely than men to be in left-wing terrorism groups. In addition, the analysis results of women's illegal involvement in domestic terrorism confirms that, at the criminal level, left-wing women commit less violence than right-wing women. Hoard's research question was how to test the involvement of women from all walks of life, and the extent to which women were said to be violent. Based on this research, I see that the stigmatization of the left-wing is not as extreme as other people think.

The second previous research is David A. Makin and Season Hoard. Makin and Hoard conceptualize terrorism into two wings: Left and right-wing. Makin and Hoard believe in the existence of non-wing terrorists or single terrorists. However, it focuses on anti-abortion terrorist groups or right-wing terrorist research: environmental protection and animal rights as left-wing. Makin, a graduate of Washington State University, used the American Terrorism Study (ATS) methodology to investigate the criminal participation of female domestic terrorists by the Federal Bureau of Investigation (FBI) between 1980 and 2002.

Laura Huber's third previous study is entitled "When Civilians Are Attacked: Gender Equality and Terrorist Targeting." The research problem formulation of Huber, Department of Political Science, Emory University is how terrorists get the opportunity to attack both public facilities and state leaders. The research subjects are civil society and government using data on domestic terrorism between 1970 and 2007 (quantitative). As a result of this study, through quantitative methodology, it was found that female terrorists were generally less agreeable than male terrorists in targeting civilians as victims. The method used uses data on domestic terrorism between 1970 and 2007 (quantitative). Huber used a quantitative methodology that female terrorists were generally less agreeable than male terrorists in targeting civilians as victims.

This Huber article examines the effect of several gender equality measures on the ratio of terrorist attacks targeted to regions or individuals not directly linked to the government.

The three previous studies still lack gender sensitivity because women are not only extras in cases of suicide bombings or other types of terror. In the last ten years in Indonesia, women have taken a leading position in acts of terrorism. In addition, the three papers above have not presented the knife of gender analysis to the surface of the research itself.
Hannah Arendt's Banality

Hannah Arendt sees the banality of crime through the story of Adolf Eichmann's trial in Jerusalem. At that time Arendt became a trial reporter entrusted by William Shawn. Eichmann's virtually untouchable (nicht einmal unheimlich or "not evil" [Young-Bruehl term]) criminal case since being taken from Argentina by Israeli agents to return to Israel for trial on 24 May 1960 (Huang, 2005).

Arendt saw Eichmann's murder and torture in a cruel way. Based on Eichmann's testimony, Arendt finally rejected the term radical evil, which he previously agreed with in his book, "The Origins of Totalitarianism" in the context of the ambiguous nature of the Nazis (Huang, 2005). Arendt argues that Eichmann had no motive for killing and did not even realize that the treatment of Jews was not an extraordinary crime. Eichmann put his daily routine in everyday language without feeling guilty (Arendt, 1994). Arendt saw this fact based on Eichmann's admission that he wanted a situation without direction from anyone when he was retiring. Here, the attitude of Eichmann, the Master-Mind of the Nazi Murder-Machine (Huang, 2005), while carrying out his duties, Eichmann did it with full obedience until he was not aware of his lack of consciousness or the sleep of conscience (consciousness lost due to the power of obedience) in his principles of life. This obedience is as if Eichmann did it with a loss of critical thinking. Interestingly, when Arendt conveyed the results of his coverage of Eichmann regarding his obedience to Hitler from the Nazi party to eradicate European Jews, there the Jews also defended Eichmann said that Eichmann was a simple man. The German Jewish Council came to Israel to make the Arendt reporter's results unfit for publication.

Based on Eichmann's situation, Arendt argues for the need to consider the offender's past (sadness, anger). I see Eichmann's strengthening of obedience related to his past of anger and sadness.

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The banality of crime in the context of women terrorists is an interesting phenomenon because of the act of proclaiming crime (Schweppe & Perry, 2021). Banality understands itself as something ordinary (Andersen, 2019). A person can commit violence such as genocide, oppression, torture, and even eliminating the human right to live without rethinking or critically thinking about the impact. The violence stems from the submission of individuals to absolute rulers. Submission signifies obedience to order without a second thought (Gibson, 2019). Motivation and awareness of acts of terror are commonplace. In the Indonesian context, based on mass media and online reports, we see that creating public fear and threats to the government in the form of terror is not only done by men. Lately awareness of acts of terror are commonplace. In the Indonesian context, based on mass media and online reports, women in the West aged 18 to 29 years show an increasing quantity of terror. The factors involved include: personality traits, symptoms of depression, cultural discrimination, schizotypal, cultural identity, and borderline (Morgades-Bamba et al., 2020). The result, schizotypal depression and threshold did not contribute to increased radicalization. Bamba said that dogmatism as a mediator determined the young woman to become a radical figure. Socio-culture occupies the second position as an extreme factor (Morgades-Bamba et al., 2020). I see that this
latest research indicates a power relationship between young women and elders or those in power. What is being done, besides submitting and following suggestions and indoctrination.

Arendt considers alteritas (women) to be public property. Arendt disapproves of alterity as an autonomous person. Arendt sees women’s issues as an attachment to political interests (Rossello, 2021). It begins with Rahel Varnhagen as a context of a Jewish woman, Arendt emphasizes the importance of different ways of placing public and private individuals (Arendt, 2009). Individuals should realize revolution at the level of free politics, not putting it on the liberation of outdated concepts (Cutting-Gray, 1993). For him, identity is a political fact, not just a human being separated from history. Arendt then offered anonymity (no name). Anonymity then sees itself as active in political realities leading to human plurality and public freedom (Leonard, 2018).

CONCLUSION

The online media Merdeka, Kompas, BBC, Kumparan and VOA conveyed news about the involvement of women’s roles in terror acts in several parts of Indonesia. Some media explain the chronology of the substitute role to the leading female role so that she becomes a terrorist figure. The exchange of functions has been going on for the last ten years. Ten years of changing roles is an alarm that the part of women terrorists must have a place by the government to be fully empowered and the need to collaborate with related parties. Women terrorists in addition to their involvement due to economic factors; feelings of inferiority; Radical obedience is, so dangerous, it can eliminate critical consciousness. Over time, conscience will sleep if it is not continuously honed by all elements of society, especially women as research subjects and as fully women.

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