

The Role of Women in Organizations Terrorism: Gender Dynamics in the Context of Ideology and Violence

Dyah Aryati Nugraha Ningsih^{1*}, Fauzia Gustarina Cempaka Timur², Rudy Sutanto³

Prodi Peperangan Asimetris, Fakultas Strategi Pertahanan
Universitas Pertahanan Republik Indonesia

Corresponding Author: Dyah Aryati Nugraha Ningsih

aryati.dyah07@gmail.com

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ABSTRACT

Global security studies are increasingly paying attention to the role of women in terrorism. For years, women were usually considered only as victims or supporters of terrorism. However, the role of women in terrorist organizations is much more complex. They do many things, from spreading ideology to carrying out acts of violence. There are those who categorize the role of women in terrorist groups based on their ideology, such as in terrorist groups that demand independence or send countries. In these circumstances, women are more likely to be responsible for operational tasks. The aim of this research is to analyze the role of women in terrorist organizations by placing special emphasis on gender dynamics in relation to ideology and acts of violence. The data collection method is descriptive qualitative, and literature study is used as the data collection method. The results of the analysis show that the role of women in terrorist organizations is not only as ordinary supporters, but also directly involved in violence and the spread of ideology. Often, women are used to carry out acts of terror, both as main agents and as support crew. Women play an important role in maintaining and spreading the ideology of terrorism in an ideological context. They assist in recruiting new members and engage in radicalization and indoctrination processes.

INTRODUCTION

Conflicts are increasingly developing in various forms amidst rapid progress. One of them is terrorism, which is considered a deadly crime that threatens the civilization of the world community in the twenty-first century. Terrorism is usually committed by men. However, women are often involved in conflict situations in the modern era, both consolidative (non-violent) and violent. Some women choose to be mediators to resolve conflicts peacefully, but there is also a group of women who choose to engage directly with the source of conflict through the use of weapons (Yuliani, 2019).

Women's involvement in acts of terrorism is growing, ranging from helping fleeing terrorists due to marital relationships, being involved in intelligence activities, to being utilized by terrorist networks to find and gather information about terror targets and the movements of security forces. Women are considered more capable of finding information without raising suspicion from the target. Terrorism previously had a masculine face and used a patriarchal approach, but now women are used as perpetrators and use a feminine approach. Although women are perpetrators, they are still victims. Some women become the main actors of winning acts of terrorism because they become victims of ignorance and helplessness that are exploited by parties who have a heinous and systematic plan for the purpose of terrorism (Asiyah dkk., 2020).

The questions to be answered in this article are how is the role of women in terrorism organizations today? What are the factors that motivate women to be involved in terrorism organizations? How does the radical ideology embraced by terrorism organizations affect gender construction? How do gender differences affect the way women and men are involved in the planning, execution, and justification of violent acts?

LITERATURE REVIEW

Feminist Theory (Security Studies)

"Feminism" comes from the Latin word "femina", which means "woman" or "female". In a broad sense, feminism is a movement of women who oppose the dominant culture that presents, subordinates, and degrades them, both in the political and economic spheres and in social life in general (Ratna, in Wibowo et al., 2022). Over the years, feminist theory has attempted to incorporate women into the academic and intellectual world.

Feminist methods emphasize the fundamental inequality between men and women and the impact of this inequality on global politics. One example of how this can impact global politics is the dominance of men over women. Moreover, the relationship between men and women is based on conventional definitions of "masculinity" and "femininity", which indirectly subordinate women to men (Jackson and Sorensen, in Ramadhan & Ma'sumah, 2018).

Josephine Donovan (Irwan et al., 2022) stated that feminism theory developed in several stages. First, it began in the late 18th century to the early 20th century; second, it began in the decade of the 60s to the 1980s; and third, it began in the decade of the 1990s to the present. In the first century, liberal feminism influenced feminist theory, and the basic liberalism in North

America and Western Europe was influenced by Enlightenment values such as freedom and rights. In the second century, liberalism's ideas such as human rights and public sphere issues faced opposition. Feminist theory is based on several foundations. In other words, the struggle for freedom of speech is portrayed in the discussion of feminist theory. freedom of speech in terms of politics, property rights, economic rights, etc. The third wave in the 1990s addressed the issue of childcare due to parents' busy careers, sustainable development, achieving decisive positions in government and business bureaucracies, and gender sensitivity worldwide.

According to Nancy F. Catt (Wibowo et al., 2022), the concept of feminism consists of three components: a) The belief that there are no gender differences (gender equality). It denies the existence of hierarchical status in gender quantity and quality. Feminism opposes gender division and gender mixture, making women a separate group in society, and recognizes that standing in hierarchical relationships results in perceptions of superiority and inferiority. In its general evolution, the term "feminism" refers to someone who recognizes and seeks to end the subordination experienced by women-women who fight for their rights as a social class.

Savitri used Martha Chamallas' book "Introduction to Feminist Legal Theory" to adopt five feminist legal theory perspectives. They include women's experiences, the existence of implicit gender bias, double binds and dilemmas of difference, replicating the male model of domination, and opening up opportunities for women (Munte, 2021).

Feminism in Security Studies

When Barry Buzan wrote the book *People, State, and Fear*, he classified security typologies into five sectors: military, political, social, economic, and environmental. In this security study, Buzan divides the types of threats based on their respective sectors. Threat has many definitions. Anything that prevents a person or organization from achieving its goals is considered a threat. While a threat in the political sector can be military, a threat in the military sector is an invasion. Natural disasters are an example of environmental threats. Inflation is the most common threat to the economic sector, while threats from the social sector are loss of identity or cultural values. Threats inevitably impact the threatened object or entity (Ramadhan & Ma'sumah, 2018).

After the end of the Cold War, the feminist approach in security studies became more popular. According to feminist scholars in security studies, security and insecurity are closely related to gender. Due to existing gender inequality, the social order places men above women, resulting in a culture called patriarchy. Essentially, women's identities are threatened by this patriarchal culture as they are vulnerable to abuse of power. Feminist scholars see that this patriarchal culture will ultimately encourage direct violent activity, which in turn leads to acts of violence against women. Essentially,

women are considered the referent object in the feminist approach to security studies. It is possible that the patriarchal culture that controls women's freedom of life and gender inequality is a threat or menace. The patriarchal culture essentially hinders women's rights as human beings. Undoubtedly, this threat has significant effects on the social order, especially for women. One of the most significant consequences is that it makes women sexual objects and objects of violence that apply not only on the battlefield but also in everyday life (Ramadhan & Ma'sumah, 2018).

Radicalization Theory

Horgan (Setiadi & Syauqillah, 2023) describes radicalization as the process by which a person begins to adopt and support radical beliefs, even approve of them, and commit violence. Radical beliefs that lead to violence are learned through a process of information gathering, perspective formation, and rationalization.

Radicalization, according to Borum (Arhan, 2020), is the process of developing extremist ideologies and beliefs. This process involves the formation of different layers of extremist ideologies and actions. Deciphering these layers reveals many important issues, including public policy, social and economic factors, group processes, belief systems, and individual desires and tendencies..

Radicalism is an attitude that wants total and revolutionary change by using violence and extreme measures. Radicals have several recognizable characteristics, such as intolerance (unwilling to respect other people's opinions and beliefs), fanaticism (always feeling right and considering others wrong), exclusivity (distinguishing themselves from Muslims in general), and revolutionary (often using violence to achieve goals) (Aisy et al., 2019).

The process of ideological socialization of young people towards making important political changes, usually through violent conflict tactics against political enemies and their followers is referred to as radicalization (Riyanta, 2023).

Moghaddam explained that a person or group must go through several stages in the radicalization process. He mentioned some of these stages as follows:

1) *Ground Floor: Psychological Interpretation of Material Conditions*

Most people are on the "ground" floor, concerned with their perception of fair treatment and justice. To understand those who climb to the top of the ladder to terrorism and radicalism, we must first understand the feelings of frustration and shame felt by hundreds of millions of people on the lower floors. The role of psychological factors suggests that material factors such as poverty and lack of education cannot be accepted as explanations for terrorist acts.

2) *First Floor: Perceived Options to Fight Unfair Treatment*

Behavior on the first floor is influenced by two psychological factors: the likelihood of individuals to move personally to improve their

circumstances and their perception of the procedural justice they receive.

3) *Second Floor: Displacement of Aggression*

Those on the second floor begin to prepare themselves to physically displace the aggression and actively look for opportunities to do so. Eventually, they are ready to leave the second floor and move further to try to confront their enemy. As they move up the ladder, these people are more engaged in morality transforming aggression.

4) *Third Floor: Moral Engagement*

At this point, people begin to feel anger and emotion, and they begin to "attack" the government. This is where terrorist organizations succeed by gathering enough resources to make recruits follow the morality set by the government, and often the majority of society, and morally engage in the morality constructed by the terrorist organization.

5) *Fourth Floor: Solidification of Categorical Thinking and the Perceived Legitimacy of the Terrorist Organization*

One is hardly likely to survive after climbing up to the fourth floor and into the secret world of a terrorist organization. In most cases, the first category of new recruits consists of those who will remain members for many years. They live in small cells, usually four or five people, and have access to information only about the other members in their cell.

6) *Fifth Floor: The Terrorist Act and Sidestepping Inhibitory Mechanisms*

Individuals who reach the fifth floor have the mental preparation and motivation to commit terrorism, which sometimes leads to many civilian deaths. However, to understand the actions of a handful of individuals who climb the ladder to terrorism and engage in acts of terrorism, one must start by considering the life circumstances and perceptions of justice that millions of people have on the ground floor of society. A psychological research institute has found that in certain situations, some people may start with radicalism and terrorism (Moghaddam, in Utomo et al., 2022).

Gender Social Construction Theory

Peter L. Berger and Thomas Luckmann created a modern sociological theory known as social construction. This theory does not concentrate on the review of figures, influences, or things like that. Instead, it concentrates on how humans act as creative actors of their social reality (Berger & Luckmann, in Yuningsih, 2006). The social construction theory proposed by Berger & Luckmann is the foundation of modern sociology of knowledge. It includes the realization that most of reality is socially constructed. The social construction theory built by Berger and Luckmann relies on the concept of reality (Manuaba, in Asmanidar, 2021).

In their theory of social construction, Berger and Luckmann focus on the study of the relationship between human thought and the social context in which it emerges, develops, and is institutionalized. They argue that the sociology of knowledge should investigate the processes by which reality is socially constructed (Berger & Luckmann, in Yuningsih, 2006).

According to Waters (Nurfaiza, 2020), "social construction" is an idea that describes how social reality is subjectively shaped and interpreted by members of society. Social construction also refers to the process by which humans create a shared reality that is objectively experienced and subjectively meaningful through actions and interactions.

Social construction is a statement of belief (claim) and viewpoint (viewpoint) that culture and society teach the content of consciousness and how to relate to others (Ngangi, 2011). Social construction talks about the meanings and interpretations made by a network of people and how this impacts organizational life. From the point of view of Berger & Luckmann's theory, the construction process occurs through a dialectical interaction between three forms of reality that become the idea of entry, namely:

- 1) Object reality, which is a complex of definitions of reality (including ideologies and beliefs) as well as established patterned practices of action and behavior, all of which are generally perceived by individuals as facts.
- 2) Symbolic reality, includes all symbolic representations of what is considered as "objective reality". For example, news texts in media industry products, such as print or electronic media, and movie scenes.
- 3) Subjective reality, the definition of reality made by individuals through the internalization process. One of the bases for involving oneself in the externalization process-or the process of social interaction with others in the social structure-is the subjective reality that each individual has. Through this process, each individual can collectively objectify, which results in the construction of a new subjective reality (Noname, 2018).

The Social Construction of Gender

The term "gender construction" emerged to describe gender discrimination and gender inequality in society (Astuti, in Mingkase & Rohmaniyah, 2022). Gender can be incorporated into certain ethnic sexes in ways such as division of labor and so on. Social constructions are attached to certain bodies and legitimize types of domination related to moral ethics, according to Pierre Bourdieu (Mingkase & Rohmaniyah, 2022). Elaine Showalter defines gender as not only the difference between men and women based on socio-cultural construction (Elaine Showalter, in Mingkase & Rohmaniyah, 2022). Social constructionist analysis sees gender as something different from biological facts or sex (gender). It is a basic theoretical framework used to elicit new information or to raise questions about hidden

forms of asymmetrical relations or about social relations between men and women (Rohmaniyah, in Mingkase & Rohmaniyah, 2022).

METHODOLOGY

The data collection method is descriptive qualitative, and literature study is the data collection method. Library research is research that uses written materials such as manuscripts, books, magazines, newspapers, and other documents (Rahmadi, 2011).

RESEARCH RESULT

Case Study

ISIS (Islamic State of Iraq and Syria)

1. Women's role in terrorism organizations

After repeated defeats, ISIS underwent changes in its leaders and terrorist acts. One of these changes is involving women as combatants in its terrorist acts, which makes women play an important role in ISIS' terrorism campaign (Tambunan in Ismail et al., 2021). There are two perspectives on the use of women as terrorist fighters. The first place is the position of suicide bomber, and the second place is the person who leads the group. The first position is very important and involves great risk in decision-making. These women, however, are at a low level, such as followers or foot soldiers, as they are filled with eager members, but do not contribute much to the group (Victoroff in Ismail et al., 2021). Women occupy the second position as group leaders. where leaders choose someone who may face imprisonment or even death. It is the leadership position in the group that can choose others to engage in terrorism (Hogg in Ismail et al., 2021). They hire people and raise sympathizer funds to help with all ISIS activities, including getting funds for jihad in Daulah Islamiyah. These women must make risky decisions and have multiple plans.

2. Factors that motivate women to be involved in terrorism organizations

ISIS' views on women have not changed since the convention of global jihad. Women do not have to carry firearms. However, the convention changed in 2017 as ISIS' heyday suffered setbacks, especially in Mosul and Raqqa, the capital of ISIS, which were successfully subdued by allied forces (Iraq-Syria) (Azra in Ismail et al., 2021). There is a statement that it is time for women to take up arms. The narrative used represents the "New Ummu Amarah Nasibah" in the current era. In October 2017, Naba magazine's Arabic editorial titled "Women's obligation to engage in jihad against the enemy" repeated a similar campaign. Women's involvement in terror movements shows that women play a major role in extremism and terrorism movements (Faisal

in Ismail et al., 2021). The defeat of ISIS has changed its tactics and perspectives, allowing the movement to begin. These women perceive the caliphate as a solution to socio-economic disparities and as an obligation or sharia. Then there are factors related to societal perspectives that consider women to be in a lower position than men. These women then join radical-fundamentalist groups that are considered to uphold equality and recognize the role of women in building caliphates around the world.

3. Radical ideology embraced by terrorism organizations affects gender construction

ISIS spreads radical ideology to recruit jihadists. One of the religious pillars of ISIS is takfir, which means disbelieving others who disagree with it, and killing anyone who opposes its beliefs (Haryadi & Muthia, 2017).

The radical ideology of IS is changing the construction of gender in the region. ISIS has high standards about women's roles in life, which are different from other global standards. In IS, women are used as activists, liaisons and information gatherers, and as "wives" of senior officials and officers. Women are also used as initiators (sharia police) and suicide bombers. However, IS' perception of women's roles differs from the general perception in the world.

IS ideology encourages the role of women as "wives" and "husbands" who help with family and religious life. In IS, women are used as a source of money and love for officials and high-ranking officials. They are also used as initiators (sharia police) to conduct the government of distress and as supervisors who conduct moral and religious oversight. ISIS also has an ideology that encourages the role of women as supervisors of education and religious education, which includes moral and religious supervision, as well as educational supervision that promotes impromptu justice.

The radical ideology espoused by ISIS changes the construction of gender. It encourages women's roles as "wives" and "husbands" who assist in family and religious life, as well as moral and religious watchdogs. This contradicts global standards that consider women as people who have the right to participate and have freedom.

4. Gender differences affect how women and men engage in the planning, implementation and justification of acts of violence

The way women and men are involved in planning, executing and justifying violence within the IS organization is strongly influenced by gender differences. In IS, women are used as activists, liaisons and information gatherers, and as "wives" of senior officials and officers. Women are also used as initiators (sharia police) and suicide bombers. However, gender differences affect how women and men engage in planning, executing and justifying violence in the IS organization.

In ISIS, women are used as suicide bombers as a new strategy to carry out attacks, and they are also used as initiators (sharia police) to carry out the reign of distress and surveillance conducting moral and

religious oversight. They are also used as supervisors of schools and religious education.

The way women and men are involved in planning, executing and legitimizing violent acts within IS is influenced by gender differences. Women in IS are used as submerged bombs as a new strategy to carry out attacks, while men are used as more traditional submerged bombs. In addition, women are also used as initiators (sharia police) to carry out the government of distress and exile, and as hidden bombs to carry out attacks.

Gender differences also affect the legitimization of violence in IS. Men in IS are used as conventional hidden bombs, while women are used as new hidden bombs. Women are also used as initiators (sharia police) to conduct the reign of distress and surveillance that conducts moral and religious surveillance, while men are used as more conventional moral and religious surveillance.

Boko Haram (Nigeria)

- Women's role in terrorism organizations

Due to lower suspicion, women are used as an attack strategy. This is evident in the religious-based violence that has occurred in Pakistan, Indonesia, Israel and Palestine. This condition may be related to the pattern that encourages women to get involved in terrorist organizations. At first, women were ordered to smuggle weapons; later, the group realized that women were crucial to achieving the group's goals, so they volunteered to help with the group's work (Maharani, 2022).

By turning women into suicide bombers, Boko Haram makes women their instruments of violence. Women and children either forcibly or voluntarily become suicide bombers (Nnam et al., in B.P & Sukabdi, 2021). Boko Haram often abducts women to become female suicide bombers; they are kidnapped and brainwashed before they become suicide bombers, even some families in Nigeria voluntarily send their daughters to become suicide bombers. Women are utilized as suicide bombers because they reduce the cost of action preparation and training; in addition, women and adolescents are easy to train (Galehan, in B.P & Sukabdi, 2021).

- Factors that motivate women to be involved in terrorism organizations

Discrimination against women has become widespread in professional and domestic settings. Examples include being subjected to attacks for not adhering to Islamic teachings, such as wearing the hijab or seeking employment, or for allegedly disrespecting Islam. However, in this case there is no clear statement of Boko Haram's beliefs about violence against Christian women or women in general. However, under Boko Haram's jihadist command, they often commit acts of terror against Christian communities, with the aim of victimizing women (Coulter, Persson, & Utas in Maharani, 2022). The implementation of sharia law also

helps Boko Haram commit gender-based violence. This is because the sharia laws supported by Boko Haram promote limited gender roles and strict rules on women's dress and sexual behavior, and justify abusive and discriminatory practices against women, right down to the public flogging of women as a result of fornication (BBC, Analysis: Nigeria's Sharia split in Maharani, 2022).

- Radical ideology embraced by terrorism organizations affects gender construction

According to Boko Haram's beliefs, men are portrayed as hyper-masculine soldiers who use violence against the West. However, women are usually considered weak and in need of protection from men. Nigerian men, especially those who have been disenfranchised and deprived of jobs by corrupt governments, are particularly attracted to this ideology of aggressive masculinity. Such is the preaching and doctrine of Muhammad Yusuf, the founder of Boko Haram, whose majority of followers consist of the unemployed and people angry and frustrated by the alleged corruption of the Nigerian government. Globalization has also led to men joining extremist groups. This is due to social changes in favor of women's emancipation and rights. Factors such as social strife, poverty, corruption and continued injustice also drive religious and ethnic violence (Agbiboa in Maharani, 2022). Radicalization in Nigeria is largely attributed to local rivalries, power and ethnicity (Alao in Maharani, 2022). In addition to ideological factors, there are criminal motives and coercion to join extremist groups.

- Gender differences affect how women and men engage in the planning, implementation and justification of acts of violence

The ways in which women and men are involved in the planning, execution, and justification of violence in the Boko Haram organization are influenced by the following gender differences:

- a. Planning: How women and men plan violent acts is influenced by gender differences. Regarded as citizens who must behave according to conventional policies and customs, women in Boko Haram are considered minor or unimportant in the planning of violent acts.
- b. Implementation: The way women and men engage in acts of violence is influenced by gender differences. Boko Haram women are responsible for military work, education, and finances, but they do not have the right to develop ideologies or make decisions. Considered citizens, they must behave according to conventional norms and policies.
- c. Justification: The way women and men defend violence is influenced by gender differences. Women in Boko Haram are considered a minor or insignificant part of the legitimization of violence, and they are regarded as citizens

who must behave according to conventional policies and standards.

Analysis using Social Construction

ISIS (Islamic State of Iraq and Syria)

Gender social construction theory argues that social construction is the process that takes place among individuals and groups to create, organize and regulate prevailing levels of belief, behavior and knowledge among individuals and groups. Therefore, gender social construction theory can be used to understand how gender differences affect the way women and men engage in the planning, execution and justification of acts of atrocity.

- Women's role in terrorism organizations

The way women and men engage in planning, executing and justifying violence is influenced by gender differences. Women in IS are used as submerged bombs as a new strategy for carrying out attacks, while men are used as more traditional submerged bombs. They are also used as initiators (sharia police) to conduct reign of distress and surveillance conducting moral and religious surveillance, while men are used as more conventional moral and religious surveillance. This demonstrates the social construction that takes place among individuals and groups, where gender differences affect the way women and men participate in the planning, execution and excuses of violence.

- Factors that motivate women to be involved in terrorism organizations

Gender differences affect women's motivation to join terrorism organizations. The radical ideologies espoused by ISIS influence gender construction among individuals and groups. These ideologies place women in a smaller or less important role in the planning, execution, and justification of violent acts also affect gender constructs. This is an example of social construction among individuals and groups where gender differences affect the factors that motivate women to be involved in terrorism organizations.

- Radical ideology embraced by terrorism organizations affects gender construction

The radical ideologies espoused by ISIS have a significant influence on the construction of gender that takes place among individuals and groups. These ideologies place women in a lesser or unimportant role in the planning, execution, and justification of violent acts also affect gender construction. This is an example of social constructionism taking place between individuals and groups, where radical ideologies espoused by IS place women in a smaller or less important role.

- Gender differences affect how women and men engage in the planning, implementation and justification of acts of violence

The way women and men are involved in planning, executing and legitimizing acts of violence within IS is influenced by gender

differences. Women in IS are used as suicide bombers as a new strategy to carry out attacks, while men are used as more traditional suicide bombers. Women are also used as initiators (sharia police) to carry out more strict reign of distress and surveillance than men do. This is an example of the social construction that occurs between individuals and groups, where gender differences affect the way women and men are involved in planning, executing, and justifying violent actions within the IS organization. Gender differences also have a significant impact on the justification of violent acts.

Boko Haram (Nigeria)

The social construction theory of gender explains how social constructions occur among individuals and groups affect relevant behaviors and knowledge among individuals and groups. This includes the roles of women and men in terrorist organizations such as Boko Haram.

- Women's role in terrorism organizations

Women and men's involvement in terrorism organizations is influenced by gender differences. Boko Haram women are used as suicide bombers because they raise less suspicion. While women are usually portrayed as weak people who need protection from men, ideology places men in hyper-masculine and combatant roles with the duty to fight the West using violence. This demonstrates the social construction that occurs between individuals and groups, where women are considered a minor or unimportant source in the planning of violent actions. This is due to Boko Haram's ideology, which suggests that men have a more important role to play.

- Factors that motivate women to be involved in terrorism organizations

Gender differences affect women's motivation to join terrorism organizations. In terms of discriminatory treatment, discrimination against women has increased both in the workplace and at home, prompting them to resort to violence as a result. This is due to the application of sharia law that promotes narrow gender roles, strict rules on women's clothing and sexual behavior, and justifies discriminatory and abusive practices against women. This shows the social construction that takes place among individuals and groups, where women's roles have an impact on the components that drive them to engage in terrorism organizations.

- Radical ideology embraced by terrorism organizations affects gender construction

In Boko Haram's theology, men are portrayed as hyper-masculine individuals and combatants who do duty against the West using violence, while women are usually depicted as weak beings who need protection from men. This ideology of aggressive masculinity is particularly concerning for Nigerian men, especially those who have been disenfranchised and disemployed by corrupt governments. In addition, ideologies that place women in a smaller or unimportant role in the

planning, execution and justification of violent acts also influence gender construction. The ideology used by Boko Haram also influences the social construction that takes place among individuals and groups.

- Gender differences affect how women and men engage in the planning, implementation and justification of acts of violence

The way women and men are involved in the planning, execution and justification of violence within the Boko Haram organization is influenced by gender differences. This is due to the ideology used by the organization which suggests that men have a more important role. This demonstrates the social construction that occurs among individuals and groups, where gender differences affect the way women and men participate in the planning, execution and justification of violence.

CONCLUSIONS AND RECOMMENDATIONS

Women's involvement in conflict is growing and taking a more active role, including in terrorism conflicts. In security studies, feminist theory helps emphasize the basic inequality between men and women and how it impacts global politics. Radical theories espoused by terrorism organizations influence the construction of gender, with women portrayed as activists, liaisons and information gatherers, as well as suicide bombers and initiators (sharia police). The way women and men are involved in planning, executing, and justifying violence within terrorism organizations is influenced by gender differences.

The role of women in terrorist groups such as Boko Haram and ISIS shows differences in how women are involved in armed conflict. Factors such as the application of sharia law, gender discrimination, and radical ideologies are instrumental in encouraging women to engage in such acts of violence. In addition, gender differences affect how women and men participate in the planning, execution and justification of violence. Although the role of women in terrorism organizations varies, their use as suicide bombers by Boko Haram and ISIS shows that women can also play an important role in terrorism campaigns.

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