Religious Radicalism Behavior Through Suicide Bombings (Case Study: Surabaya Bombing)

Mochamad Bayu Wishnu¹, Agus Machfud Fauzi²

Universitas Negeri Surabaya, Indonesia
Corresponding Author: mochamad.19070@mhs.unesa.ac.id

Article Info	ABSTRACT
	In various religions, suicide is a wrong action. The phenomenon of suicide is one of the highest causes of death worldwide. Not only that, the cause of suicide is not only depression, but can also be caused by errors in religious interpretation. Radicalism and deviant ideology behavior, make individuals take actions that violate regulations in the government. The actions taken are not only uncomfortable around, but also endanger many people and cause casualties. One of the most inhumane behaviors is, Suicide Bombing. In this study, the researcher used a qualitative research method with a literature study approach. Literature study is an approach that uses various sources found in books, journals, theses, articles, which are relevant to the research being studied by the researcher. For the theory itself, the researcher studied through Emile Durkheim's Suicide theory because it was considered relevant to the existing research topic. ***Keywords:*** *Radicalism, Religion, Suicide*

1. INTRODUCTION

Every religious teaching teaches that suicide is wrong. According to WHO data, in 2019 around 703,000 people in the world committed suicide. The causes of suicide also vary, including: Depression, lack of group integrity, even strong group integrity. Various methods are used by each individual to end their own lives. In fact, in each religion it is explained that suicide is a wrong activity and is not liked by God Almighty. Moreover, this suicide activity is not just because of personal problems, suicide is actually used as an arena to show the existence of the group they belong to. Through the indoctrination presented by their group, they commit suicide under the pretext of defending the teachings they believe in. This itself is a radical behavior that is often juxtaposed with religious teachings. These perpetrators sometimes use suicide bombs, firearms, etc. with the aim of

destroying followers of other religions. The goals vary, some are done on the basis of jihad, or dislike of one of the targeted religions. In this case, they often target places of worship, state apparatus offices, or houses belonging to adherents of other religions as a place to carry out this suicide activity. In fact, in every religion we are taught that suicide or killing fellow human beings is wrong and not justified, regardless of the reason.

This misinterpretation and brainwashing carried out by irresponsible people has resulted in this becoming a frightening phenomenon in society itself. Moreover, this has also contributed to the stigmatization that leads to a particular religion. This is what actually becomes a new fear that eventually arises and a sense of suspicion in a society.

In a study conducted by Hendro Wicaksono, he discussed the criminological analysis of the suicide bombings in Surabaya. This study tries to explain the causes of a series of suicide bombings in Surabaya. This study uses a Qualitative research method with a Fishbone and Axes analysis approach. The results found that the cause of the suicide bombings in Surabaya when studied using Durkheim's Suicide theory is an Altruistic type of suicide. The causes of suicide in the Surabaya bombings are varied, including: Internal which includes family and beliefs, and External which includes indoctrination and the circle of friendships that are owned. (Wicaksono, 2018).

2. RESEARCH METHOD

In this study, the researcher used the Literature Study research method. Literature study itself is a method whose data instruments use books, journals, and previous research that is considered relevant to this study. In this case, the researcher will describe what needs to be discussed in this study. In addition to sources of books, journals and previous studies, researchers also use sources from the internet that have validity in their contents. According to Sugiyono (2013), this Literature Study has relevance related to theoretical studies and other sources, regarding elements, Traditions, and provisions that apply to the conditions of the community that is the object of research. Sugiyono also explained, in searching for a theory, things that need to be considered in searching for sources are related to books and journals. Books and journals are used to obtain validity than the theoretical study itself. The better the books and journals used, the better the results of the research itself and the validity of the theory. The role of theory in this case is also very crucial, because it is closely related to the focus of the research itself. In other words, literature studies only focus on studying things that exist in the library, without the need to conduct field studies (Zed, 2008: 1-2 in Khatibah, 2011: 38).

3. RESULT AND ANALYSIS

Patterns and Motivations Behind Suicide Bombings

In the case of the suicide bombing in Surabaya in 2018, it was found that the perpetrators used religious motives that were radically exploited as justification for violent acts. The action involving one family showed a new pattern, where the perpetrators were not only adults, but also children. The main motive was to achieve ideological goals by sacrificing themselves for the "success" of a mission that was considered sacred. Based on the analysis, the understanding of religious radicalism in this case includes deviations from the basic values of religion, where the perpetrators manipulated beliefs to rationalize actions that were actually contrary to the teachings of compassion and peace.

The pattern and motivation behind suicide bombings, especially in the Surabaya Bombing case, show a complex and layered radicalization process. Based on social learning theory, this action is influenced by social learning in the family, where extremist values are instilled as a form of religious obedience. Through routine interactions with family members who have radical religious understandings, children in this case learn and normalize violence as a means of achieving spiritual goals. They are indoctrinated to view self-sacrifice as the highest form of devotion to faith, even though this understanding is contrary to the principles of peaceful and humane religion. By making the family the unit of perpetrators, this pattern also shows that radicalization does not only occur individually, but also in a collective scope, which is difficult to detect and prevent by external parties.

The main motivation of suicide bombers is usually based on ideological goals that are constructed with eschatological doctrines, such as the promise of "heaven" or spiritual rewards for jihadists. The theory of relative deprivation explains that radical acts such as suicide bombings are often carried out by those who feel alienated or marginalized socially and economically, seeking compensation in the form of a new existence that is considered meaningful. In this case, the perpetrators experience a condition where dissatisfaction or frustration with life motivates them to seek satisfaction through an extreme collective identity. This identity not only provides a sense of belonging, but also gives them a false moral justification for committing violence, believing that the action is part of a sacred duty that will eliminate injustice in their lives.

Utilization of the Family as a Unit for Radicalism

The use of the family as a unit of radicalism shows that radicalization can occur in the domestic sphere, where the family acts as a social agent that internalizes radical ideological values in its members. Albert Bandura's social learning theory is relevant in explaining this process, where individuals, especially children, learn through observation, imitation, and direct interaction with family members who

have radical views. In the context of radicalization, children in a family environment that practices extremist values will adopt the same attitude because they see radical behavior as the norm. Parents, who are usually the main role models in the family, use their position to instill extreme ideology in their children, creating a "closed system" that does not provide space for different or moderate perspectives. This process strengthens radical beliefs and makes the entire family a unit of perpetrators of terror acts, as seen in the case of the suicide bombing in Surabaya, where one family took part in the terror attack.

In addition, the theory of intergenerational transmission is also relevant in analyzing this phenomenon, which shows that values, beliefs, and behaviors can be transmitted across generations in a family. Radical values instilled by parents in children will continue to take root, complicating deradicalization efforts in the next generation. When children grow up in an environment that emphasizes militancy as the "correct" form of religious expression, they will see violence as a legitimate means to achieve ideological goals. Because radicalization in families includes emotional aspects and strong family ties, deradicalization becomes even more challenging. Thus, understanding the role of the family as a unit of radicalism is important for designing effective deradicalization programs, which not only target individuals but also target interventions at the family level and the wider social environment.

The Role of Social Media in the Spread of Radical Ideology

Social media plays a very significant role in the spread of radical ideology because of its open nature and easy access to various groups. Based on the Social Identity Theory of Henri Tajfel and John Turner, social media provides a platform where individuals can find communities with similar thoughts, which then form a strong and exclusive group identity (Tajfel & Turner, 1979). Individuals who feel alienated or dissatisfied with their social lives tend to seek affiliation with radical groups that can provide a sense of togetherness and meaning in their lives. This condition is further exacerbated by social media algorithms that often recommend content that is relevant to the interests of users, thereby increasing exposure to radical ideology and forming an echo chamber that is difficult for moderate thinking to penetrate.

In addition, social media facilitates the spread of propaganda content packaged in an interesting and easy-to-understand narrative. According to Erving Goffman's Framing theory, radicals use social media to organize their narratives, highlight social injustice and utilize religious sentiments to create a 'frame' that violent actions are a legitimate form of struggle (Goffman, 1974). Radicals use videos, images, and emotional messages to attract the attention of vulnerable individuals and convince them that violence is the answer to the oppression they feel. This shows that social media is not only a communication channel, but also a space that

facilitates ideological radicalization and forms a false understanding of violence as a legitimate solution in ideological struggles.

Prevention and Deradicalization Strategy

Countermeasures and deradicalization strategies require a holistic and integrated approach, considering the complexity of the motives and factors that drive radicalism. Based on Strain theory by Robert K. Merton, social pressures, such as economic dissatisfaction and feelings of marginalization, are the main factors that drive individuals to adopt deviant actions, including effective religious radicalism in deradicalization must involve economic support, increasing moderate religious literacy, and social empowerment programs to reduce pressure that can trigger individuals to choose extreme paths. On the other hand, Albert Bandura's Social Learning theory explains how individuals learn and adopt radical behavior through social influences in their environment. Therefore, involving the community, either through educational activities or empowerment, will be an important preventive step in minimizing the transmission of radical ideology at the community level.

Furthermore, social media-based deradicalization strategies are also important considering the major role of digital platforms in spreading radical ideology. Based on George Gerbner's Cultivation theory, the media plays a role in shaping the social reality believed by individuals through consistent exposure. In the context of media content and counter-radicalism campaigns on social media, it is necessary to strengthen it to cut off access to extremist content that can influence individual perceptions. Implementing a deradicalization program integrated with a communication strategy on social media, such as a positive campaign that promotes the values of tolerance and diversity, can reduce the impact of negative influences that arise from radical content. This strategy strengthens early on and ensures that moderate values are more widely accessed and used as references by the wider community.

4.   CONCLUSION

Radicalism that leads to suicide bombings is not the right action in religion or society. This action does not only harm 1 party, but many other parties are harmed by it. Therefore, filtering various information in the current era of globalization is certainly very important. Given, information about radicalism is easy to develop very quickly. In addition, finding the best teacher in teaching about religion is also important, so as not to be indoctrinated by good teachings. Teachings that are not justified in religion are actually justified. Finding the right teacher also makes us more able to stay away from such radicalism and helps us to become better people than before.

References

Afrizal. (2014). Metode Penelitian Kualitatif. Jakarta: Rajawali Pers.

Andrianti, T., Batubara, A. K., & Syam, A. M. (2024). STRATEGI KEMAS ULANG INFORMASI MELALUI MEDIA TIKTOK PADA AKUN@ gabriellagata_. Triwikrama: Jurnal Ilmu Sosial, 3(3), 21-30.

Banoe,Pono. 2003. "kamus musik". Yogyakarta : Balai Pustaka.

Barth, F. (1969). Ethnic Grouops and Boundaries, The Social Organization of Culture Difference. Illinois: Waveland Press. Esposito, J. L. (2001).

Giddens, A. (2003). Runaway World Bagaimana Globalisas Merombak Kehidupan Kita.

Hardjana, Suka. (2004). Musik Antara Kritik dan Apresiasi. Cetakan ke-1. Jakarta: Kompas Media Nusantara.

Irsan, P., Sumanti, S. T., & Syam, A. M. (2022). Pondok Pesantren Nurul Islam: Sejarah dan Perannya dalam Membina Umat Islam di Desa Pinding Kabupaten Aceh Tenggara, 1960-2000. Local History & Heritage, 2(2), 81-88.

Jama'ah Tabligh", dalam Ensiklopedi Oxford Dunia Islam Modern, (jilid 4; D. Eva Y.N, dkk., ed. Ahmad Baiquni, Trans.). Bandung: Mizan.

Kamal, A., Azhar, A.A & Syam, A.M. (2024). Peran Akun Tiktok@ jadipenulismuda Sebagai Sumber Informasi Mahasiswa Ilmu Perpustakaan UINSU Berbasis Literasi Digital. Al-Ma mun Jurnal Kajian Kepustakawanan dan Informasi 5 (1), 19-32.

Lexy J. Moleong, Metodologi Penelitian Kualitatif, (Bandung: PT Remaja Rosdakarya 2006).

Lubis, Z. B. (2005). Kajian Awal Tentang Komunitas Tamil dan Punjabi di Medan: Adaptasi.

Massey, R., & Massey, J. (1996). The music of India. Abhinav publications.

Muhammad Rizal Syahputra & Fransiscus Xaverius Sri Sadewo. 2021. "KONSTRUKSI DIRI PELAKU BUNUH DIRI YANG GAGAL, DALAM MEMAKNAI KEHIDUPAN DAN KEMATIAN (Studi Kasus Kota Surabaya, Indonesia)." E-Journal Unesa.

Mujani, W. K. (2012). The History of the Indian Muslim Community in Malaysia. Journal.

Ritonga, A. R., Education, I. R., Zein, A., Syam, A. M., & Ohorella, N. R. (2023). Misconceptions of Jihad: A Constructivist Review of the Meaning of Struggle in Islam in the Modern Era: Analysis of the verses al-Amwaal wa al-Nafs.

Sandhu, K. S., & Mani, A. (1993). Indian Communities in Southeast Asia (Indian in; A. Mani, Trans.). Singapore: ISEAS.

Sanusi, S., Kadir, F. K. A., Larson, E. M., Kundra, S., Hakimi, M., Fajri, I., & Suhendar, A. (2024). Exploring the digital crossroads: The influence of social media

on cultural engagement in Aceh. Global Arts, Humanities and Culture Review, 1(1), 40-56.

Saraan, M. I. K., Rambe, R. F. A. K., Syam, A. M., Suhendar, A., Dalimunthe, M. A., & Sinaga, R. P. K. (2024, May). The application of fertilizer subsidies in the context of coffee plantations in Pollung Sub-District, Humbang Hasundutan District, North Sumatra Province. In IOP Conference Series: Earth and Environmental Science (Vol. 1352, No. 1, p. 012012). IOP Publishing.

Sinar, T. L. (2008). Orang India di Sumatera Utara (The Indians in North Sumatra). Medan: Forkala Sumut.

Siregar, N.Z & Syam, A.M. (2024). The Influence of Digital Library Service Quality On Student Satisfaction. PERSPEKTIF: Journal of Social and Library Science 2 (2), 40-48.

Suhendar, A., Syam, A. M., & Ritonga, A. R. (2023). Efektivitas Instagram Sebagai Ruang Motivasi Hijrah Mahasiswa IAIN Lhokseumawe. KomunikA, 19(02), 12-20.

Sumadi Suryabrata, Metode Penelitian (Jakarta: Rajawali, 1987).

Sugiyono, Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D) (Bandung: Alfabeta, 2010).

Sugiono. 2012. Metodelogi Penelitian Kuantitatif Kualitatif Dan R&D. 2nd ed. Bandung: Alfabeta.

Syam, A. M. (2021). Dissemination Of Dakwah Literacy Among Young People Through Social Media. International Journal of Cultural and Social Science, 2(1), 30-33.

Tahir, M. Irwan Tahir. 2020. "PERKEMBANGAN PEMAHAMAN RADIKALISME DI INDONESIA." Jurnal Ilmiah Administrasi Pemerintahan Daerah XII:1–9.

Wicaksono, Hendro. 2018. "Analisis Kriminologis: Serangan Bom Bunuh Diri Di Surabaya." Deviance: Jurnal Kriminologi 2(2):88–101.