

The Logical Fallacy in Female Terrorists in Indonesia (Case Study: ISIS Period 2018-2023)

Anugrah Nia Damayanti^{1,a}, Stanislaus Riyanta^{2,b,*}

¹Center for Indonesian Politics and Strategic Policy Studies

²National Resilience Studies, School of Strategic and Global Studies, University of Indonesia Science Studies

^aandamayanti3@gmail.com; ^bstanislaus@ui.ac.id

*Corresponding author

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Abstract

Terrorism represents a significant threat to both state and individual security. The effective combating of terrorism necessitates not only the implementation of repressive measures but also the fostering of societal resilience. The creation of societal resilience can be achieved by developing an intelligent society, thereby enabling it to combat the threat of radicalism and terrorism effectively. One way to foster societal resilience is to identify and address the logical fallacies of ISIS teachings. The authors selected the topic of female terrorists in Indonesia (ISIS case study 2018-2013 period) due to the increase in arrests of women related to terrorism following the Surabaya bombings in 2018. All of the women arrested are connected to ISIS. This paper employs the following theoretical frameworks: the informal logical fallacy theory (Van Vleet, *Informal Logical Fallacies* 2021), *The Staircase to Terrorism* (Moghadam, 2005), and *Technic Analysis Counter Terrorism* theory (Pruncun, 2010). The findings of the research indicated the presence of a logical fallacy among ISIS female terrorists. The logical fallacy observed in ISIS female terrorists in Indonesia can be attributed to the following factors: The indoctrination and education model employed by IS; the manipulation of religious teachings; the kinship system; the propagation of ideological narratives designed by IS; intense communication; the echo chamber and filter bubble; and women's psychological vulnerability all contribute to the phenomenon under study. The pattern of radicalization observed in ISIS female terrorists in Indonesia aligns with the theoretical framework of *The Staircase to Terrorism* (Fathali M. Moghadam). Counterterrorism measures must be implemented to address the logical fallacies observed in female terrorists. This necessitates a comprehensive approach encompassing prevention, preparation, response, and recovery.

1. Introduction

In 2018, Indonesia witnessed a disturbing act of terrorism. A family perpetrated suicide bombings at three churches in Surabaya, East Java. On May 13, an explosive device detonated at the Santa Maria Catholic Church, located on Ngagel Madya Street No. 1 in Surabaya. The perpetrators were identified as Yusuf Fadhil (son, aged 18 years) and Firman Alim (son, aged 16 years). At 07:30 a.m., the Indonesian Christian Church (GKI) on Jalan Ponegoro, Surabaya, was the target of an attack by Puji Kuswati (wife, 43 years old) and her two daughters, Fadhila Sari (child, 12 years old) and Famela Rizqita (child, 9 years old). At 7:53 a.m., Dita Oepriarto (husband, 48 years old) carried out a suicide bombing at the Central Pentecostal Church in Surabaya. (Damarjati 2018).

The Surabaya bombing demonstrated that ISIS is capable of persuading a mother to engage in a suicide bombing with her children. The incident did not prompt ISIS supporters to reconsider their position. Terrorist acts perpetrated by women affiliated with ISIS continue to manifest in various forms and for

diverse motives (IPAC 2020). In contrast to the circumstances preceding the Surabaya bombing, there was a paucity of terrorist activities perpetrated by women. Prior to the declaration of ISIS in 2014, only four women were apprehended and charged with terrorism-related offenses. Between 2014 and 2017, four women were apprehended and detained on suspicion of involvement with the East Indonesia Mujahidin (MIT). Additionally, ten individuals were arrested and detained on suspicion of involvement with ISIS, three of whom were identified as immigrants with links to ISIS. Following 2017, no arrests were made in connection with IS immigrants, suggesting a decline in the number of individuals traveling to Syria. (IPAC 2020).

The next act of terrorism perpetrated by ISIS women was the Sibolga bombing, which occurred on March 12, 2019. Abu Hamzah's wife was responsible for this attack, which involved her two children (Mondza, 2019). On March 31, 2021, Zakiah Aini gained unauthorized access to the National Police Headquarters and engaged in a firefight with members of the National Police (Mariana, 2021). Moreover, on October 25, 2022, Siti Elina, armed with an FN-type weapon, attempted to breach the security perimeter of the Jakarta State Palace (Rassat, 2022).

The effective countering of IS propaganda hinges upon the fortitude and cohesion of the broader societal structure. In societal security studies, societal resilience is defined as the capacity of a society to unite, resist extremism, and provide support for itself and its members. (Malin, et al. 2023). The capacity for societal resilience can be enhanced by fostering greater trust in the government. This can be observed in the manner in which Norwegian government officials conceptualized the quandary between freedom and security in the aftermath of the 2011 terrorist attacks. There is a notable consistency in the attitudes of Norwegian government officials and citizens regarding the trade-off between individual freedom and security in the aftermath of the terrorist attacks. As a relatively homogeneous and secure society, Norway highly trusts its government. (Christensen, Lægreidb dan Rykkja 2019).

Furthermore, societal resilience can be enhanced by adopting a more nuanced approach to understanding ISIS, one that is open to questioning existing assumptions and exploring potential weaknesses in the prevailing understanding. As a terrorist organization that operates on behalf of a religious ideology, a logical, scientific approach is of paramount importance (Malin et al., 2023). In order to counter the heretical teachings of ISIS and to foster resilience within society, it is necessary to consider that violence in the name of religion is based on a lack of knowledge of religious teachings (Jones et al., 2021) and the hijacking of Islamic religious texts (Fithriyyah et al., 2021).

The concepts of "terrorism" and "religion" are mutually exclusive. The Islamic State of Iraq and Syria (ISIS) employs religious justifications to legitimize its terrorist activities. When linked with extant phenomena, the human proclivity to reason, make decisions, and select alternatives is inextricably intertwined with the tendency to gravitate toward what is perceived as favorable. A perception of truth will then prompt the application of reasoning to justify it. This is because humans possess the capacity for goal-setting, which is defined as the formation of information to achieve the desired objectives. (McBride and Cutting, 2018). Religion has the potential to become a primary object of reasoning. Religion is highly emotive, affecting individuals personally and influencing social identity formation. As a result, it is susceptible to conflict. (Shofiyullah, et al. 2011)). The fallacy of violence in the name of religion can be understood as follows: religion is used as a goal, and violence is perceived as correct if it is to achieve these goals. In Fathali M. Mogaddham's Staircase to Terrorism Theory, perception is identified as the initial step in the process (Mogadham, 2005). The study of logical fallacies enables the identification of falsehoods, deceptions, propaganda, and misdirection (Copi et al., 2019) by ISIS, thereby facilitating the prevention of its ascension to the "First Staircase to Terrorism." The objective of this study is: 1) to analyze the causes of logical fallacies that occur in female terrorists in Indonesia. 2) An examination of the patterns of radicalization among female terrorists in Indonesia. 3) An examination of counterterrorism techniques to counter logical fallacies among female terrorists in Indonesia.

2. Literature Review

This paper presents a literature study comprising three sections. The first section presents a literature study on female terrorism, the second on ISIS, and the third on logical fallacies. This is done to obtain a comprehensive and fundamental grasp of the concepts utilized in this paper.

Historically, women have been more often victims than perpetrators of violence. However, since the 1970s, when female suicide bombers first emerged, there has been a growing concern among the general

public and counterterrorism specialists that women will play a significant role in future terrorist attacks. The specific causes that drive women towards terrorism vary from group to group, contingent on the particular ideologies espoused by each. Nationalist objectives drive the women of the Liberation Tigers of Tamil Eelam (LTTE), whereas those involved in the Chechnyan conflict are motivated by personal considerations (Raghavan et al., 2014). The motivation of Palestinian women involved in terrorist activities is driven by several factors, including a desire to achieve national goals that will bring honor to themselves and their families. Additionally, these women are driven by a need to overcome the suffering they and their families endure, a belief in rewards in the afterlife, and a desire to fulfill their needs in this world. The actions of female terrorists do not represent a struggle for gender freedom. Instead, they represent the traditional Palestinian woman who raises important issues regarding women's roles as wives and mothers. (Berko, Erez and Globokar 2010). In Lebanon, women engage in combat based on political motivations, a commitment to defending the community, and a desire to challenge perceived injustices. While some women may be driven by personal factors such as a desire for revenge or desperation following experiences of sexual harassment, The social context is also a factor in women's involvement in warfare (Eggert, 2018). Female terrorists are more lethal than their male counterparts, which could encourage other Muslim women to adopt suicide as a preferred tactic. The deployment of Muslim women as shahid, or suicide, operatives by male-dominated terrorist organizations may have implications for the jihadi mindset, prompting more conservative groups such as Al Qaeda to re-examine the utility of women on the frontlines of jihad. Terrorist organizations exploit women's involvement to advance their objectives and gain a strategic advantage (Ali, 2006). The Islamic State (IS) terrorist organization views women as instrumental to its power and influence. Women's roles within the organization include wives of ISIS soldiers, mothers of the next generation of jihadists, online recruiters for ISIS, and those who maintain order within the ISIS women's network. Women's roles within the organization are classified according to nationality, age, and technical expertise (Spencer, 2016). It is also evident that ISIS exploits women, as is the case with Boko Haram. Boko Haram deploys women as suicide bombers for several reasons. First, women can infiltrate targets undetected. Second, they provide high benefits at low cost. Third, they can increase publicity and fear while demonstrating the group's existence. The use of women and young girls by Boko Haram serves to increase the number of recruits, both willing and coerced. It has the additional effect of garnering significant media attention through abductions. The use of female bombers is a cost-effective strategy, as abducted women are not trained but are nevertheless loyal. Moreover, the psychological impact of female perpetrators is perceived as more alarming than that of male perpetrators (Galehan, 2019).

ISIS represents a new phenomenon in security studies that emerged after the Cold War. In the wake of ISIS, a new conceptualization of security transcends the conventional, state-centric understanding of security. In the traditional security perspective, state threats are defined as originating from nation-states and being characterized by a militaristic nature. The emergence of the Islamic State of Iraq and Syria (ISIS) represents a novel form of non-militaristic threat that has the potential to erode security and stability, the survival of states, and individual lives (Khoei, 2015), and disrupt the Muslim world (Sahrasad & Chaidar, 2017). The Islamic State has utilized social media platforms to disseminate propaganda in support of terrorist activities carried out by various Indonesian radical organizations (Susanti et al., 2023). While the threat posed by IS has diminished, similar groups are predicted to remain a global issue. Former members of IS from Iraq and Syria may return to their countries of origin and join other groups or act independently (Barret, 2017). It is evident that Indonesia, the country with the largest Muslim population in the world, has a significant responsibility to play in combating radical ideologies and global terrorism, particularly the Islamic State of Iraq and Syria (ISIS). As the country with the largest Muslim population in the world, Indonesia has a significant responsibility to address the threat of radical ideologies and global terrorism, particularly in the context of ISIS. It is, therefore, crucial to uphold the principles of Pancasila as the state ideology while protecting religious freedom. The Khilafah ideology holds no relevance for Indonesian Muslims, and the majority of Muslims in Indonesia reject the "khilafat" claim of ISIS (Sahrasad & Chaidar, 2017). The findings of the study on individuals who had been deported from ISIS and subsequently returned to Indonesia indicated that the shift in their ideologies was not a direct result of the government's deradicalization program. Instead, five key factors were identified as influencing this change: first, experiencing violence and sexual abuse; second, witnessing atrocities perpetrated by ISIS; third, realizing that the reality in Syria differed from their initial expectations; fourth, recognizing discrepancies in their understanding of the verses of the Koran and hadith; and fifth, the influence of family members (Rahmanto et al., 2020).

Logical Fallacy means deception or to deceive or mislead (Copi et al., 2019). The term "logical fallacy" describes an argument that appears sound but is based on flawed reasoning. The occurrence of logical

fallacy can be attributed to the lack of discipline exhibited by the reasoner in compiling data and concepts, intentionally or unintentionally (Adhi, 2022). Even among language students, it can be observed. (Khoiri dan Widiawati 2017). Using logical fallacies can result in erroneous decision-making (Vrbová et al., 2021)). Logical Fallacy also causes no synergy in society (Damyati, 2020). In law, a logical fallacy can result in a legal failure that gives rise to moral contradictions, thereby failing to protect the public and increasing the threat (Nizwana, 2021).

3. Method

In order to address the research objectives, a qualitative methodology was employed, drawing upon both primary and secondary data sources. Primary data sources were obtained through in-depth interviews (Moleong, 2019). The informants were classified into two categories: perpetrator informants (female terrorists) and expert informants. The perpetrator informants include individuals designated as I, F, and N. The expert informants include Prof. Dr. Muhammad Atho'illah Shohibul Hikam, M.A., A.P.U (Radicalism Expert); Dr. Ahmad Ibrahim Badri, S. Fil, M. Hum. (SKSG Philosophy Expert); Dr. Zora Arfina Sukabdi, S. Psi, M. Psi (Terrorism Psychology Expert); Dr. Arijani Lasmawati, S.Psi, M.Psi (Terrorism Psychology Expert); Prof. Dr. Amril Ghaffar Sunny, Ph.D., Drs., MS., SE., MM. (Intelligence Philosophy Expert), Prof. Drs. Effendi Gazali, M.Si., MPS., Ph.D. (Political Communication Expert); Kombes Pol. MD. Sodik (Special Detachment 88 expert) and Dr. Ardi Putra Prasetya, S.Sos., M.Krim (National Counterterrorism Agency expert).

In order to identify the logical fallacy that occurs in ISIS female terrorists in Indonesia and to analyze their radicalization patterns, interviews were conducted with female terrorists. To ascertain the root cause of logical fallacy among female terrorists and to examine the efficacy of counterterrorism techniques in addressing this phenomenon, in-depth interviews were conducted with academic experts and policymakers. Secondary data was obtained through a comprehensive literature review of relevant literature, documents, books, scientific journal articles, and other written sources. The following theories are employed in the analysis (Van Vleet, Informal Logical Fallacy: A Brief Guide 2021), The Staircase to Terrorism (Mogadham, 2005) and Technic Analysis Counter Terrorism (Prunckun, 2010).

4. Result and Discussion

Prior to the declaration of ISIS in 2014, the involvement of women in terrorism was relatively limited. Prior to 2014, only four women were apprehended in connection with terrorist activities. Between 2014 and 2017, there was a notable increase in the number of women involved in terrorism. Four women were arrested for their connection to Mujahidin Indonesia Timur (MIT), while 10 women were arrested for their connection to ISIS. Of these 10 women, three were arrested for their connection to ISIS as immigrants. Following 2017, no arrests were made in connection with ISIS immigrants, suggesting a decline in the number of individuals traveling to Syria (IPAC 2020). In 2018, the Surabaya bombings occurred. The number of women involved in terrorism increased to 20 individuals by 2022. In 2021, one woman was killed in a shootout at the National Police Headquarters. The involvement of women in terrorism since 2018, all of which is related to ISIS, demonstrates that ISIS is keen to recruit women.

The data regarding female terrorists affiliated with ISIS since 2018 are as follows: 1) On May 14, 2018, Betty Rinawati Brojo and Damayanti were arrested by Densus 88 for helping to secure the remaining bombs from the Surabaya bombing case. 2) On May 15, 2018, Emil Lestari, alias Ummu Azka, was arrested for bringing a bomb left over from the Surabaya case to Damayanti's house. On July 15, 2018, Darci alias Maryam was arrested for planning to detonate a car bomb during the Indonesian Independence Day Commemoration at the Indramayu Police Station. On the same date, Nurhasanah alias Nana was arrested for her involvement in the bomb attack in Indramayu. 4) On November 20, 2018, Arti Alifah Aviandari Raharjo, the daughter of the Commissioner of Telkom Indonesia, was arrested in Turkey and married to a person associated with the Surabaya bombings. 5) On January 4, 2019, Wahyuningsih was arrested for links to the Mujahidin Indonesia Timur (MIT). 6) On January 11, 2019, Linda Ipa alias Ummu Qonita was arrested for supplying logistics to MIT and assisting Wahyuningsih. 7) On March 13, 2019, Rosdiana, Abu Hamzah's second wife, was arrested for her involvement in the 2019 Sibolga bombing. 8) On September 23, 2019, Sutiyah alias Mutia was arrested in connection with Mujahidin Indonesia Timur (MIT). September 26, 2019, Nesti Ode Samili, a policewoman, was arrested for her involvement in ISIS activities. 10) On October 10, 2019, Fitridiana alias Fitri Adriana was arrested for being associated with the Abu Rara group. 11) On October 10, 2019, Rini Ilyas alias Asiyah was arrested in connection with Nesti Ode. 12) On October 15, 2019, Marifah Hasanah alias Ummu Ifah was arrested in connection with Abu Zee and Abu Rara. 13) On

October 16, 2019, Novita Aditia was arrested in connection with Abu Rara. On October 19, 2019, Har Mawati alias Ummu Faruq was arrested in connection with Pro-ISIS activities. 15) On November 15, 2019, Nur Fazilla alias Ummu Dhillah was arrested in connection with Uzalal Aceh. 16) On April 23, 2020, Ita was arrested for illegal possession of ammunition. 17) On June 24, 2020, Istianah was arrested in connection with the assault of Wakapolres Karanganyar. 18) On July 29, 2020, L alias Ummu Syifa was arrested as the new wife of Ali Kalora (IPAC 2020).

The results of interviews with I, F, and N show the existence of Logical Fallacy in ISIS teachings, including :

a. Fallacy of Definition

The fallacy of definition is defined as the act of defining a term in a manner that favors a particular party, even if the definition is erroneous or manipulative (Van Vleet, *Informal Logical Fallacy: A Brief Guide* 2021). The Islamic State of Iraq and Syria (ISIS) employs a multitude of Islamic terms, including tawhid, kafir, syirik, musyrik, thoguth, hijrah, jihad, and shahid. In the context of ISIS, the concept of tawhid is interpreted as a rejection of all other laws in favor of Allah's law. In the context of ISIS, a "kafir government" is one that enacts laws based on human interpretation rather than on the divine law of Allah. Similarly, "thoguth" is an entity worshipped as a rival to Allah (F, 2023). In the view of IS, the oath of allegiance can only be made to Allah (F, 2023). The recital of the five principles of the Pancasila is tantamount to an oath of allegiance to the state. ISIS considers those who recite the Pancasila to be comparing Allah with the state, thereby sinning syirik. In this context, musyrik is defined as an act of syarik, or someone who commits against Allah (F, 2023). The erroneous definition of the term "Musyrik" ascribed to ISIS has the consequence that the spouses of ISIS followers, one of whom is a Pancasila pledge, must be divorced, and the blood ties between children and parents, one of whom is a Pancasila pledge, must be severed. A daughter whose parents swear allegiance to Pancasila is prohibited from marrying in the presence of her biological father and must instead seek a guardian from within ISIS (F, 2023). Democracy is also considered to be a form of syirik, or associating partners with Allah. As a result, ISIS followers are required to disassociate themselves from democracy. In ISIS's view, hijrah involves leaving all forms of syirik, including the world of government and work as a civil servant (N, 2024). Jihad, or holy war, is defined by ISIS as a fight against infidels. Suicide bombing is seen as a form of jihad, and those who die in the process are considered shahid or martyrs (N, 2024).

b. Two Wrongs Make a Right

ISIS justifies crimes committed by its followers on the excuse that they are the fault of others (Two Wrongs Make a Right). ISIS justifies acts of terror, hostage-taking, and cutting off human heads because the person does not want to pledge allegiance to ISIS (F, 2023). ISIS also condones the killing of a country's security forces (I, 2024) and suicide bombings (N, 2024).

c. False Certainty

The Islamic State of Iraq and Syria (ISIS) provides its followers with a sense of false certainty. The false certainties that are taught include: ISIS is perceived as benevolent (F, 2023), its objective is to enforce Islamic law, and therefore Muslims are expected to sympathize (I, 2023). ISIS followers are regarded as virtuous and blameless individuals who have been imprisoned for their benevolent actions (I, 2023). Additionally, Isytihadi (suicide bombing) is viewed as a necessary act, as remaining in this world leads to worldliness (N, 2024).

4.1. Logical Fallacy Causes in Female Terrorists

a. ISIS Ideological Indoctrination and Education Model

The argument employed by ISIS to justify its treatment of women relies on a form of reasoning that seeks to reinforce the authority of Quranic law while simultaneously imposing obligations. A specific verse in the Quran instructs Muslims to uphold the law based on the teachings of the Quran and the Hadith. Subsequently, they present specific arguments to potential terrorists, thereby encouraging them to engage in terrorist activities. The argumentum ad verecundiam, or appeal to authority, is a logical fallacy instilled in potential terrorists. This fallacy convinces people to use certain authorities, which is how the terrorists can persuade others to commit terrorist acts. They advocate for law enforcement according to the Quranic

principles through the text's authority above. However, in specific contexts, this is not aligned with the principles of the Indonesian state, a unitary state based on Pancasila. Those who espouse terrorist ideologies are influenced by the authority of individuals who possess religious knowledge. (Badri 2024).

The education or teaching model carried out through the ideology developed by terror groups can also be considered a logical fallacy. The logical fallacy argumentum ad verecundiam model is employed by terror groups to demonstrate that all of their arguments are based on sources that are regarded as authoritative. Consequently, the authority of their mentor, Amir, ulema, or teacher is beyond question. Therefore, arguments presented by individuals external to the mentors, amirs, teachers, and scholars are not acknowledged. Ultimately, this results in a behavioral phenomenon known as "blind taklid," which can be described as unwavering and unquestioning loyalty. Without this loyalty, the actions of the group's followers would not align with the desired outcome. To illustrate, in the context of aliyah, the potential for non-belief in authority precludes the possibility of aliyah. The Argumentum ad Verecundiam allows them even to form "Lonewolves" (Hikam, 2024).

Furthermore, the ISIS doctrine model, which progresses through stages, is also a contributing factor. The stages introduce ethical and moral issues, followed by ideological and anti-justice issues. Ultimately, this model fosters distrust of government authorities and officials. Furthermore, the concept of loyalty is exploited to instill animosity towards individuals who are not part of their group. For these individuals, their actions are not regarded as fallacious reasoning but rather as an adherence to a fundamental principle: unquestioning obedience to superior commands. The doctrine can be described as a doctrine of submission and loyalty. This loyalty is presented as a form of manipulated argument. The argument is constructed so non-compliance with the leader is equated with a lack of submission to God. The mode of thought is structured analogous to a sanad, a traditional Islamic document. Those who oppose the leader are regarded as opposing the ulama, and they are seen as opposing the Prophet. Consequently, those who oppose the Prophet are considered to be opposing God, and those who oppose God are deemed to be deserving of death (Hikam, 2024).

b. The manipulation of religious teachings

It is a misnomer to describe ISIS as "Islamic" when, in fact, it uses Islam as its ideology. The ideology espoused by ISIS can be defined as Islamist terrorism. Therefore, it can be concluded that ISIS is indifferent to the veracity of any given position. The emergence of ISIS can be traced back to the decline of Al Qaeda's reputation in 2011. The ideology espoused by the group is identical to that of Al Qaeda. Therefore, their general knowledge of Islam is associated with elements related to the group (Sunny, 2024).

The happiness that ISIS creates is wholly contingent upon the context of jihad. The logical fallacy of female ISIS terrorists is also a consequence of the conflation of the meanings of jihad, faith, and hijrah. The distortion and manipulation of religious teachings by ISIS constitute a logical fallacy, as these teachings are closely tied to the group's ideology. By distorting religious teachings, ISIS effectively commands its followers to engage in acts of violence and terrorism. The fallacy perpetrated by ISIS employs a narrative, designated a "fatwa," to issue a command or directive (Prasetya, 2024).

c. Kinship System

The Kinship system employed by ISIS serves to obfuscate the truth by fostering a sense of closeness and solidarity among its members. Therefore, the kinship method is a contributing factor to women terrorists' inability to discern the veracity of information due to their involvement in a system that relies on familial ties. (Sunny 2024)

d. The Ideological narrative propaganda designed by ISIS

The ideological narrative propaganda designed by ISIS is also a product of the logical fallacy that women terrorists espouse. This is evidenced by the massive propaganda disseminated through recordings, audio, video, and lectures that are recycled continuously. The ISIS narrative appears to construct a self-contained reality, as postulated by James Baudrillard. This reality is confined and characterized by a restricted form of happiness, which is perceived as absolute and exclusive to the confines of this constructed world. The lack of awareness of external realities is a defining feature of this phenomenon. (Prasetya 2024)..

e. Intense Communication, Echo Chamber, and Filter Bubble

Individuals process information or other stimuli, such as sights, sounds, and emotions, through two distinct stages: intrapersonal communication and communication with the external world. Communication with the outside world can take the form of a) Media in all forms, including new media (social media, etc.) and mainstream media (mainstream, old, traditional); b) The closest person, such as family; c) The closest group or peer group, including school friends, peers, cousins, etc.; d) Key opinion leaders, such as religious teachers, figures, idols, etc.; e) Other figures, such as political figures, figures in advertisements, book authors, etc. Both forms of communication are iterative and continuous. The cognitive, affective, and conative processes are integral to circular communication. Consequently, logical fallacies are perpetrated within intrapersonal communication and communication with the external world. Should he have entered into an association with ISIS or even become a member (pledged) to ISIS, then his communication exposure would be more intense, thereby causing fallacies (Ghazali, 2024). Technological developments that facilitate the formation of echo chambers and bubble effects present significant challenges for women attempting to extricate themselves from terrorist networks. An echo chamber is defined as an environment that reinforces a particular opinion by providing information that is consistent with that opinion. The "bubble filter" phenomenon occurs when an algorithmic search system determines the information obtained by individuals, thereby creating a self-reinforcing echo chamber effect. (Lasmawati 2023).

f. The Women's Psychological Vulnerability

From a psychological standpoint, a significant number of women who join ISIS are driven by a desire to find a sense of belonging. It is observed that a significant number of women who are experiencing a crisis subsequently join ISIS. Each experiences a unique crisis. In terms of logical fallacies, it can be observed that some women are inherently ambiguous, while others are rendered ambiguous by external factors. Ambiguous individuals who have perpetrated attacks include Zakiah Aini, who was responsible for the 2021 Police Headquarters Attack, and Siti Elina, who was involved in the 2022 State Palace Attack. For those who are already inclined towards weakness of mind and instability, ISIS merely needs to provide the impetus for them to act. For those who are already strong, ISIS justifies the use of war verses. The process of radicalization by ISIS initially occurs online. ISIS can identify and exploit the vulnerabilities of women. The process exploits the target's susceptibility to predatory behavior. Subsequently, the predator introduces ideas to the vulnerable individual, who then exhibits a willingness to engage in any activity, including marriage and the relinquishment of personal property, akin to the process of fertilization. For mentally strong women, ISIS promises an essential position for the woman, such as being the "God Father's wife," with the narrative, "You are intelligent like Aisyah; you can be the Commander's wife." In psychological terms, the rationale behind the recruitment of female ISIS terrorists can be attributed to the rationalization of ideas that exploit women's vulnerability (Sukabdi, 2024).

Furthermore, the phenomenon of logical fallacy among female terrorists can be attributed to the expectations held by women, which are then met with a response from ISIS. An individual's response to an expectation is contingent upon society's expectations, the influence of significant others, and the characteristics of the environment. It has been demonstrated that individuals are more likely to engage in behaviors perceived as pleasant, whereas those unpleasant tend to be discontinued. Such actions are included in the category of unacceptable behavior. In the absence of punishment for violating behavior, the behavior will probably be repeated. It is plausible that an individual who was initially neutral may subsequently receive reinforcement from the environment, particularly from radical terrorist groups (Lasmawati, 2023).

4.2. Radicalization pattern of ISIS female terrorists

Fathali M. Moghadam presents a staircase-shaped model through which terrorists facilitate the perpetration of terrorist acts. The ground floor is where all citizens reside. An individual's perception of the fairness of their life circumstances determines their decision to remain on the ground floor or transition to another level. F is a domestic assistant on the ground floor who has been unable to secure a marriage partner and is disillusioned with the government. I am a high school student whose parents are unwell, and N is a teenage girl who is unable to continue her studies due to the death of her father. All three individuals perceive a sense of injustice in their respective circumstances. On the first floor, individuals contemplated potential avenues for enhancing their circumstances. All three individuals aspire to become more virtuous and thus elect to pursue religious studies.

The distinction between the radicalization trajectory of Indonesian female terrorists and the Staircase to Terrorism theory can be observed on the first floor. On the first floor, female terrorists in Indonesia are not seeking avenues for combating injustice; instead, they are searching for communities that can assist them in becoming better individuals. The flawed rationale originates from the initial stage, as the terrorist organization conceives itself as a religious entity capable of morally guiding female terrorists toward personal improvement. The logical fallacy persists until the fifth floor, whereby women who initially intend to become better individuals become martyrs.

According to the Staircase to Terrorism theory, individuals may experience a diversion of aggression when situated on the second floor. This is not the case for female terrorists in Indonesia. On the third floor, terrorist organizations begin to instill a sense of understanding that can potentially lead to a proclivity for aggression. In this instance, the content utilized is that of apocalyptic narratives. The study of the end times serves as an entry point for further investigation into ISIS.

On the third floor, female participants engaged morally with the material. Each of the three subjects, F, I, and N, engaged in ISIS studies with a different mentor. F was mentored by an individual affiliated with a terrorist organization, I by an individual active on social media, and N was her husband. On the fourth floor, there is a consolidation of categorical thinking and an intensification of the perceived legitimacy of the terrorist organization. Once an individual has ascended to the fourth floor, it becomes impossible to descend. On the fourth floor, all three individuals pledged their allegiance to ISIS. The fifth floor is where the perpetration of violent acts occurs. On this floor, F, I, and N are compelled to engage in terrorist activities.

Table 1. The Radicalization Patterns of Female Terrorists

The Staircase to Terrorism	F	I	N
Ground Floor Background	Domestic Assistant, Failure to marry, Disappointed in the government	Parents were sick when she was in high school	Their Father died when she was a teenager, so she could not continue her education.
First Floor	Join Islamic Studies	Hijrah and wearing hijab	Join Islamic Studies
Second Floor	Islamic studies about The End Times, joining ISIS FB, WA, Telegram groups	Learn Islamic Studies about the Times medication	Islamic studies about The End Times doomsday
Third Floor	ISIS study with terror groups	ISIS Study on Social Media	ISIS study with husband
Fourth Floor	Baiat	Baiat	Baiat
Fifth Floor	Acts of terror	Acts of terror	Acts of terror

4.3. Counterterrorism Techniques to Overcome Logical Fallacy in Female Terrorists

a. Prevention

To avoid the potential pitfalls of logical fallacy, it is essential to cultivate an ability to discern between religious teachings and doctrines. While religious teachings may be uniform in their fundamental tenets, the specifics of doctrine can vary considerably. The doctrine espoused by ISIS differs from that of NU, which prioritizes religious moderation, Ukhuwah Islamiyah, Ukuwah Bashariyah, and Ukhuwah Wathoniyah. The primary tenet of ISIS is the imposition of absolute allegiance to the group and its leader. In the context of NU, differences are regarded as falling within the purview of doctrinal differences. In the context of ISIS, any divergence from the group's interpretation of Islam is regarded as a deviation from the actual teachings of the religion. The ramifications of this doctrine are significant and warrant further examination (Hikam, 2024). In essence, religious teachings espouse only that which is morally sound. From this foundation, we can understand the nuances between positive and negative emotions and right and wrong actions (Badri, 2024).

Education must be conducted on an ongoing basis. It is incumbent upon the government to empower mothers by organizing counseling, fostering an understanding of Pancasila, and promoting an awareness of the principles of state defense. The government may utilize Posyandu and Puskesmas to organize state defense seminars. It is incumbent upon the government to devise strategies to foster greater awareness and engagement among women about matters of national importance (Sukabdi, 2024). Moreover, all educational institutions must present detailed accounts of the local wisdom espoused during the Prophet's era and the prohibition of inciting conflict within the context of that historical period. Directing people's attention to the era of the Prophet effectively rejects local wisdom. Those engaged in terrorist activities justified their actions on the grounds of protecting the village from shirk and kufr while simultaneously engaging in pagan practices that were not part of their group. A multifaceted counter-narrative is required to engage local leaders in a manner that fosters harmonization and unity, thereby facilitating intergroup bonding. Counter-narratives from religious leaders and influential individuals must be disseminated. Religious leaders and influential individuals must provide an accurate and constructive narrative (Sunny, 2024).

Identifying and mapping the logical fallacies inherent in the ISIS narrative is imperative. If a mapping has already been conducted, intervening would be possible. For example, the logical fallacy distorts the meaning of jihad. The term "jihad" is typically understood to refer to the use of violence, or "qital," in particular. The narrative utilized for intervention posits that jihad does not necessitate the use of armed conflict. It is possible to engage in jihad through exemplary work. For instance, the concept of Hijrah is often misinterpreted as a departure from Syria, an affiliation with, or participation in, the activities of ISIS. The concept of Hijrah can be interpreted more expansively. About the concept of faith, it can be observed that the deities worshipped by various religious groups, including Christianity, Catholicism, Hinduism, and Buddhism, are perceived as distinct entities. We must provide a coherent account of our beliefs. Our doctrine asserts that there is only one God and no multiplicity of divine entities. Our position is that we are the sole repository of divine truth (Prasetya, 2024).

In addition to educational initiatives and disseminating counter-narratives, implementing preventative measures by law enforcement agencies is a crucial strategy for preventing large-scale terrorist activities. The response to terrorism must be prompt and decisive, and it is imperative that Densus 88 continue to arrest terrorists (Sodik, 2024).

b. Preparation

If precautionary measures have been implemented but the logical fallacy persists among female terrorists, it is imperative to devise a counter-hegemony against the teachings of ISIS. Furthermore, sanctions must be considered proportionately. If the penalty is excessive, it will not deter but will incite unless the response is severe (Hikam, 2024). Furthermore, conducting empirical research at the micro, meso, and macro levels is essential. To assess their development, the micro and macro scales can be addressed through surveys and tests of at least five individuals observed for a year following deradicalization. At the macro level, the state must implement a system of checks and balances (Prasetya, 2024). All stakeholders must prepare and implement the religious modernization model. Once religious modernization has been accomplished, individuals can exercise their conscience and awareness, thereby preventing the perpetration of terror (Sodik, 2024). Furthermore, it is imperative to provide education regarding nationalism and state defense for women (Sukabdi, 2024).

c. Response

If measures to prevent and prepare for such occurrences have been taken. However, if an instance of logical fallacy involving a female perpetrator of ISIS-related terrorism still occurs, the appropriate response is legal action. Subsequently, deradicalization and recovery are undertaken (Sukabdi, 2024). Furthermore, the state must adopt a resolute stance against individuals who seek to access terrorist materials and establish a robust cyber defense system that encompasses content, context, media, and communication channels (Prasetya, 2024). Furthermore, developing educational materials that effectively address the fallacy above is imperative. Conversely, those who have committed crimes must also unambiguously take action. A two-way response is required between the perpetrator and the authorities (Hikam, 2024).

d. Recovery

The initial stage of recovery from the logical fallacy of women terrorists is through re-education (Hikam, 2024). Furthermore, from a psychological standpoint, it is imperative that a duly qualified psychologist conduct CBT (Cognitive Behavioral Therapy) counseling. In the absence of a psychologist, counseling can be provided by individuals who have undergone a similar experience, such as former terrorist prisoners (Sukabdi, 2024). Moreover, it is essential to disseminate counter-narratives in the context of ongoing narrative conflicts continuously. If the counter-narrative proves ineffective, it is imperative to provide an alternative narrative. Counter-narratives are provided with both general and specific objectives. The overarching objective is to influence society at large, while the specific objective is to address the particular narrative disseminated by ISIS (Prasetya, 2024). Conversely, it is necessary to permit terrorist groups to speak. Those who adhere to radical ideologies should not be excluded from discourse; instead, they must be invited to participate in a manner that acknowledges and respects their perspective. If there are indications that their understanding remains ambiguous, it is necessary to demonstrate the relevant concepts initially. It is necessary to complete the religious modernization process and then consider the fallacies. It is imperative that the understanding be conveyed initially (Sodik, 2024).

5. Conclusion

- a. The logical fallacy observed in female terrorists in Indonesia can be attributed to the following factors: The ideological indoctrination and education model of ISIS, the manipulation of religious teachings, the kinship system, the propagation of ideological narratives designed by ISIS, intense communication, echo chambers, and filter bubbles, and the vulnerability of female psychology all contribute to the phenomenon of female terrorists in Indonesia.
- b. The pattern of radicalization in female terrorists in Indonesia differs from Fathali M. Moghadam's theory. The initial stage of radicalization among female terrorists is characterized by a desire to improve oneself rather than engage in combat against perceived injustices. On the second floor, female terrorists do not experience the transfer of aggression; instead, they become susceptible to the planting of seeds of aggression. The logical fallacy is observed at all stages of radicalization, from the initial aspiration to become a better person to the manipulation and radicalization of women into terrorists.
- c. To overcome this logical fallacy, counterterrorism techniques must be employed.
 - 1) Prevention strategies must encompass the provision of accurate religious education, the implementation of state defense initiatives, the incorporation of local wisdom into educational curricula, the dissemination of counter-narratives, and the strengthening of law enforcement capabilities.
 - 2) Preparation is conducted through implementing counter-hegemony strategies, encompassing micro, meso, and macro-scale academic surveys, using buzzers, establishing religious moderation models, and counseling on nationalism and state defense.
 - 3) The response is conducted by law enforcement, the reconstruction of ambiguous teachings, and a two-way response between the perpetrator and the prosecutor.
 - 4) The recovery process is facilitated through re-education, cognitive behavioral therapy (CBT) counseling provided by psychologists, the development of counter-narratives, and the establishment of dialogue sessions with perpetrators of terrorism.

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