MOTHER AS WEAPON: 
Reflection on Familial Suicide Terrorism in Indonesia

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Abstract

The article describes about the nuclear family (keluarga batih) suicide bombings. This kind of terrorism called the familial terrorism which carrying out the nuclear family. The world is shocked by the sacrifice of the lives of those who struggle pragmatically to achieve the paradise promised by God. However, a familial suicide bombing left a mark of significant lessons and explanations so that the world community understood why all this happened. So that the phenomenon of family suicide bombing shifts the landscape of extreme violence that occurred in Indonesia, which was previously dominated by men and the action is usually carried out alone or in groups in action, and does not involve family members especially children. Women are also considered to be adept at manipulating situations so that opponents are not easily suspected for security reasons. And do not forget, the trend shows that in Indonesia (Southeast Asia) terrorist threats involving women tend to increase, whether in the form of actions of married couples or with children, the tendency of such terrorism is 'trending'. Therefore, going forward, if this reflection is not too missed, civil society and the state must strive to prevent, be alert and overcome the increasing role of women in acts of terrorism because of the strong trend that women’s roles are increasingly optimized and maximized by the terrorist actors in this sadistic, dramatic and brutal action.

Kata Kunci: Familial Suicide, Terrorism
A. Introduction

Indonesia has experienced brutal terrorist attacks since 2000. The four biggest terror attacks ever experienced by Indonesia include the 2002 Bali bombing, the bombing at the JW Marriot hotel in Jakarta 2003, then the bombing at the Australian Embassy in Jakarta 2004, and the second suicide bombing in Bali 2005. Of the four bomb attacks, resulting in approximately 240 fatalities. From the investigation of the Indonesian Police then came up with the name of an organization that is considered as the mastermind of all terror attacks in Indonesia 2000-2005 namely Jamaah Islamiyah (JI).

But in the following years, ISIS also entered into Indonesian territory since Abu Bakr al-Baghdadi announced in April 2013 that his group would henceforth be known as the Islamic State of Iraq and the Levant (ISIL) or also known as the Islamic State of Iraq and Syria (ISIS). The name change was announced after al-Qaeda fragments in Syria, Jabhat al-Nusra or Nusra Front, joined. The influence of ISIS in Indonesia was rife and a number of bomb blasts and acts of terrorism occurred in various cities in the country. A number of terrorists affiliated with ISIS carried out individual actions, acts of individual terrorism or lone wolf terrorism, and familial terrorist acts in which mothers (women) and children were actively involved.

The term Lone Wolf Terrorism itself is formulated by Ramon Spaaij, who formulates the characteristics of Lone Wolf Terrorism which include: (1) done individually; is not part of a terrorist group or network; (3) the modus operandi is understood and regulated by individuals without command (Spaaij, 2012: 16). While the term familial terrorism itself is an act of terrorism by carrying out nuclear family suicide bombings. The nuclear family (keluarga batih) is the smallest social organization of humankind that has ideological, political, social, cultural, economic and security and security forces. The suicide bombing as a family has a devastating effect. The world is shocked by the sacrifice of the lives of those who struggle pragmatically to achieve the paradise promised by God. However, a familial suicide bombing left a mark of significant lessons and explanations so that the world community understood why all this happened. The
superiority of *Homo sapiens* is that it is a unique language that provides explanations for various missions in this mysterious life (Harari, 2017).

These three characteristics are very different from terrorism in general which is controlled through organizations consisting of many members, a large network and supported by means and implemented in a planned manner. Based on these characteristics, it can be said that in Indonesia *Lone Wolf Terrorism* and *familial suicide terrorism* have emerged surprisingly and horribly.

In addition to the emergence of *lone wolf terrorism* and *familial terrorism*, the changes that occurred in terrorism in 2010-2015 were changes in terror targets. The targets of terrorism are no longer Western symbols, but rather civil society, government officials, both the police and the national army. The change was caused by the spread of *takfiri* or understandings that gave pagan verdicts or came out of Islam legally because they had committed acts that canceled Islam.

*Takfiri* itself is divided into two, namely *takfir ‘am* (general infidel) and *takfir mu’ayyan* (specific infidel). *Takfir ‘am* is to assess a belief in words or deeds that have seemed to invalidate the status of Islam without requiring the study of conditions. While *takfir mu’ayyan*, is imposing a pagan verdict on a Muslim who is proven to legally say or do something deemed to invalidate Islam, but with studies of certain conditions (arrahmah.com/2012). The difference between the meaning of *takfir* and the presence of ISIS in 2013 resulted in the division of Islamic movement groups in Indonesia.

**B. Women And Terrorism**

Nowadays, in Indonesia the role of women in radicalism cannot be underestimated. Although the number of women's involvement in terrorist cases is still relatively small, this trend continues to increase. Here, ideology is not the single factor that moves women to be involved in terrorist acts, because political, economic, social and cultural factors also become reasons and problems.

In Indonesia in 2018, at least 12 women have undergone legal proceedings in cases of extreme violence. We don’t know how many more women will voluntarily get involved in this extreme violence. The reason that encourages them to take an important role in the extreme violence movement is the challenges
and homework for the government and also society today. Is a violence or imprisonment approach enough to stop this belief? Or are there other efforts that must be considered by the government to stop this extreme violence? Extreme violence is not always related to ideological problems, although ideology is a strong foundation that drives them to choose this path. Political, economic, social and cultural factors are also reasons, because the solution to radicalism and terrorism not only touches on ideological issues, but political, social, economic and cultural issues must also be considered and corrected.

In this connection, Amy Chew (South China Morning Post, May 5, 2019) reports that after the collapse of ISIS in Iraq-Syria, there is a deadly new phenomenon among women who radicalized by ISIS ideology (Islamic State in Syria and Iraq) who became suicide bombers and their children in jihadist efforts. Here, experts see the influence of ISIS virtual state propaganda where there is an increase in radicalization of women in married couples because of husband’s influence, which really tends to endanger the whole family.

Mia Bloom and Chelsea L. Daymon Study (Assessing the Future Threat: ISIS’s Virtual Caliphate, journal Orbis, June 2018) also revealed, since ISIS was pushed and collapsed in Syria and Iraq, ISIS changed its tactics of struggle by calling for amaliyah activities (actions and attacks terror) must be done in any way and everywhere in the world by involving men and women on the same occasion. This change even provides open space for women to play a role starting from spreading information in cyberspace to executing in the field.

According to Nasir Abbas, a former leader of the Jamaah Islamiah (JI) who is associated with al-Qaeda and was once a sought-after jihadist in Southeast Asia: for these women, maternal instincts to protect their children were replaced by a search for "brisk walk to heaven. CSIS Jakarta Research (Intolerance and Radicalism among Women, 2017) also states that one of the reasons for the increasing involvement of women in acts of terror is in line with and in line with changes in ISIS strategy since 2013.

In the perceptions of ISIS supporters, declaring the Caliphate means efforts need to be made for the development of the country. To ensure continuity to the next generation, the virtual state of ISIS continues to increase efforts focused on
women, which include direct treatise writing for women, for example prepared by the al-Khansaa Brigade. ISIS also allows women to speak out in their capacity - recruit through social media and even do propaganda. They call on women (women) to join in their struggle (Mia Bloom and Chelsea L. Daymon, 2018).

In ISIS propaganda, women are truly valued, not merely as sexual objects, but as mothers of the next generation and guardians of ISIS ideology. Although the ISIS Caliphate was defeated last year, the influence and operation of ISIS continues to be a threat to countries around the world. There is evidence that shows that ISIS respects female members more than men. For example, in the January 2015 hostage crisis in Jordan, ISIS had asked to exchange Jordanian pilots named Moaz al-Kasabeh, with Sajida al Rishaw. He was detained in an Iraqi prison in Jordan for his participation in a deadly attack on Amman in 2015. His suicide bombing mission failed, but his husband’s suicide bomb was blown up. The ISIS-controlled radio is called Sajida (Havlicek, 2015).

Admittedly, ISIS in its vision, mission, campaign and propaganda highly respects women where ISIS claims that women are not mere sexual objects, but as mothers of the next generation and guards of ISIS ideology. Women are expected to be mothers of radical and extreme movements to fight the regime on the earth. Even though the ISIS Caliphate was defeated in 2018, the influence and operation of ISIS continues to be a threat to countries around the world.

The Havlicek (2015: 9-10) study shows, there is convincing evidence that ISIS respects female members more than men. For example, in the January 2015 hostage crisis in Jordan, ISIS had asked to exchange Jordanian pilots named Moaz al-Kasabeh, with Sajida al Rishaw. He was detained in an Iraqi prison in Jordan for his participation in a deadly attack on Amman in 2015. His suicide bombing mission failed, but his husband’s suicide bomb was blown up. In this way, ISIS upholds and encourages women to beg for a further terrorist act. Even women can play a wider role because in patriarchal culture, women are seen as harmless and not too suspected of being men.

The study of Mia Bloom and Chelsea Diamon (2018) noted that the views and perceptions of the role of abilities in terrorism are usually limited to helping men or obeying men’s orders in acts of terror. But it turns out that it is wrong and
not right anymore because the involvement of women and children is not primarily due to the obedience and doctrine of the husband. It is actually very possible to be exacerbated by access to certain ideologies through cyberspace / internet / social media that justify the notion of jihadist radicalism among women, mothers. And don’t forget, terrorist activities that lead to families where women (mothers) are involved, are very difficult to overcome through an ideological approach.

At the beginning of the radical movement in Indonesia, according to Dete Alia (2018) research, where Jemaah Islamiyah (JI) became an actor of extreme violence in Indonesia, women only played a role as logistics supporters (caring for the interests of men), educators (educators or successors of jihadist spirit to children, networks and families) and reproductive roles (giving birth to new jihadists) in this movement.

The inclusion of the role and influence of ISIS into Indonesia through cells, networks and supporters among Muslim youth, clerics, clerics/religious teachers and existing hardline groups has led to a shift in the role of women in the extreme violence movement in Indonesia. At least a dozen women have been arrested and questioned by police in this terrorism case, and dozens of other women exposed to ISIS influence are still free to roam. Do not be considered trivial, because ISIS succeeded in transforming a wider function and space for women’s participation, opening up new opportunities for women to participate and take optimal roles.

C. Children in Terrorism

Not only become a logistics supporter, but also a financer (campaigner), campaigner (promoting this group through social media and offline media), educator or teacher (successor to the spirit of jihad both in the family and the network and the environment), recruiter (recruiting new members both through online or offline), networkers (developing and maintaining networks), war troops, and even becoming the main perpetrators of suicide bombers (suicide bombers) as happened in Indonesia and the Middle East and other regions. (Dete Alia, Women and Terrorism, Kompas, May 17, 2018).
The author agrees with Dete Alia who reminds us that social media (medsos) plays an extraordinarily effective role in transforming women’s views into radicals. With interesting narration and propaganda, many women are attracted, captivated, with radical narratives that are loaded with social media and decide to take part and take on roles that are in accordance with their capacity and potential. This is parallel with CSIS Jakarta (2017) research, which emphasizes that women’s role in radicalism experiences expansion, expansion, and not always differing from men because of the consequences of jihadi doctrine that permeated and the influence of the Islamic state’s ISI khilafah propaganda on social media / internet.

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Disillusionment with the implementation of democracy, poverty, injustice, rampant corruption and the use of man made law and Islam in Indonesia are suppressed and discriminated against are the driving factors that make them choose "another path" which is considered to be able to turn Indonesia into a better country. Islamic practices that are deemed not in accordance with Islamic teachings, a sense of solidarity with fellow Muslims killed in other parts of the world either by unjust regimes or by Siah is another reinforcing factor that makes many women choose to emigrate or move from Indonesia as a country "Darul
Kafir" to "Darul Islam" in Syria. As stated by a woman who was looking for an identity, wanted to be a good Muslim and decided to move to Syria.

D. Spouse in Terrorism

The explosion of two suicide bombs in Jolo Church, Sulu Province, southern Philippines, on January 27, 2019, shook the security atmosphere in the Muslim-majority region. The double suicide bombers are a married couple from Indonesia who have long joined the Abu Sayyaf group. The Abu Sayyaf group is a jihad corporation appointed by IS as the Southeast Asian territorial command. IS fanatics in Indonesia also flocked to pilgrimage to Mindanao, the operational area of the Abu Sayyaf terrorist group. They are anonymous soldiers who are not paid. They reject any peace agreement and cooperation in any form with the opposing party perceived by *thogut* (enemy).

Last week, a referendum attended by 2.8 million people agreed on the formation of the Bangsamoro Autonomous Region in the southern Philippines, the largest Muslim population in the country. The majority of voters agreed to the formation, but voters in Sulu Province which included Jolo were different. Residents of the area reject the special autonomy.

The aim of the Indonesian couple is to set an example and influence Filipino terrorists to carry out suicide bombings. President Duterte said the husband and wife suicide bomber was behind the church bombing and he condemned this attack and ordered the military to destroy the Abu Sayyaf in any way.

E. A Signal of New Doctrine and New Strategy

The Philippines has experienced a long history of Muslim rebellion in Mindanao. This Muslim rebellion has experienced a turning point as a history of terror since 1993. However, of all the series of terror attacks in the southern region, there has never been a single suicide attack, let alone involving a married couple from a whole family of trainees. This Jolo bomb attack proves the existence of new doctrines imported from Indonesia.

In Indonesia, the suicide bombing of a family first appeared on 8 and 9 May 2018 in Surabaya which ravaged churches and police stations. The world is
stunned by this action that is difficult to accept common sense. Researchers find it difficult to find a theoretical basis to provide adequate explanations for terror attacks that actually sacrifice the families of the perpetrators, after killing the church’s civilian congregations who are considered as enemies.

The takfiri doctrine adhered by Wahhabi religions in the Middle East is considered a destructive doctrine. This doctrine has humiliated the peaceful religion of Islam and blessed all the world. There is a new development of this doctrine which is considered to be local and initiated by fatalist violent scholars.

Violent scholars are religious intellectuals who are organic in nature. These organic intellectuals, according to Antonio Gramsci (1971), were intellectuals who emerged from exclusive schools who adopted radical schools of thought, and then applied them organically in their liminal and closed communities.

It is this organic cleric who then radicalizes the congregation who are loyal fanatics. Congregations who were indoctrinated for a long time by using all the propositions and references of books from certain schools that are very selective. This organic cleric then tried to answer many questions faced by his congregation quickly, accurately, and thoroughly. When facing problems that are difficult to solve at the community level, the issues of resistance strategies are finally brought into the realm of violence to solve them.

At this stage, organic clerics become violent clerics which Bruce Hoffman conceptualized as intellectual violence, which in theoretical terms I refer to as violent scholars or organic clerics of violence. The meaning of violence here is not only as radical, but also as a terrorist who removes the element of humanity in each of his deadly fatwas.

The loss of humanity is the most visible indication when these violent clerics begin to speak in a high tone, angry, full of mistrust, and loaded with threats and curses. With the loss of humanity, the violent organic cleric then offered the most fatal resistance solution: the suicide bombing of a family.

A number of propositions are then interpreted in a bloody semiotics that are claimed to be in accordance with God’s will. The suicide bombers were asked not to fight alone, but helped invite his wife not to be left behind who was feared to be seduced by the thoguts (enemies of the devil). Not only is it enough there, this
violent organic cleric then even ordered that the children of the husband and wife also be taken and pick up the paradise that had been promised according to their eschatological beliefs.

The aim of the Indonesian couple is to set an example and influence Filipino terrorists to carry out suicide bombings. From history we learn from the past that Indonesians have always been the originators of the beginning of many events. Indonesians who were involved in the Bangsamoro struggle in Mindanao, southern Philippines, instead provided a deadly solution that was difficult to accept common sense. This fatalist idea was not only put forward as a suggestion, but also offered him to be a martyr in the attack.

Zamboanga, Davao and Cagayan de Oro are ideal terrorist targets. Last week, a referendum attended by 2.8 million people agreed on the formation of the Bangsamoro Organic Law (BOL) in the southern Philippines, the largest Muslim population in the country which also covers the Sulu Province. The majority of voters agreed to the formation, but voters in Sulu Province which included Jolo were different. Residents of the Jolo region, Sulu Islands, reject the special autonomy. President Duterte said the husband and wife suicide bomber was behind the church bombing and he condemned this attack and ordered the military to destroy the Abu Sayyaf at any cost. The presence of an anonymous soldier from Indonesia in Mindanao will create a new mess that is difficult to resolve.

Suicide bombing is a new phenomenon for Indonesia and the Philippines. Typically, terrorists in the Philippines respect their bodies, families and worshipers highly from the deadly bomb blast. The rebels in the southern Philippines have never carried out suicide bombings (isytishad). Now, with the presence of an anonymous paramilitary (anonymous soldier) from Indonesia, the stage of terror is becoming increasingly dire in Southeast Asia. Multicultural civil society and pacifists of different religions have always been the target of terror from radical groups who have never lived in a tolerance of tolerance. Our world now is 'a world full of the thrill of underground revenge, inexhaustible and never satisfied in an explosion'. The present is a century of anger (Pankaj Mishra, The Age of Anger, 2017: 13). There is widespread panic, originating from Western despotic forces.
According to the SITE Intelligence Group, ISIS through an official announcement claimed the attack was carried out by two suicide bombers, a husband and wife from Indonesia. Two Indonesian suicide bombers were behind the Catholic church attack on Jolo Island, Sulu Province. The husband and wife responsible (in this attack) are Indonesian suicide bombers who might get a doctrine in Surabaya. The Abu Sayyaf group only directed them, starting from learning targets, carrying out secret monitoring and bringing the couple to church. During the bombing, the wife sat in the church while her husband came out. The woman, who was depicted wearing a gray-colored jacket, carrying a backpack carried out the first suicide bombing. The husband then detonated a second suicide bomb outside the church.

Previously, this church was also bombarded which occurred a few days after the referendum on the expansion of regional autonomy, the Bangsamoro Autonomous Region in the Muslim Mindanao region which also included Jolo Island, Sulu Province. Jolo has been known as one of the bases of the Abu Sayyaf terrorist group which since 2013 has been affiliated with the Islamic State of Iraq and Syria (NIIS). The presence of the bombing couple from Indonesia is of course to provide doctrinal confirmation of attacks in the name of religion. There is the role of organic violence scholars who have structured the mindset of this family's suicide bombers. This husband and wife are only weapons used by violent intellectuals in the conception of Bruce Hoffman (2004).

The suicide bombing of a married couple from Indonesia is possibly related doctrinally or organically with the Surabaya bombing on May 8-9, 2018. There are doctrines of fatalism and anti-structural strategies that make it difficult for all governments to overcome this type of terror. The public and the research world are also very surprised and hope that the suicide bombers of this family can explain more before they do the action. If the SM Kartosoewirjo guerrilla family’s story we can hear many very open, bold and according to the Shari’ah explanations that NIIS wants an order and system of society based on Islam, then the fighters themselves now find it difficult to find an explanation other than the statement of the existence of their own sect. In this age of anger, terrorists are invading and hitting anyone indiscriminately, even civilians of their religion. All the attacks of
anger on the global injustice and modern oppression and unjust tyranny - against Muslims in Palestine, Bosnia, Rohingya, Aceh, Mindanao, Pattani, Poso, Ambon, Ternate and others - have never been adequately explained as to why all it happened. Supposedly, with the mission of isytishad (suicide bombing) they no longer need to be afraid to voice their aspirations. The lives have been lost, there is no need to be afraid anymore of the cruel interrogation of any secret service.

A life does not need to be sacrificed for a sect or movement, but rather a life must be offered for the sake of Allah's religion alone. The triumph of religion will impact on the triumph of human civilization, on movements that respect other human rights of life of different religions, schools, sects and ideologies.

F. Family Suicide Bombing

The Jolo bombing is a nuclear family suicide terror. The Batih family is the smallest social organization of humankind that has ideological, political, social, cultural, economic and security and security forces. The suicide bombing as a family has a devastating effect. The world is shocked by the sacrifice of the lives of those who struggle pragmatically to achieve the paradise promised by God. However, a suicide bombing as a family left a mark of significant lessons and explanations so that the world community understood why all this happened. The superiority of Homo sapiens is that it is a unique language that provides explanations for various missions in this mysterious life (Harari, 2017: 21).

This suicide bombing mimics the suicide bombing of a family of 8-9 May 2018 in Surabaya and Sidoarjo. Nobody thought that the perpetrators came from one whole family. Officers revealed that the bombers in the three churches were the families of Mr. Dita Oepriyanto and Mrs. Puji Kuswati. These parents invited their four children to take action in three different churches. Their four children have a very young and young age. Yusuf Fadil's son (18), Firman Halim (16), daughter of Fadhila Sari (12), and Pamela Riskita (9). This family lives in an elite residential area located in Wonorejo, Surabaya. I predict, if there is no significant counter discourse, then this family suicide terror will continue to flourish and become a trend in contestation between radical terror groups.
Thus, as explained by Mia Bloom (2005) and Ami Pedahzur (2006), in every suicide bombing, there is always a moral reversal, where the perpetrators in extreme acts of suicide change from criminals to martyrs - at least for themselves, groups of worshipers and sympathizers. Bloom (2005) finally stressed that terrorist suicide is a form of political theater, where the audience's reaction is as important as the act of suicide itself.

In further researching the motives for suicide bombing, Bloom found practical arguments, namely individual motives, organizational motives, and motives for competition between terrorist organizations. Bloom, like many other theorists, sees terrorism as a realization of actions with negative political motives, namely extreme violence. Political motives are regarded as the only thing that encourages or shapes action. (Bloom, 2005; Pedahzur, 2006). This motif does not appear purely as an awareness of the perpetrators and their partners, or even their children, but is injected by the violent organic intellectuals who always nurture them through preaching and indoctrination.

So far, three acts of terrorism carried out by three families while involving women and children in a series of terror in Surabaya (2018) are new phenomena, dramatic and set a new precedent, because this is the first time in the world. Previously, NIIS had lost much territory in Iraq and Syria. The group led by Abubakar Al Baghdadi is now suppressed at the borders of the two countries and spread across various countries. NIIS then pursued a coalition strategy with local groups and opened territorial bases such as in Marawi, Southern Philippines, along with Maute and Abu Sayyaf groups. However, after fighting for about five months, NIIS bases were destroyed. Many people condemned this "heinous act" without the slightest sense of humanity. Terrorism is cruel violence because it kills innocent pacifists who have never been involved in the cosmic war of terrorists against superpowers.

G. Concluding Remarks

The 2015 report by The Soufan Group (TSG) revealed that the number of 'foreign fighters' who traveled to the Islamic State of Syria and Iraq (ISIS) comprised around 27,995 people from 66 countries in 7 regions. These include
Western Europe (5,000), Former Soviet Republic (4,700), North America (280), Balkans (875), Maghreb (8,000), Middle East (8,240) and Southeast Asia (900). TSG acknowledged that the difficulty of getting accurate figures was because each government itself did not release official figures of citizens who had gone to Syria and Iraq. There are also no records based on age or sex, those who return or those who die. The data is not provided according to sex groups, but the number of 'fighters' of women from each country to Syria and Iraq tends to increase. In Southeast Asia, increasing women's participation is an alarming trend. Let’s look at the illustration below:

"In Islam, men and women are different, but, jihad is obligatory for all Muslims, just like prayer. Everyone must carry out jihad," said Dian Yulia Novi, a woman supporting ISIS and female suicide bombers in the Southeast Asia region. Dian is a 27-year-old Indonesian woman and packed with explosives which she planned to detonate at the presidential palace, but the plan failed.

Dian Yulia Dovi was arrested on December 10, 2016. Dian is determined to die as a martyr for global jihad. Dian is a migrant worker in Taiwan and radicalized online when she was abroad. Dian told the media while in police custody that: "On Facebook, I opened a jihadi (ISIS) profile, which inspired me. I did not join any groups, just looked around, but became more curious."

Dian admitted, he collected articles and audio clips of radical teachings on the Internet, experienced radicalization only by watching youtube videos about ISIS soldiers. In tune with Dian, in May 2018, three families in Surabaya carried out suicide bombings in three different places at different times, and all took their children together. And, it was revealed that they were radicalized after watching ISIS videos in Syria and Iraq, influenced and possessed by ISIS propaganda. (Recent Islamic State Attacks in Indonesia, the International Review, May 29, 2018).

The Dete Alia’s study (2018) also revealed that the widespread phenomenon of the role of women in terrorism is very sad, because how a mother who should protect her child from danger actually invites her child to participate in a dangerous activity that not only eliminates his life but also the lives of others. In the case of Surabaya, women were involved in a series of suicide bombings carried out by a family conducted simultaneously in three churches in Surabaya on Sunday (05/13/2018).
The family bombing case in Surabaya on May 13, 2018 was interesting, because the woman who became the suicide bombing succeeded in realizing her dream of being a bride and "martyrdom". Here, women and children are not only victims but also participate in radical movements: terrorism. Before the Surabaya suicide bombing, there was an act of terror by two young women in Mako Brimob who wanted to do amaliah (suicide attack) to stab the police using scissors like the attack that took place in Paris. Obviously, this phenomenon shows that women now take an important role in extreme violence movements. Dian Yulia Novi became a beginner in this Brimob Mako movement, then followed by Ika Puspitasasari and several other women who played different roles.

The Surabaya bomb attack was very surprising. This event shocked the people. What is very concerning is that the suicide bombing case involved a woman who, together with her husband, persuaded, invited and brought her children to be involved. So that the phenomenon of family suicide bombing in Surabaya shifts the landscape of extreme violence that occurred in Indonesia, which was previously dominated by men and the action is usually carried out alone or in groups in action, and does not involve family members especially children.

The case of the church bombing in Surabaya and Surabaya Mapolres changed the conventional pattern of violence because the involvement of women who persuaded / invited underage children was truly irrational and had never been imagined before by the public. So that the phenomenon of family suicide bombing in Surabaya shifts the landscape of extreme violence that occurred in Indonesia, which was previously dominated by men and the action is usually carried out alone or in groups in action, and does not involve women (wives) family members let alone children. The case of the church bombing in Surabaya and Surabaya Mapolres changed the conventional pattern of violence because the involvement of women who persuaded / invited underage children was truly irrational and had never been imagined in the past by the community (Dete Alia, 2018).

This phenomenon is very dramatic and catastrophic, because how a mother who is supposed to protect her children from danger actually invites her children
to participate in a dangerous activity that not only eliminates his life but also the lives of others. The case of Surabaya bombing is brutal, because the woman who became the suicide bomber managed to realize her dream of being a bride and "martyrdom". Here, women and children are not only victims but also participate in the radical movement of terrorism.

The above explanation confirms the views of the Indonesian National Commission on Violence Against Women (Komnas Perempuan RI) in 2018 who are concerned that the trend of recruitment of women into bombers is getting bigger. This is due to the assumption that women are potentially more militant than men.

Women are also considered to be adept at manipulating situations so that opponents are not easily suspected for security reasons. The Indonesian National Commission on Violence Against Women (Komnas Perempuan RI) reminded that in the future, terrorists will continue to use the role of women as mothers, as well as strategically to transmit radical ideology, and prepare children to be martyred.

We must realize, after the collapse of ISIS in Syria and Iraq, it turns out that the virtual state of ISIS continues to move in cyberspace with the impact of the increasing trend of acts of terrorism by women. And do not forget, the trend shows that in Indonesia (Southeast Asia) terrorist threats involving women tend to increase, whether in the form of actions of married couples or with children, the tendency of such terrorism is 'trending'.

Therefore, going forward, if this reflection is not too missed, civil society and the state must strive to prevent, be alert and overcome the increasing role of women in acts of terrorism because of the strong trend that women's roles are increasingly optimized and maximized by the terrorist actors in this sadistic, dramatic and brutal action.
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