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Analysis Identity Fusion and Psychosocial Development: How the Role of Father, Mother and Son on Radicalization within Family

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ABSTRACT

One of crucial issues of radicalism lately is the involvement of family members in acts of terrorism. One of those interesting case is the case of Dita Oepriyanto's family, the perpetrator of suicide bombing in one church in Surabaya, East Java. Family involvement in extremist acts and terrorism in Indonesia is not a new thing, the story of Dita Oepriyanto is a historical cycle with different shifting actors. The story of the Leader of Darul Islam, RM. Kartosuwiryo who rebelled against the Indonesian republic accompanied by his wife and wife giving birth to children in the forest can be seen in the perspective of family involvement, as well as several Afghan alumni figures. The cycle also happened to the derivative organization from Darul Islam which transformed into combatants in Afghanistan, then moved to Jamaah Islamiyah. Changes occur during the ISIS conflict, family factors are not the main cause of joining a person with a terror organization, there are media factors that make individuals join. This study analyzes the involvement of families in the extremism movement and acts of terror by using the qualitative method, with sources of literature and interviews with Afghan alumni, former prisoners and prisoners of terrorism cases. The theory used to analyze facts and data is identity fusion and psychosocial development. The results of the study concluded that all elements of the family (children, wife, husband, grandfather, grandmother, and relatives) were very susceptible to the potential of being exposed to radicalism.

Keywords: Family, Radicalism, Terrorism, Darul Islam, and Jamaah Islamiyah.

1. Preface

A number of acts of terrorism occurred throughout May 2018 (Surabaya attack) and March 2019 (Sibolga case), and these acts of terrorism involved several families. The latest case is an attack by gun through police officer in Cirebon which is allegedly committed by a child of a terrorist who has connection with the Jamaah Anshorul Daulah (JAD) group. Whereby, either in the Jamaah Islamiyah (JI) group or in the Indonesian Islamic State (NII) women and children not assigned as a bomber but they play supportive role.

In its history, a series of acts of terror were only carried out by men, in contrast to the Surabaya bombs carried out by the heads of families, wives and childrens. This terrorist act is suspected to be an extension of the Islamic State of Iraq and Syria (ISIS) represented by JAD under the control of Aman Abdurrahman. The shifting method of terror by the perpetrators

and their strike need to be investigated deeply because of to recent phenomenon in Indonesia where terrorist group still have sympathizers or supporters.

Since being proclaimed a country, Indonesia has often received acts of terrorism in the form of terrorism since the Darul Islam or Indonesian Islamic Army (DI / TII), followed by Command Jihad with the actions of Woyla, Hassan Tiro's group with the Indonesian Muslim Liberation Front, Abdul Qadir Jaelani with Revolutionary Struggle Islam, Jamaah Islamiyah group, Jamaah Anshorut Tauhid, Jamaah Anshorud Daulah, Eastern Indonesian Mujahidin led by Santoso. Indonesia, a country with a majority Muslim population, is certainly a fertile place for all kinds of Islamic ideologies, political battles between traditional Muslims, progressive Muslims, and fundamentalist and radical Muslims from the beginning of the establishment of the state. This also makes religion-based teachings of terror easy to spread. The abuse of Islamic teachings for violence becomes an enemy with the Indonesian government and people. From the time of DI / TII to JAD, the ideology of terror still received supporters and sympathizers.

The role of the family (especially women or children) in the actions of radicalism in the modern era, in the opinion of the writers' team is evident since the 1987 and 2000 Intifada events, although long before that, many women became leaders in a war. The events of the Intifada I in Palestine began with a series of demonstrations against Israeli policy after winning the six-day war in 1967. The specific cause was the killing of four Palestinian workers by the Israeli Army which continued to the all-out Palestinian resistance to Israel. Children and women are involved in this intifada action.

The involvement of women in jihad is also used by terrorist groups to strengthen groups. Al-Qeda recruited a woman to become a suicide bomber, this was conveyed by Umm Osamah (Al Qaeda figure), where he called for jihad for women to help Al Qaeda (Saputro, 2010). Moreover, this invitation was delivered by inflating the story of women fighters in Palestine.

2. The Concept and Theoretical Framework

2.1 Identity Fusion

Identity fusion is a feeling of unity with a group that invites someone to bind their feelings into groups (Swann, Gomez, Dovodio, Hart, & Jetten, 2009). Suicide bombers are in groups,

where each group has their own values and goals shared with their members. When in this group they get group values, which according to Prof. DR. Hamdi Muluk, they gained an understanding of the wrong jihad, and in tandem with the growing religious radicalism. When the identity of the terrorist group members who commit suicide bombings merge into the group or experience identity fusion, then they will make special sacrifices, such as being suicide bombers in the interest of the group, not caring that the actual actions they are doing are wrong actions in religious and social norms.

The statement which said that the suicide perpetrators caused by psychological process which called as identity fusion, supported by experiment research proof performed by Swann, Gomez, Seyle, Morales, & Huici (2009) from Oxford University that led by Professor Harvey Whitehouse. This process is believed to be the main drive that makes people willing to become suicide bombers. In fact, the ability to change people mind for suicide as a bomber is stronger than just being an ordinary member of the group. The existence of group precipitate terror group to feel bitterness and happiness together. The terror group create an atmosphere of relationship to the level of brotherhood for that reason they will sacrifice everything in order to defend values they believe in.

2.2 The Psychosocial Development

Erik H. Erikson states there are eight stages of psychosocial development experienced by humans (Erikson, 1993).

The first stage or level of infancy (oral)

At this stage, a child will learn to trust without removing suspicion. Children who have confidence will feel safe in the protection of their parents. But in reality, there are so many parents who are too protective of their children so that the child will waver. There are also cases where parents do not provide protection for the child so that children feel insecure and experience a crisis of trust.

The second stage or level of muscular anal

In this stage, we must be given patience and tolerance in helping children because it will help the child's development. The child will balance his freedom and eliminate shame and doubt.

The third stage or level of genital locomotor

In this stage, a child will learn to take the initiative without feeling too much guilt. Sometimes many people misperceive and call the child a "bad boy". At this stage, the child will have lots of initiative and ideas, even trying to turn things into reality.

The fourth stage or level of latency

At this stage, a child will learn to enter the world of formal education. He must control the sense of imagination and replace it with education, but not entirely the imagination will disappear.

The fifth stage or level of teenager

Puberty and the desire to seek identity in order to avoid confusion are the conditions experienced by humans at this stage. If a teenager succeeds at this stage, then he will find the goal that Erikson called loyalty.

The sixth stage or level of young adult

The disease contained in this stage is alienation. That is the tendency to isolate ourselves from all things, both from love, from friendship and from the community. At this stage, an individual will have the ability to be closer to others, such as lovers, friends, close friends.

The seventh stage or level of middle adult

At this stage, the individual will manage the balance between the excitement of life and boredom. If he succeeds at this stage, then he will have the ability to care for others who help him through his life.

The eighth stage

At this stage, the psychosocial crisis experienced by individuals is integrity vs. disappointment. A person will try to develop ego integrity with the minimum amount of despair. The basic value of life that will be obtained after going through this crisis is the value of wisdom.

3. Concept

Of the several types of changes that occur, the most fundamental changes are the shift from families who are emotionally extended to nucleated families (Graeme Hugo, 2002: 15). This

shift does not refer to the arrangement of the area in which a family lives, but rather to the main functions and loyalties and obligations of family members. In the traditional extended family system, the main loyalty of the family is given to parents, so the head of the family controls all aspects of life, from earning a living to determining a partner for their children who want to get married.

There are three components which are the main indicators whether a family has good enough resistance or not. The three indicators include: indicators of physical resilience, indicators of psychological resilience, and indicators of social resilience (Sunarti, 2006). A family can be declared to have good physical endurance if the needs of food, clothing, housing, education and health are fulfilled, and free from economic problems. This is indicated by the presence of one or both parents who work. Not only work, but the income from the job is able to meet the basic needs of a family.

According to Soemarno Soedarsono (1997: 63), family resilience relies on humans as individuals who are the strength of personal / individual elements. The family's resilience is crucial for achieving regional / regional resilience, and subsequently, regional resilience will ultimately determine the achievement of national security. By definition, Indonesia's national security is a dynamic condition of the Indonesian nation which contains tenacity and resilience that contains the ability to develop national power in the face and overcome all threats, challenges, obstacles and disturbances that come from outside and inside that directly endanger integrity, identity and the survival of the Indonesian nation and state based on Pancasila and the struggle to pursue the goals of the Indonesian national struggle (Pamudji 1985: 64).

The first interaction experienced by humans is interaction with the nuclear family. When interaction occurs, socialization also occurs which according to Berger (Sunarto, 2004) is defined as the process by which a child becomes a member who participates in society. Furthermore, Durkin (1995) said that socialization is a transmission process of values, belief, attitudes, and behaviors from one generation to the next generation with the aim that the next generation has a value system that is in accordance with the norms which is desired. In a family environment that has been exposed to radicalism, one family member is very likely to transmit radical values to other family members. The transmission process is not only dominated by the figure of the head of the family, but all family members can play a role and influence each other.

4. Research Methodology

This research gathers its data through interviews with former terrorist actors, including terrorist inmates, Indonesian citizens who joined ISIS and returnees. Individuals that have been successfully searched for such as: Syaiful Anam alias Mujadid alias Brekele was a defendant in the Tentena Market bombing in Poso (Central Sulawesi) on May 28, 2005, Brekele has a 13-year-old child named Hatf Saiful Rasul who joined ISIS and died in Syria; Mohammad Nasir Abbas aka Khaeruddin is a member of Jamaah Islamiyah (JI) who is Malaysian; Ali Imron is part of the Trio Lamongan, the perpetrator of the Bali bombing 1 (2002) which killed more than 200 people; Bagus Wijangga Panulat is an Indonesian student at the Izmir Institute of Technology, Turkey who joined ISIS in 2014; Wildan Mukhollad is a student of Al Azhar University in Cairo from the Al Islam Islamic Boarding School, Lamongan; Mahmudi Hariono alias Yusuf was involved in the case of possession of ammunition, a subordinate of Abu Tholut, he spent his elementary education at the Baitul Amin madrasa, Jombang, which is connected with Ngruki alumni. His interest in jihad began since reading books he obtained from Solo, then he decided to seek experience in Moro, Southern Philippines; Ghina Inas and her father are alumni of Ponpes al-Zaytun, Indramayu, West Java. Ghina's family (biological mother, stepfather, sibling and step sister) traveled to Syria to join ISIS in 2017; Echo Ibrahim was convicted of a terrorism case in Sukoharjo who was sentenced to 7 years in prison; Umar Muhtar and Adri, Umar Muhtar is a closest ally of Aman Abdurrahman; Meanwhile, Ardi is the younger brother of Umar Muhtar. Even though he was not involved in terrorism, Ardi had interested in radical thinking from his brother and had been one of the instructors of Ibn Masud Islamic boarding school in Bekasi, before moving to Bogor and finally being closed by the Regional Government.; Nur is a teenager who knew ISIS through social media since she intensified learn religion alone; Abu Azka and Ikki were book-bombers perpetrators focus their target toward several national figures and; Firman was the perpetrator of strike by weapon a police post in Solo and throwing a Grenade, the perpetrator was arrested in one of the housing areas in Depok, West Java.

5. Literatur Review

There is not much literature discussing the role of families in acts of terrorism, at least we note that there are several literatures that discuss family relations and radicalism, the involvement of children and women and the involvement of women in acts of terrorism.

Research on the involvement of women in the intifada Anat Berko and Edna Erez who interviewed 14 Palestinian women who detained by Israeli authorities, one of the informants said:

“There is no difference between a man and a woman in the intifada [uprising]. We all want to protect our land. There is no difference in the recruitment of a guy or a girl, but the percentage of women that are recruited is lower because there are women that have another role in society. Every woman is a homemaker; this is the main barrier which prevents women from being recruited” (Berko & Erez, 2007).

Women and men have no different roles in the intifada, all must fight for Palestinian land. But still women who are recruited for direct combat are more limited. In the Berko and Erez interviews there were several women who even volunteered to become suicide bombers to avenge the deaths of their relatives or relatives. While there are also those who want to join the military faction to fight Israel (Berko & Erez, 2007).

Women's involvement (Saputro, 2010), in this jihad action is also used by terrorist to strengthen groups. Al-Qaeda recruited a woman to become a suicide bomber, this was conveyed by Umm Osamah (Al Qaeda figure), where he called for jihad for women to help Al Qaeda.

Other studies on how family involve in radical actions are alluded to by (Ade Firmansyah, 2011: 14), states that Kartosoewiryo is married to Ardiwisastera's daughter. Siti Dewi Kalsum gave birth to 12 children. Uniquely, when he led the Darul Islam, 3 children were born in the wilderness while guerrilla against the government. Kartosuwiryo's story seems to be followed by the successor of the extreme movement in Indonesia. In addition Kartosoewiryo Marriage according to (Formichi, 2012: 33) with the child of a kyai gives a significant influence on his movement in the future in the Sunda region.

Kartosuwiryo's story, then transformed in the Jamaah Islamiyah movement, Jack Jihad known as Joseph Terrence Thomas, married Maryati, a woman from Indonesia. From his wife Jack Jihad fostered relations with the majority of Indonesians, activists of Jamaah Islamiyah. Jack Jihad's wife who came from Makassar turned out to make it easier for Jack to come into contact with local soldiers who were involved in the conflict in Poso (Said Ali, 2014).

Research about Boko Haram states, that the involvement of women and children in the Boko Haram's terror group is a form of change in the modus operandi of this group is the glaring operational shift in Boko Haram's modus operandi. For Nnam, Arua and Out, it was argued that such a mode further complicates ethnic and religious conflicts, which in turn complicates Nigeria's security conditions (Nnam, Arua and Out, 2018).

Nava Nuraniyah's research said that the involvement of women by ISIS in Indonesia was observed as an effort by women in the ISIS group to hone their assertiveness, by avoiding traditional roles which were obstacles to motivating the movement. This research also mentions that women are also capable of using technology to avoid obstacles in jihad while forming alliances with male leaders (Nuraniyah, 2018). On the other hand Miriam Lindner mentions that the criminological literature of female perpetrators is treated more softly than male, so far the terrorism literature mostly tend to focus on analyzing demarcation lines of race, ethnicity, and religious denomination (Lindner, 2018).

While in the context of the young generation, the research on radicalism in educational institutions mentions that the organization of students' extra-curricular becomes another entry point for the spread of radical and intolerant ideas through activities involving these radical figures. The guise of these activities includes pengajian, halaqah, liqa and MABIT (Night of Faith and Takwa) which are held by student organizations in collaboration with other groups that have radical influence (Bamualim, Latief & Abubakar, 2018). Whereas (Convey Indonesia, 2018) states that after experiencing these activities, students tend to have radical opinions on other groups as conveyed from the national cyber survey by PPIM in 2017 which shows 41.4 percent of students in schools have radical opinions.

Another study, conducted by Brooking Institute in 2016 on social media that is a means of ISIS, states that more than 46,000 accounts on Twitter are controlled by ISIS / DAESH supporters or sympathizers (Thoyibi & Khisbiyah, 2018). The use of social media for (Samuel, 2016) makes every ISIS movement especially those that will be highlighted by the media or published on their own, really considered the propaganda aspect so as to create a comprehensive brand that is embedded in the minds of the audience or reader. The brand implies at least 6 narrative elements to be conveyed to the public, namely brutality, mercy, victimhood, war, belonging, and utopianism.

6. Discussion

6.1. *The Relation among Father, Mother and Children*

The disharmony family's condition is often supporting someone to be involved in some negatives activities such as juvenile delinquency, narcotics usage, and so radicalism. Some of terrorism inmates came from a troubled family, broken home, or low educated. As an example is Abu Toto as the perpetrators of bombing case in Beji who has a trouble family. His parent's divorce makes him involved in street thuggery. The same thing happened to Ikki who becomes the perpetrator of book bombing. Eventhough he has no divorce parents, but he did not get any attentions from his parents at all. Ikki confessed that he rarely spending his night at home since he was 12 years old, and he also not intensively communicate with his father or mother. The case of Juhanda is different from those both. He never has attentions from his mother or father because he has been took care by his grand mother. Being have no father or mother is influenced a child's life development. The crucial period since the baby to teenager is the most important phase of their personality and psichological development because they need the real role model of parents.

Through the Psycosocial Development Theory, Erik H. Erikson (1963, 1968) explains that a personality establishment and human identity consists of eight stages which was started since someone was born to adult phase (Erikson, 1959). This formation is strongly influenced by parents, society, and other external factors. Individual personality will develop at each particular stage and form above each previous stage or known as the epigenetic principle. In each stage, individuals will experience psychosocial crises that can give positive or negative results for the development of their personality. According to Erikson, this crisis is psychosocial because it involves the individual's psychological needs (ie psycho) that are contrary to the needs of the community (ie social).

An individual has no choice but to deal with the crisis and think of ways to overcome it. Failure to deal with a crisis can have a significant impact on a person's psychosocial development. In this context, this failure can result in reduced ability to resolve the crisis at a later stage and the emergence of an unhealthy personality and sense of self. If someone successfully resolves the crisis, a healthy personality will be formed and obtain basic virtues. The basic value that has been obtained will be the power that can be used to resolve the crisis in the next stage.

Table 1. The development phase of human's personality according to Erikson's theory

Stage	Psychosocial Crisis	Basic Value	Age
1.	Trust vs distrust	Hope	0 - 1.5
2.	Independency vs Shame and Doubt	Willingness/desire	1.5 – 3
3.	Initiative vs Guilty Feeling	Purpose	3 – 5
4.	Perseverance vs Low-self esteem	Competency	5 – 12
5.	Identity vs Role Confusion	Loyalty	12 – 18
6.	Intimacy vs Seclusion	<i>Cinta Kasih</i>	18 – 40
7.	Expansion vs Stagnation	Awareness	40 – 65
8.	Integrity vs Disappointment	Wisdom	65+

The first psychosocial crisis faced by individual is the crisis of trust vs distrust that happened in the first period of human's life. At this stage, babies feel uncertain about the world in which they live. To solve it, the baby will look for stability and consistent attention from parents. If the attention given by parents is consistent, predictable, and reliable, then there will be a sense of trust that he will bring to the next stage. In the end, the individual will be able to continue to feel safe even if he is threatened. Success at this stage encourages the creation of "hope" values. By growing trust, the baby will still have hope when a new crisis arises. Meanwhile, failure to have a hope will foster a sense of fear in the individual and distrust of the world around him. Distrust in the world around him (the state, government officials, religious practices adhered to by the majority of the population) is often found in the narratives of radical actors or terrorists. This distrust makes them feel threatened and pushes them to fight the status quo.

Independence vs. shame and doubt are the second stage of crisis experienced by individuals in the aged of 1.5 years to 3 years. When the physical child begins to develop and his mobility gets higher, the child will find that he has many abilities and skills such as wearing clothes and shoes, or playing with toys. These abilities and skills reflect the growth of one's independence and autonomy. For example, at this stage, the child begins to be independent by walking away from his mother, choosing what he wants to play, making choices of clothes to be used etc. In this phase, it is important for parents to let their children explore the limits of their abilities while encouraging children to be more tolerant of failure. Parents should not continue to help the child, but if the child fails on a particular task, parents should not

criticize the child for failure. The key lies in "self control without a loss of self-esteem" (Gross, 1992). Success at this stage will lead to the emergence of will (willingness). If the child is criticized and controlled too much, he will feel that he does not have the ability to survive, dependence on others, lack of self-esteem, until finally arouse feelings of shame or doubt about his ability.

The third crisis occurs when individuals are 3-5 years old, ie initiative vs. Guilty feeling. During this period, children will begin to interact regularly with other children in school. Playing is an important aspect for children at this stage because they have the opportunity to explore their interpersonal abilities through activities that they initiate (initiative). The child starts planning activities, making games, and initiating activities with friends. If this opportunity is obtained, the child will be able to take the initiative and confidence in his ability to lead others or make decisions. Conversely, if the child's initiative is too much limited, there will be feelings of guilt, not being able to lead, will continue to be followers, and low in initiative. Success at this stage will bring the value of "goals" to the individual.

The preverance versus low self-esteem are the psychosocial crisis that experienced by someone in the range age of 5-12 years old. At this time, peer groups become increasingly important in one's life and become a source of one's self-confidence. Children will feel the need to get approval / acceptance by demonstrating specific competencies that are valued by their environment. The child will also begin to foster a sense of pride in the achievements he has achieved. If the child is encouraged to take the initiative, he will begin to feel competent and confident in his ability to achieve life goals. If restricted or obstructed, the child will begin to feel inferior, doubt his ability, so that he is unable to develop his potential. Failures are sometimes needed so that children can develop a humble attitude. Success at this stage will bring the value of "competence".

These four stages of human personality development involve the role of parental control in it. When an individual loses the functions that should have been done by a parent during this psychosocial crisis, then he is very likely to fail to obtain positive values as explained by Erikson. In the end, the individual begins to have a sense of distrust of the world around him, feeling dependent on others, lacking self-esteem, doubting his ability, and not being able to grow his potential. In conditions like this, someone will be very easy to be influenced by

radicalism because radicalism offers things that are contrary to negative values that someone has. Radicalism is able to make a person have a strong belief in an ideology, increase one's self-esteem, make him feel superior and always right, and challenge one's abilities and potential (for example, someone's courage and loyalty is done by fighting enemies or suicide bombings).

Back to the psychosocial crisis Erik Erikson, in the fifth stage, identity vs. role confusion will be faced by individuals aged 12-18 years. In the transition phase from child to adult, one will become increasingly independent and start thinking about careers, relationships, family, future homes etc. Individuals want to be part of a society where they feel fit, seek a sense of "self" and personal identity through exploration of personal values, beliefs, and goals. This is the main stage where one must learn about the "role" that he will run when he is an adult. Someone will also review his identity and try to find his identity. Success at this stage will increase the value of "loyalty or loyalty". Failure to create identity / identity can lead to confusion of one's role in their environment. He will feel uncertain about himself or his position in society.

In this stage there is an upheaval in the majority of terrorists or supporters of radical groups. For example, after junior high school (junior high school), Nasir Abbas felt that he was bored with formal schooling, and was better suited to study religion. This continued with his desire to go to school abroad, eventually leaving for Afghanistan. Similarly, Nur, a teenager who wants to "migrate" so that her life is more in accordance with Islamic teachings. Through his search, he concluded that Syria was the right place for him and his family to live prosperously while showing their loyalty to the Islamic Caliphate. Umar Muhtar also began reading the book *Tarbiyah Jihad* when he was in the teenage phase. A sense of curiosity about the concept of jihad made him often attend halaqoh-halaqoh and watch cassettes about jihad, until there was a desire for jihad. In addition, Mukhlas (Bali Bomber I) felt that he was not fit to go to Muhammadiyah at the age of 12 years (after graduating from elementary school), until finally he decided to go to Al Mukmin Ngruki, Solo. In these places and times he began to be exposed to radicalism.

In other cases, the upheaval of identity and Islamic identity was experienced by Ghina's mother from adolescence. As we get older, the seeds of radicalism are growing even though they have three children. At its culmination, Ms. Ghina invited the whole family to join ISIS. On the contrary, Ghina who has no confusion over the role of self identity and position in

society (indicated by her desire to work, marry, and foster a family) is able to refuse her mother's invitation to go to Syria and prefer to live in Indonesia.

Thus, this juvenile phase is a very important phase because in this phase one can be declared exposed to radicalism or detached from the influence of radicalism. At this stage, the individual wants to be part of the community where he feels fit, in searching of "self" and personal character by elaborating personal values, beliefs, and goals. In the transition level from child to adult, one will become increasingly independent and start thinking about careers, relationships, family, future homes etc. Someone will also review his identity and try to find his identity.

Success in this phase will produce the value of "loyalty" or fidelity in a person. According to Erik Erikson, fidelity includes the ability of individuals to commit to others and accept others even though they have ideological differences. The absence of fidelity in people who are exposed to radicalism can be seen in their inability to accept others who have ideological differences with them (differences in schools, religious differences, and differences of thought). Everything is only seen from both ends of the spectrum, as if there is no gap to stand in the middle and try to make peace with conditions that are not ideal for them.

Erikson also explained that individuals at this time like to explore various possibilities and begin to form their identities based on exploration results. For example, Umar Muhtar explored through the book he read, the mother of Ghina explored through the recitations and lectures she attended, Nur explored through social media. All individuals explore during this period. The difference lies in the results of the exploration, namely where they will find their identity. Some will feel confident with their sense of identity in the community (such as Ghina) so that they feel that the life they live in the Republic of Indonesia is very appropriate. Others feel confused and unsure of their identity in society. This can be clearly seen in the people who claim the current government is thagut, so they feel the need to establish their own Islamic state which certainly encourages them to join similar groups.

If someone has been exposed to radicalism in the fifth phase (age 12-18 years), it is very possible in the next stage (stages 6, 7, and 8) of a psychosocial crisis, someone will be in negative quadrants so he will have difficulty obtain basic values in the form of love (age 18-40 years), caring (age 40-65 years), and wisdom (age 65+). Failure in the final three stages of a psychosocial crisis will lead to alienation, stagnation, and disappointment / despair in

someone. However, this pattern of psychosocial crisis is not always in a linear. Human personality development can also be zigzag pattern where one individual can change drastically from quadrants of negative characters to quadrants of positive characters. For example, someone who has failed in the first few stages can still get success at the next stage, and vice versa. There is also the possibility for individuals to successfully resolve the crisis in the past, in the next phase.

6.2. *The Role of Father*

The role of father or fathering refers more to his role in parenting. This is because fathering is an integral part of parenting. Ideally, fathers and mothers can take on complementary roles in married life, including acting as a complete model for children in living their lives. The role of fathers in the context of family, among others (Trini Handayani, 2016: 558):

- a. *Economic provider*: father is the main financial support for a family. Even if he does not live with his mother and child, a father is still required to be a financial supporter;
- b. *Friend and playmate*: fathers are considered as 'fun parent' and have more playing time than mothers. My father has a lot to do with children in providing physical stimulation;
- c. *Caregiver*: fathers are considered able to provide affection stimulation in various forms, so as to provide a sense of comfort and warmth;
- d. *Teacher and Role Model*: as with mothers, fathers are also responsible for what the child needs for the future through training and providing good examples for children;
- e. *Monitor and Dicipinary*: fathers have an important role in supervision of children, especially when early signs of irregularities arise, so discipline can be enforced;
- f. *Protector*: the father controls and organizes the family environment, so that the child is free from difficulties / dangers;
- g. *Advocate*: Father guarantees family welfare in various forms, especially the needs of children when outside the family institution;
- h. *Resource*: in various ways and forms, fathers support children's success by providing support behind the scenes.

In the context of radicalism, the role of father as teacher and role model is very clearly visible where a father is able to direct his wife and children to radical thinking. The role of father in this process of radicalization can be seen in Farihin. Having a background of father who is a member of DI / TII and two grandfathers of mothers who are also members of DI / TII, Farihin has received a hard upbringing since childhood. Apart from education about Islam, Farihin's father also taught DI's understandings until his self-interest emerged to jihad into Afghanistan. This desire was actually strongly supported by both parents, where they took the process of making passports to release Farihin to Afghanistan.

In the case of Baim, husband / father played a major role in radicalizing a family. Father has a function as a leader who will always be followed by his wife and children. When a husband has been exposed to radicalism, his wife is most likely to be exposed. Furthermore, the mother will teach the same thing to her children. This really happened to the Baim family. In the beginning, Baim's wife and children were uncomfortable with the violent films and magazines that he showed. Gradually, they became accustomed and affected because the father often convinced his family by using hujjah which originated from the Koran and hadith.

In this context, the communication built by Baim against his family is very effective, even though the material is distorted. This is in accordance with the opinion of Friedman (1998) which states that communication patterns will be said to be successful if the sender of the message expresses his message with confidence, clear, quality, can receive and give feedback, and not assumptions. The receiver will receive the message well if he can be a good listener, able to provide feedback, and can validate the message received.

Father can also act as a role model where the values he professes will greatly influence the child's thinking. This can be seen in the case of Nasir Abbas. Nasir Abbas's decision to leave for Afghanistan and engage in acts of terrorism is indeed an independent decision. However, if examined further, the seeds of radicalism could appear when he saw the figure of the father. The father of Nasir Abbas has quite a hard mind because he views government institutions as a heresy. For example, Nasir's father did not want to put himself in a government-owned religious school because of heresy (*bid'áh*). He also did not want to pray in public mosques and preferred to pray Friday at home because he believed that they were heretics. This caused Nasir's father to be arrested by Malaysian government officials to the court table. His father was jailed for five years for participating in anti-Chinese

demonstrations. Nasir received the blessing of his father when he was leaving for Afghanistan, even his father said "even though my father hasn't been able to go to Afghanistan, you are the substitute for father" (Nasir Abbas, 2018). From here, it can be seen clearly that the thoughts and behavior of Nasir Abbas's father basically contributed to the radicalization process of the child.

Conversely, the absence of functions and roles of fathers in the life of a child (both as a playmate, caregiver, role model, monitoring, protector, and resource), can also influence a person's decision to be radical. In the Muhtar case, Mother became the person closest to the child and was most able to communicate with her children. On the other hand, the father of Muhtar is more silent and gives less support for the desires of the child, from trivial desires to the desire to get married. When Muhtar took the initiative to invite the family to his radical understanding, the father's attitude actually underestimated until the two argued.

In this context it can indeed be seen that a father's inability to communicate and direct children in a wise manner. Lack of communication can cause loss of authority of the father before the child (there is no respected figure), so that his advice or reprimand is ignored. According to Friedman (1998), the pattern and process of communication in the family can function if done honestly, openly, involving emotions, can resolve family conflicts, and the existence of a power hierarchy. Even though the mother's figure plays an important role, sometimes the attitude of a mother does not contain an element of assertiveness. This condition seems to be one of the factors that makes Muhtar very independent when deciding his involvement in terrorist networks. In other words, the absence of a respected figure of the family head, lack of control and supervision of children's behavior, can be a good combination for children to be exposed to radicalism. This case also reflects the importance of healthy and effective communication in a family.

6.3. The Role of Mother

In addition to fathers, the role of women (especially mothers) is crucial in creating family resilience to radicalism. The main role of a mother is generally focused on childcare which includes activities to fulfill basic needs, care, giving love, to monitoring the health and condition of children. Parenting is a very important thing because it will affect the process of growth of an individual. It is often mentioned that mother is the first school for her children. Mother is also the most capable person to understand and direct the child. When a mother has become radical, there is almost no choice for children except to follow her mother's direction.

This condition applies especially when the child is still immature and has not been able to be independent.

From the sources' information, it can be seen that women can also become very dominant and tend to be leaders in the family. In this condition, women have the power to infiltrate the thoughts of their children to invite their husbands to participate in their thoughts. Ghina's mother is a real example where a very dominant woman is able to invite her husband and children to join ISIS and emigrate to Syria. Another thing that needs attention is the role of women in transferring radical thinking to their children. Ghina's mother often gives a spectacle about the violence committed by ISIS and the conditions of Syria to her children. At some point, this indoctrination has made the children (the younger siblings of Ghina) become hateful towards people who don't think with them.

It's different with the wife of Baim, who became even more radical when her husband was undergoing a deradicalization program. When Baim was imprisoned, his wife's behavior had changed far more to the extreme to dare to slap and spit on the police. He also stated his intention to carry out a suicide bombing. However, the desire was successfully suppressed at the persuasion of the husband by considering the condition of the child when his mother was gone. The factor that caused his wife to become very radical was most likely her social environment where she had a lot of hanging out with her husband's friends who were still thinking radically. Women do have a dual role when their husbands do not exist, namely as a father and as a mother. However, women do not have the mental nature of men who are more logical. Because the condition of women who prioritize emotions and feelings, then when facing a problem he tends not to use his common sense. Therefore, when a woman is given the trust to carry out a suicide bombing accompanied by the blessing of her husband, the suicide bombing must have happened.

Based on Baim's statement, before the emergence of ISIS, terrorist groups had strict rules and considerations in jihad such as the age of aqil baligh, not involving women etc. The involvement of women and children is very limited, both of which are only supporting agents or not involved at all. The wife must stay alive because she is the one who will care for and raise children when her father is gone. The child must stay alive because the child is the heir to the jihad struggle or the person who will avenge the father. In this case, the child of the terrorist has a "status determination" function as stated by Paul B. Horton and Chester L. Hunt (2004: 274-279) where a child will inherit a series of statuses from his father. This is

quite common among JI members where when the father departs "jihad" the child will (either directly or indirectly) be assigned the task of being the one who will continue his father's struggle.

From the Baim case and the Church bombing case in Surabaya that involved one family, it can be seen how the role of father as a leader greatly influences radicalization in the family. In this context, it is not strange if it is easy for the father to invite a family involved in acts of terrorism. Children and wives tend to follow family leaders, both in positive and negative terms. Another reason that caused one family to be dragged into radicalism to carry out suicide bombings was a logical consideration of their lives after losing the head of the family. For example, when a family head commits a suicide bombing, what about the fate of his wife and children? Who will guide and make a living? Therefore, wives and children are included in suicide bombings. Another thing that lies behind the participation of all family members in acts of terrorism is the khawarij thought which is deeply embedded in the teachings of ISIS. For ISIS followers, including in Indonesia (such as JAD), hijrah and amaliyah jihad must be carried out together with the family.

6.4. Sibling Relations

According to Ali Imron, perpetrator of the 2002 Bali Bombing, there are three main doors that cause a person to become a DII or JI member, namely: through family, through education (schools and Islamic boarding schools), and through da'wah. The family occupies the first position because generally DII and JI members have a family background that leads to extremism or has been associated with the Indonesian Islamic State proclaimed by Kartosuwiryo.

Ali Imron's involvement in the Jama'ah Islamiyah (JI) group itself is closely related to the influence of his brother, Ali Ghufron aka Mukhlas. In the family sphere, Mukhlas himself is known as a person who is very good in character, very smart, and is a child who is always favored in various ways (Ali Imron, 2018). As a figure idolized by her siblings, Mukhlas's decision to go to school in the Ngruki Ponpes made Ali Imron want to follow in the footsteps of his brother, even though he finally got opposition from their father. When Mukhlas studied at Ngruki, he began to teach radical understanding to Ali Imron, who at that time was in grade 5 elementary school. It was quite easy for Mukhlas to influence his younger brother because he was very close (emotionally) with Ali Imron, who in fact was his favorite sister.

It is also not strange if finally the younger brother followed in the footsteps of his brother to study in Ngruki, participated in opposing Pancasila and the 1945 Constitution, jihad in Afghanistan, to help bombing in Bali in 2002. His adherence to his brother also made Ali Imron dispel doubts when he questioned regarding operating targets and blasting methods using suicide bombing methods. Although at first Ali Imron did not approve the purpose of blasting, the location of the blasting and the method used, but due to Mukhlas's very strong influence, he was successfully convinced and joined the terror incident.

The same pattern can also be found in the cases of Muhtar and Ardi. Ardi is the closest brother to Umar Muhtar. Fathers who are less dominant and unable to communicate with children seem to make Ardi see Muhtar as a role model. Ardi's own involvement began with his older brother, who presented Tarbiyah Jihadiyah's books and Shaykh Abdul Azzam's book which contained lectures by the imam mujahid on the battlefield. Ardi himself admitted that when reading these books, the desire for jihad began to grow. Muhtar also recommended himself to teach at Aman Abdurrahman school (Ibnu Mas'ud Foundation) which was suspected of being a place of cadre for radical groups.

Uniquely, in the case of Ardi and Muhtar, the role of an older brother is very attached to his sister. When Muhtar entered prison and often interacted with Aman Abdurrahman, his character became increasingly violent and his thoughts became more extreme. For example, Muhtar stated that democracy is infidel, the law in Indonesia is infidel etc. At that time, Ardi was influenced and followed his brother's thoughts. He became increasingly violent, not reluctant to expel or curse people, especially those from certain Islamic parties. When his brother moved to Cipinang Regional Police, Ardi witnessed a significant change in his brother's behavior and thoughts. Muhtar's attitude became more reserved, polite, softer, and he also stated that his previous thoughts were wrong. Muhtar stated that extreme thinking like ISIS cannot be applied in a country like Indonesia because this country has different conditions and contexts. Through the invitation and direction of his brother, Ardi began to change his attitude and thoughts.

From these two cases, it can be seen how the relationship between siblings can be a medium for the spread of radicalism. When both parents do not have control of a child, then the closest family member that can be invited to share and discuss is brother / sister. However, the relations of these siblings can also make someone get out of radicalism as happened to Ardi.

7. Conclusion

Family involvement in acts of terror in Indonesia is not a new phenomenon. Since the Darul Islam period, Jemaah Islamiyah with various variants of its organization and also ISIS, the family has a central function. The difference lies in the level of involvement; whether as a support system or playing actor.

From various interviews conducted by the research team, it can be concluded that all elements of the family (children, wife, husband, grandfather, grandmother, and relatives) are very vulnerable to the potential of being exposed to radicalism. Thus, the central role of a father (as well as a man) in radicalism is refuted by this study. In terms of gender relations, of course this becomes a paradox because (even) a mother and a young woman can be the main actors in the process of radicalization.

There are many causes that make family resilience weak in the face of radicalization; starting from the dimensions of social culture, dimensions of religion, dimensions of gender relations and psychological dimensions. The motivation for someone's involvement to be involved in radicalism is very religious, such as penance, religious jihad, economics, parental absence, as well as ideological and political motives.

In the context of radicalism and terrorism, family factors such as two sides of a coin. On the one hand, families can be a source of radicalism. However, on the other hand, family can also be a factor that makes a person choose not to be radical.

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