



Psychosocial Perspectives on Women's Involvement in Radicalism

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Abstrak: Peran perempuan alam radikalisme semakin dominan, seperti yang dibuktikan oleh banyak pelaku bom bunuh diri yang dilakukan oleh perempuan di seluruh dunia. Studi ini bertujuan untuk menganalisis faktor-faktor mendorong keterlibatan perempuan dalam radikalisme, dengan fokus pada perspektif psikologis perempuan yang terlibat. Penelitian ini menggunakan teori psikologi, yang berfokus pada aspek psikologis seperti aspek emosional, intelektual, biologis, dan perilaku, yang dipengaruhi oleh aspek sosial dari fungsi manusia. Kombinasi faktor pribadi dan sosial, juga dikenal sebagai faktor psikososial, dilihat sebagai aspek yang tak terpisahkan dari pemahaman proses radikalisisasi, termasuk perilaku teror atau kecenderungan radikalisisasi. Faktor psikologis yang dipengaruhi oleh faktor sosial sering menyebabkan gejala psikososial seperti trauma, yang menyebabkan krisis identitas pribadi dan disfungsi perilaku. Inilah sebabnya mengapa rekrutmen kelompok teroris menggunakan krisis identitas sebagai pedoman dalam merekrut dan menemukan kandidat. Memahami faktor-faktor psikologis ini diperlukan untuk mencegah perempuan terlibat dalam tindakan radikalisme dengan menyentuh emosi mereka dan memulihkan kembali rasa kemanusiaan dan empati pelaku. Pemahaman ini akan membantu mencegah perempuan terlibat dalam aliran kelompok terorisme dan terhindar dari kelompok ekstremis.

Kata kunci: radikalisme, perempuan terlibat, perspektif psikologi.

Abstract: The role of women in radicalism is increasingly dominant, as evidenced by the numerous suicide bombers carried out by women globally. This study aims to analyze the driving factors of women's involvement in radicalism, focusing on the psychological perspectives of the women involved. The research uses the theory of psychology, which focuses on psychological aspects such as emotional, intellectual, biological, and behavioral aspects, influenced by social aspects of human functioning. The combination of personal and social factors, also known as psychosocial factors, is seen as an inseparable aspect of understanding the process of

radicalization, including terror behavior or radicalized tendencies. Psychological factors influenced by social factors often cause psychosocial symptoms such as trauma, leading to personal identity crises and dysfunctional behavior. This is why recruiters of terrorist groups use identity crises as a cornerstone in recruiting and finding recruits. Understanding these psychological factors is needed to prevent women from engaging in acts of radicalism by touching their emotions and reinstalling the human spirit and empathy of perpetrators. This understanding will help prevent women from becoming involved in the maelstrom of terrorism and avoid identifying with extremist groups.

Keywords: *Radicalism, Women Involved, Psychology Perspective.*

INTRODUCTION

Women involved in terrorist radicalism are not so exposed to the surface and known to the public at large, compared to men involved in acts of radicalism. However, if traced in detail, the case of women who are members of acts of terrorism does not receive much public attention because they are usually only supporting actors and are shown as companions of jihadists (Sternadori, n.d.). The numerous acts of female suicide bombers show that women are now beginning to play a significant role in the development of radicalism, though not as its primary perpetrators. We saw this when the radical group Al-Qaeda became widely known due to the September 11 bomb attacks on the United States. This group turned out to have prepared female armies to support their actions. The group has been recruiting brave women globally through online mobilizations to carry out suicide bombings in both Chechnya and the Palestinian territories. Suspects Khava Barayeva and Luisa Magomodova were the first two female perpetrators of the Chechen suicide bombings carried out on June 7, 2000 (Saputro 2010).

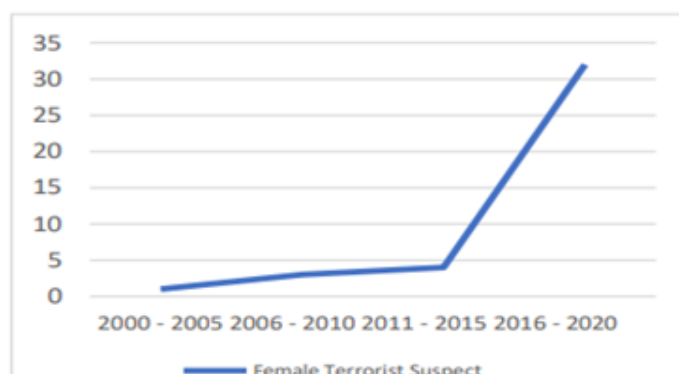
In the United States, it also found a similar case, namely La Rose, an American citizen who found Al-Qaeda's call for jihad on the internet. She was intrigued and eventually took the initiative to help Muslims who were victims in conflict areas. Al-Qaeda used it to kill someone in Sweden, though it failed. Not only in Western countries and European regions, but also the actions of women

involved in radicalism have reached Indonesia. Where found women suspected perpetrators of ISIS radicalism (Islamic State of Iraq and Syria) with the initials (IP) carrying out suicide bombings in the name of the call to Jihad.

Researchers discovered from several reviews of scientific literature that extremism is a result of women playing a significant role in the spread of radical ideology. Data from PIRUS (Tools) used by the United States (US) show that 52 out of 922 people affiliated with right-wing ideology in the US are female. Of these, 20 are formal members of extremist organizations, 22 are informal members, 8 are non-members, and 2 are part of official political movements. Of the total 52 members, 13 were involved in plots or acts of terrorism that were classified as successful according to them in acts of jihad. In Indonesia, 32 women disappeared, and it turned out that 16 of them were caught by the Turkish security forces when they were about to cross into Syria to join the country's radical group, ISIS (Islamic State of Iraq and Syria) (Nyamutata 2020). Even the same case was found in Britain, where three teenage women willingly joined the Islamic State radicalism group to become wives of ISIS men who became army troops. ISIS itself stands for Islamic State of Iraq and Syria, which is a (Saloom 2020) radicalism group that has the goal of building an Islamic caliphate globally.

The frequency of terrorism involving women in Indonesia has risen in recent years. Between 2001 and 2020, the number of female detainees associated with terrorist activities in Indonesia reached 39 individuals (Ahmad Naufal Dzulfaroh & Sari Hardiyanto, 2021). The Head of the National Counterterrorism Agency (BNPT) has confirmed a significant increase in women's involvement in terrorist activities over the past decade (BNPT, 2022). The Institute for Policy Analysis of Conflict (IPAC) supports this observation, stating that only four women faced terrorism charges before 2014. Still, this number increased to 30 individuals after the declaration of ISIS in 2014 (Extremist Woman Behind Bars in Indonesia, 2020). The accompanying graph depicts the rising trend in women's participation in terrorism in Indonesia.

Figure 1. The Increment of Women's Involvement in Indonesia's Terrorism



Source: Calculated from IPAC Report in 2020

Figure 1 highlights the increasing involvement of women in terrorism in Indonesia, demonstrating a notable escalation. Between 2000 and 2015, there was a gradual rise in the number of female terrorist defendants, and a significant surge was observed from 2015 to 2020. Throughout this period, Indonesia witnessed several instances of suicide bombings in which women acted as martyrs, including the Pot Bombing (2016), the Women Suicide Bombing Bride in Purworejo (2016), and the Surabaya Three Church Bombing (2018). These women were later identified as affiliated with ISIS, indicating not only a surge in the number of women participating in acts of terror but also a transformation in their roles within these movements.

The National Counterterrorism Agency (BNPT) reported in 2022 that the role of women has shifted from being supporters to perpetrators. In that year alone, 18 young Indonesian women were identified as intending to commit acts of terrorism. BNPT attributes this transformation to two main factors: the exploitation of women's feminine nature as victims and the influence of radicalism and propaganda through social media (BNPT, 2022).

Although women's participation in ISIS as the main actor is still quantitatively inferior to male dominance, women's role as ISIS agents contributes a lot as initiators of ideas, become thinkers, and develop original ideas that already exist and manifest them in radicalism activities. They are also found to be agents within the network of extremist groups, where they easily persuade and encourage those around them to stay true to ideology and networks of violent extremism.

Although their role as the main agency does not appear dominant, some of the evidence has signaled that female terrorists have increased their operational capacity and shown their credibility as jihadist fighters.

The involvement of women in radicalism is interesting to review further to analyze the driving factors of their involvement in radicalism. Due to the influence of radicalism groups on the perpetrators—such as the propaganda narrative of radicalism groups, which aids in the recruitment of female sympathizers—many previous studies have concentrated on analyzing their motivations. Their approach to propaganda and campaigns about radicalism through various channels, both offline and online, is very influential, so it is easy to indoctrinate. However, there is something more interesting to study by looking not only at one side, namely the influence group, but in this research we will also analyze the side of women who want to be involved by looking at it from a psychosocial perspective.

In previous studies, there was more analysis of perpetrators' motivations from outside causal factors or ideological narratives conveyed by radicalism groups. Instead of ideological appeal, there are more interesting things as study material, where the psychological perpetrators also need to be understood as a trigger factor for their strong desire to join radical groups. From a psychological standpoint, there are many factors that contribute to this desire, such as the encouragement of the perpetrator's personal traumatic experiences and the influence of groups or social relations, which significantly affect their decision to join voluntarily. It considers how psychological aspects and social pressures can play a role in women's decisions to engage in extremist acts. For this reason, this research will focus more on analytical studies that link women's motivations for engaging in radicalism from a psychosocial perspective, which is expected later. The results of this research can help the prevention and control process for women exposed to radicalism.

METHODS

This study uses a qualitative approach that focuses on in-depth interviews and literature studies to gain an understanding of what motivates female participants to join, participate in, and carry out acts of radicalism. The in-depth interview

method emphasizes data collection using snowball sampling on women who have been involved in or exposed to radicalism groups, while still paying attention to ethical considerations such as the fact that all sympathizers interviewed are voluntary. Their identities will be kept confidential, including the results of the interviews, which will be published under the agreement and do not violate human rights. Interviews will also be conducted at several related agencies, namely the Serve Indonesia Community Movement, the Peace Inscription, and the National Counterterrorism Agency. In order to support the analysis, secondary data collection also involves tracking down documents about global radicalism group actions, terrorist attacks committed by women participants, movement mobilization, movement ideologies, and international campaign strategies. The sources of documents used are (1) newspapers and online magazines that contain news about ISIS, (2) YouTube shows about ISIS, and (3) social media used for the dissemination of ISIS propaganda.

The collected data will be analyzed using descriptive-qualitative techniques. All data will be organized into categories and given qualitative-narrative analysis. Analysis is carried out by interpreting the data that has been collected and juxtaposing it with findings from similar studies as well as relevant theories. The final result is a styling of the theoretical approach by adding a psychological perspective as a form of understanding the psychological character of women who are driven to make decisions to engage in extremist acts.

RESULTS AND DISCUSSIONS

A. The Relevance of Psychological Factors in Understanding the Motivation of Women Involved in Radicalism

Radicalization is defined as a concept of religious extremism in which individuals who believe something, in other words, a religious understanding, adopt extreme beliefs that justify the use of violence to promote the political, national, religious, or ideological goals of terrorist organizations they inspire or join, through coercion, intimidation, or instilling fear in people and their governments, regardless

of their role (Shapiro and Maras 2019). Many factors make someone commit acts of radicalism, but these factors lead to one problem, namely the form of disappointment with the outside world they encounter and the process of failure to adapt to the environment. Why this is the main problem for someone to commit radicalism can be related to human psychological theory. Specifically, in this study, the author will gain a better understanding of the concepts and theories of psychoanalysis that lead to the formation of human personality.

Psychological theories are of many kinds, but this science inevitably leads to an understanding of the development of the human person. Due to the influence of psychodynamic factors, humans are capable of making changes to their environment. Psychodynamics places more emphasis on the various strengths of feelings as well as mental and emotional conflicts related to thinking. Focus on unconscious impulses and traumas that occur in childhood, such as the presence of desires that have unconsciously not been fulfilled, both consciously and unconsciously. The focus of impulses and childhood trauma causes the appearance of ego defenses that affect the emotional abuser in action and decision-making processes. If further expanded, the focus of these impulses and traumas leads to clinical social factors whose scope concerns the obstacles and emotional difficulties the human being faces in adapting to the environment he faces (Atran 2021).

This theory focuses on the emotional, intellectual, psychological, biological, behavioral, and social aspects of human functioning throughout life and in a wide variety of cultures that exist at all socio-economic levels to shape the patterns of human personality. According to this theory, the psychological aspects that have been mentioned will cause various conflicts to develop a human personality. For example, humans always try to live by adapting to their environment, and if they fail to adapt, it will cause conflict within themselves. The failure of such adaptation will affect the dynamics of individual hormonal turbulence. Will affect intrapsychic emotional urges, conflicts, and unconscious motives. Unresolved conflict will be a trauma for a person and will greatly affect a person's adaptive and maladaptive forms in social behavior, including in the process of personality formation and decision-making processes for his life. Humans will be more easily affected by

psychological aspects, in the sense that the word emotional level is more dominant, and in the end, they will often think irrationally and illogically (Anon n.d.).

To be able to adapt to their environment, a person will make many decisions in their life. His clinical mental state has an impact on his decision-making, and it also correlates with human behaviors or activities. Many irrational subconscious forces that will shape the human ego's resilience have an impact on mental health. In the analysis of psychoanalytic theory, explained by Sigmund Freud, the human mind has three levels of consciousness: conscious, preconscious, and unconscious, but the idea of consciousness is only a small part of mental life, while the part that most affects the mental is precisely the unconscious. At the age of six years old, humans are deterministic beings who are subject to unconscious forces, biological drives, and instincts (Helaluddin Shahrul Shawwal, 2020).

The power of the subconscious is also understood by the existence of an emotional brain in the human cortex better known by the medical term *Amygdala Hijack*, where if affected by negative narratives and met with past trauma, it will touch the brain of human reptiles and very easily think irrationally. If you continue to consume negative indoctrination narratives, it will paralyze the logic of thinking so that the brain part of the human reptile (predator) will be more dominant which will trigger negative actions or behaviors. Personality development is always followed by the defense of the human ego located in the subconscious, very close to the psychological aspects of the human brain. So, if the human ego defense undergoes a phase of stress disorder or traumatic pressure, it will cause the emergence of an individual personal identity crisis that will also affect maladaptive as a human being. Humans will tend to be weakened by sanity values so that they will be easily indoctrinated by radicalism groups and lose their identity and consciousness. Usually, recruiters or disseminators of radicalism realize this and make it an opportunity for their ideological indoctrination process. (Hamida and Nuqul 2020)

So, it can be seen that the relevance of psychological factors is very influential on human personality and actions to carry out acts of radicalism. Moreover, the role of women is more active in terms of psychological aspects than

that of men because the female brain is more dominant in the emotional brain (level of sensitivity) that works. Therefore, emotions will easily arouse women who are in the process of self-discovery or who suffer from traumatic pressure disorders. Additionally, continuous acceptance of the negative narrative or indoctrination process demonstrates that social factors also have an impact on how human ego defenses develop. Social factors also play an important role in the radicalization process. Social factors can be divided into two sub-factors, namely organizational factors or intragroup dynamics factors and external social dynamics factors such as political factors (Latifa, 2012; Deliberation et al., 2020). Therefore, the combination of personal (psychological) factors and social factors, also called psychosocial factors, must be seen as one of the inseparable aspects of understanding the process of radicalization. This is crucial to keep in mind because these two factors always have an impact on behavior, whether it be terror behavior or radical tendencies.

The article by Gazi Salom, "Understanding Islamic Radicalism in Indonesia from a Social-Psychological Perspective," also explains how people's experiences with personal identity crises affect their propensity to join terrorist organizations. There is a process or stage that is allegorized, like a ladder, that will guide indoctrinated victims toward radicalism. It will also be associated with the theory of psychosocial analysis. In the first step, individuals who experience identity crises are moved to find out about their identity so that they arrive at the trap of radicalism (religious seeking). After the first process, a longer second process ensues in which intragroup dynamics factors deliver the process of intense interaction between group members. Includes intensive communication between seniors and juniors or between leaders and followers. On the next rung of the ladder, indoctrination perpetrators with unfavorable narratives about radicalism play on their emotions or sensitivities. The process they continue to go through until they reach the highest level, that is, they become martyrs, or, in other words, they have achieved what people say is the point of no return. Usually, when a person reaches this point, he will find it difficult to leave because he will encounter many obstacles and difficulties in finding a new identity in a new environment (Saloom 2020). It can be seen that the psychological factors that cause personal identity crises have the power to force individuals to abandon their ideas and principles and then follow the

ideas of a society or group. According to the social sciences, especially social psychology, identity crises are related to several disorders and stresses that individuals experience in their lives and cause a loss of identity and consciousness. Individuals experiencing identity crises will be easily influenced and indoctrinated, which is why some recruiters of terrorist groups are well aware of this and use it as a cornerstone in recruiting and finding recruits.

Acts of radicalism and terrorism cannot be denied because they are problems related to personal and social (psychosocial) factors. The personal factor in question consists of many traits and personalities that are very easily influenced and driven into the trap of radicalism because the ideas and beliefs that are personally owned are not strong foundations. Social factors like group or organizational factors and external environmental factors related to political factors can so easily influence people whose personality foundations are quite weak. There are processes of individual dynamics and intergroup relationship dynamics that are interrelated to understand the process of human action to carry out acts of radicalism. Such people who have weak or unstable personalities because they are unable to adapt to the environment will be used to fall into the trap of radicalism by these recruiters.

B. The Influence of Women's Psychological Vulnerability to the Involvement of Radicalism

When looking at the explanation of the relationship between psychological theory and the process of radicalism, women can be considered the most vulnerable to being involved in radicalism. This is because women have an emotional brain that is more dominant than a man's emotional brain. Women have high emotional sensitivity, so if they experience many conflicts or traumatic events in themselves, it will make them think more irrationally (BBC NEWS INDONESIA 2015; Najib Azca et al. 2021). Especially if many receive negative narratives in their social situations. Suppose we see the influence of gender relations influenced by psychological and social aspects. According to psychological analysis of women's growth and development, women are said to be more expressive in conveying the emotions they have (psychological aspects), and in the conditions of their social

situations, women always distinguish their identity from men. Some rules become norms in every action based on the identity of the gender distinction. So sometimes these norms cause personal conflict for women. Women can only adjust their actions to the norms believed by society, let alone more heavily if the environment occupied tends to prioritize patriarchal culture so that women do not have the same opportunities and freedom as men. In the end, it will lead to a gender gap that results in some women feeling depressed, traumatized, and experiencing an identity crisis. They begin to look for ways to feel comfortable and be able to adapt to their environment, and in the end, they accidentally find the web of radicalism traps that they believe can treat the trauma and pressure they have. Especially for women who feel isolated or unwelcome in society, they are more strongly driven to seek identity and acceptance in extremist groups that offer a strong and cohesive worldview ("Narrative for Terrorism and Transnationalism: Isistheology Through the Doctrine of Religion," 2020; Von Knop, 2007). Joining a terrorist group can also give women a sense of meaning and purpose in life, especially if they have had previous traumas of loss or helplessness.

From the results of a direct interview with a female suicide bomber in Purworejo, Indonesia, with the initials IP, she admitted that she was exposed to ISIS because she was deceived by ISIS propaganda obtained from ISIS Tumblr social media and the Diary of Muhajirah channel, which contains diaries of women who migrated. Previously, IP was a female worker from Indonesia who worked in the Hong Kong area. The IP figure experienced psychological trauma because he experienced many forms of gender discrimination against him, which caused psychosocial symptoms of self-projection and made her want to prove that women have the same opportunities as men. From her confession, IP joined the ISIS radicalism group because of his sense of emancipation. In the ISIS narrative she found, it is also explained that Islamic teachings do not only view the role of women in a narrow sense; even during the time of the Prophet Muhammad, women played many active roles as Caliphs of Islam. Seeing that there is a process of delivering narratives in ISIS, IP is increasingly convinced and encouraged to carry out acts of radicalism. Her actions are a form of influence against the shackles of traditional gender norms that shape her into an agent of "subwomen" or "superwomen" who

want to fight for justice in the elimination of gender discrimination. IP believes that women can be equal to men in some ways. IP believes that women can be equal to men in some ways. Including jihad, she considered her involvement as a means of independence of Jihad to religion that could not only be done by masculine.

This evidence indicates that individual psychological factors in traumatic conditions and the influence of social aspects are very influential on women's decisions to take part in radicalism. The traumatic psychological sense they have makes it easier for radicalism recruiters to carry out the radicalization process for women, which is more emphasized through the concept of gender norms and women's philosophy of Islam, thus making them convinced and interested in joining acts of terrorism.

Other social-psychological motives can be seen in the case of other women, such as if the individual experiences psychological disturbance due to experiencing good violence. Numerous factors that isolate them cause physical and psychological harm, so they look for ways to find shelter, eventually deciding to join the radical movement. In order to encourage victims to voluntarily join and be loyal to the network, terrorist groups frequently convey a narrative that promises protection or retribution for these victims. Such is the case for women in the United States, where they are widely accepted for Islamophobic acts in the region. The United States is a very liberal democracy; previously, this region was very democratic for all religious believers, including Muslims. But because of the bombings at the WTC and Pentagon buildings in September 2011 carried out by Al-Qaeda, Islamophobia has emerged. Many Muslim communities, especially women, feel discriminated against and excluded, and even the opportunity to earn a decent life is very limited (Nyamutata 2020; Sabc-El-Rayess 2021). So the problem triggers a weak political opportunity structure that can create opportunities for radicalism groups to propagate victims. For example, the stories of Midwestern suburban Muslim girls tell how difficult life has been in the aftermath of the incident. They feel excluded and constantly live in fear and suspicion of non-Muslim communities. Many girls feel they have been unfairly harassed for wearing the hijab or burqa, and when they travel out of town or country, they are interrogated the longest, or at least receive nervous and incredulous stares. Stereotypes are very rampant; even frontally,

sometimes some Muslims accept the designation or accusation of "terrorist" or "Osama bin Laden." Muslim Americans often feel as if they are no longer considered part of American society. In the end, the U.S. Muslims only interact with fellow Muslims, and this makes them very vulnerable to isolation and acceptance of the well-globalized ISIS proselytizing indoctrination conventionally hidden or through social media (Anon n.d.-b; Campion 2020).

Other women's psychological vulnerability can be seen in the traumatic side of their family environment. Sometimes the family is the biggest influence for women to join the act of radicalism because the family is the first environment that teaches them to adapt and instills a mindset that will be believed. Let's take the following example from a Muslim family still in the United States, whose initials are Kh. Because of the vulnerability of stereotypes in the region, Kh eventually stopped his children from attending public school and attended Islamic elementary schools until they were adults. Kh has two children, a girl and a boy. Her son Hamzah left public school at the age of 10 and focused his education on becoming a Hafiz (Quran reciter), and her second daughter was admitted to an Islamic boarding school. Children are not given the freedom to make decisions about their way of life until they grow up, which in turn causes psychosocial symptoms below cognitive distress or impairment. Because of stereotypes, the Kh family is increasingly isolating themselves and only relating to religious people of the same religion. In an isolated relationship, it is very risky to be brainwashed if it is wrong to relate to and interpret the teachings of Islamic religious understanding. For example, her daughter was forcibly married off to a Tunisian Muslim youth and ended up following the ideology of her husband (Extremists' Targeting of Young Women on Social Media and Lessons for P/CVE, N.D.; Martini, 2018), who was exposed to ISIS before without her family knowing, which eventually included his wife and extended family. Her daughter, who has a traumatic sense of family pressure without being able to make her own life decisions, eventually receives psychological manipulation through marriage or romantic relationships. Where can indoctrination and brainwashing be done that can influence their thoughts and actions to join acts of terrorism?

The relevance of psychological factors is highly correlated with the motives of perpetrators to join terrorist networks and carry out acts of radicalism. Because psychosocial problems can affect a person's psyche and social condition, they can make wrong decisions in their life. And these psychosocial symptoms also affect the effects of perceptions, attitudes, and behavior patterns in adapting, so that we can understand the hidden reasons why someone is more dominant in expressing negative emotions in himself than positive emotions he has. Similarly, we can understand the basic motives of female perpetrators who prefer to participate in networks and acts of radicalism. We already understand that the motive for women's involvement in terrorist networks is not only influenced by social factors but also by psychological factors. The easier we can map out the most appropriate approach to how to respond and try to overcome the process of radicalism that can occur, especially in women carried out by radicalization perpetrators, the better.

CONCLUSIONS

Situational trauma causes the development of negative emotions in individuals, which will make the individual's life, such as interacting, socializing, choosing social relationships, and carrying out his social role, more dysfunctional. And if it is dysfunctional, it will also affect the ability to think, causing difficulties in learning and misinterpreting one's perception. As a result, there will be missteps in making decisions in his life because the individual always feels what he is doing is right and can treat his traumatic wounds by joining social groups that they perceive can offer protection to him. When finding other individuals with different choices, it will cause interpersonal conflict or conflict in them so that it is difficult to accept changes in social conditions and tend to choose to act in a negative direction and difficult to adapt to change. Therefore, understanding in the context of a psychological perspective is needed to touch the emotions of the perpetrators involved and re-install the human spirit and empathy of the perpetrators who were lost due to traumatic feelings or psychosocial conditions they experienced. Understanding their social identity crisis and the traumatic sense that drives involvement in radicalism will help prevent women from becoming involved in the maelstrom of terrorism and avoid identifying with extremist groups.

The way that is needed is to approach the value of human rights and dialogue about heart communication, which will lead to ways of touching their emotions and helping to treat their stress or psychological trauma. This will unwittingly greatly affect the cognitive processes of perpetrators both psychologically and socially, such as instilling in the perpetrators that human values and their rights individually exist to be realized, and the traumatic feelings they have also need social support to motivate them. Because psycho-physically, a person's psyche is directly related to the emotions he has, the most appropriate approach to overcoming women who are involved in terrorist networks or carry out acts of radicalism is to deal with the emotions that develop in them through heart communication dialogue so that they can in still humanity back in them. As well as instilling motivation in them that they are still very worthy of being accepted in society after they join or are involved.

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