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Islamophobia and Terrorism in Indonesia: an Approach on Neuroscience

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Abstract

The stigmatization of Islam with Islamophobia in Indonesia leads to a formless war that makes *jihad* struggles under the Qur'an and Hadith with a "sacred canopy theory" approach. The interpretation of the words *shahid*, *jihad*, and *qital* turned into a holy warrior who was then suggested as terrorists. This research is based on a literature study approach using library research. This study explains the doctrine of terrorism on hatred of infidels, Westerns, freedom, and mini clothes. This makes terrorism perspectives in terms of hatred change neuroscience from the nervous system to an emotion that culminates in an increase in psychopathy so that increasing dendritic polymorphisms make it easier for synapses to choose the path of tragedy. The growth of Islamophobia (fear of Islam) is a result of *tahrif* (deviating the meaning of a word) from outsiders' understanding, including terrorists who alter the core truth of Islam. This diversion of meaning is a way to ease the reacting and maneuvering emotions into brutal and sadistic actions. They prioritized their interpretation of *dyspraxia* (carelessness), incoordination (loss of control), *dysphasia* (loss of polite communication skills), and *hemianopia* (blindness). Unstable neuroscience strongly pushes into false consideration or bad faith in choosing to be a militant Muslim.

Keywords: *Islamophobia, Terrorism, Neuroscience, Outsider.*

Abstrak

ISLAMOPHOBIA DAN TERORISME DI INDONESIA: PENDEKATAN NEUROSAINS. Stigmatisasi Islam dengan Islamophobia di Indonesia mengarah pada perang tanpa bentuk yang membuat perjuangan jihad di bawah penafsiran Al-Qur'an dan Hadis dengan pendekatan *sacred canopy theory*. Interpretasi kata *shahid*, *jihad*, dan *qital* justru beralih menjadi *holy warrior* yang kemudian mensugestikan teroris. Penelitian ini didasarkan pada pendekatan studi literatur menggunakan penelitian kepustakaan. Studi ini menjelaskan bahwa doktrin terorisme jatuh pada kebencian kepada orang kafir, Barat, kebebasan, dan pakaian mini. Hal ini menjadikan sikap teroris dalam hal kebencian tersebut mengubah neurosains dari sistem *nervous* simpatik kepada sebuah emosi memuncak *psikopathi* sehingga melemahnya *polymorphism* dan hilangnya stabilitas dendritik mempermudah sinapsis memilih jalan tragedi. Tumbuhnya Islamophobia (takut kepada Islam) sebagai akibat *tahrif* (penyelewengan makna suatu kata) dari pemahaman *outsider* termasuk teroris yang menukar inti kebenaran Islam. Penyelewengan makna ini sebagai cara mempermudah reaksi dan manuver emosi ke dalam aksi brutal dan sadis. Mereka memprioritaskan interpretasi mereka pada *dyspraxia* (kecerobohan), inkoordinasi (kehilangan kontrol), disfasia (kehilangan kemampuan komunikasi santun), dan *hemianopia* (mata gelap). Neurosains tidak stabil mendorong kuat ke dalam *false consideration* atau *bad faith* memilih menjadi Muslim militan.

Kata Kunci: *Islamophobia, Terorisme, Neurosains, Outsider.*

A. Introduction

After the 9/11 attacks on the World Trade Center (WTC) building, there was an ongoing initiative of the American Government's heavy suspicion of Arab Americans and the Arab Muslim Community.¹ Muslim men were labeled as terrorists, fundamentalists, and extremists.² Great anger was unstoppable

¹Michael C. LeMay, *Transforming America: Perspectives on U.S. Immigration* (California: Praeger, 2013), 93.

²Imran Awan and Irene Zempi, *Islamophobia Hate Crime: a Student Textbook* (New York: Routledge, 2020), 44.

over the terrorist threat from *jihadist* groups such as Al-Qaeda, the Taliban, militant *jihadists*, global *jihadism*, and even Islamic State of Iraq and Syria (ISIS) were heavily hunted down.³ Islamophobia drives the sentimental hegemony of Western civilization superiority that is firmly entrenched in the lives of Americans and Europeans.⁴ In Indonesia, the influence of the Taliban, Al-Qaeda, and ISIS was felt after the suicide bombing of the first Bom Bali which killed 202 people. Then came the wave of Islamophobia with the labeling of *anti-Sharia*, *anti-Arab*, *anti-NKRI*, *anti-Pancasila*, and *anti-Bhinneka*. Islamophobia in society targets wearers of *cingkrang* pants, veil wearers, people with beards, *good-looking boys*, and readers of *jihad* books.

At its peak, the Islamophobic warrior was equated with Nazism and racism in the Second World War or even Marxism and Leninism in the cold war with communism.⁵ The most sensational hot news in the West about Islamophobia was the notion that all immigrants were radicals. This was criticized by Islamic intellectuals who stated that all those behind the Islamic hardliners were seen as a minority of Muslims, both extremists, and terrorists who influenced Islamophobia. Islamic immigrants were constructed as carriers of antagonistic tragedy so that all Muslims were humiliated through politics and visual cartoons against the cruelty of extremist and fundamentalist maneuvers.⁶

The Spanish mass media branded Islamophobia specifically to immigrant Muslims. Meanwhile, in France, there was an anti-veil law in which the government takes strong action against the wearing of *hijab* (veil) in every school, from low to high grades.⁷

³Robert A. Burns, *Christianity, Islam, and the West* (Maryland: University Press of America 2011), 115.

⁴Carl W. Ernst (ed.), *Islamophobia in America: the Anatomy of Intolerance* (New York: Palgrave MacMillan, 2013), 154.

⁵Deepa Kumar, *Islamophobia and the Politics of Empire* (Illinois: Haymarket Books, 2012), 189.

⁶Imran Awan and Irene Zempi, *Islamophobia Hate Crime: a Student Textbook*, 43.

⁷Sayyed Abdolhamid Mirhosseini and Hossein Rouzbeh (ed.), *Instances of*

Americans and Swedes propagated a discriminatory hate narrative against the prophethood of Islam which could eventually rouse the emotional brutality of terrorists. Poles refer to immigrants as host societies that threaten state securities or import terrorism that must be relocated and resettled. In Indonesia, Islamophobia was more feared by the Government for movements campaigning for a caliphate which then leads to discharging of Hizbut Tahrir Indonesia (Indonesian Liberation Party, HTI) operational permits.

The terrorist movement in Indonesia has become massive so that the terrorist cells that are still being hunted by Densus 88 (Indonesian National Police Counter-Terrorism) are still a continuing threat in Indonesia, namely the Neo-Jamaah Ansharud Daulah, Neo-Jamaah Ansharush Shari'ah, and Neo-Jamaah Ansharul Khilafah.⁸ So far, Indonesian terrorist characters, such as Amrozi, who launched the Bom Bali I in 2002, carried a bomb with a metro mini. Then Asmar latin Sani bomber of J.W. Marriot hotel detonated a bomb in a car parked outside the hotel area. The perpetrators of the Bom Bali II were initiated by the subordinates of Dr. Azhari (terrorist kingpin) namely Ayib Hidayatullah, Muhammad Salik Firdaus, and Wisnu (Misno) all three used backpack bombs.⁹ The bomber at the Ritz Carlton Hotel, Nana Ikhwan Maulana was motivated by Amir Ibrahim, the planner of Noordin M. Top, with the help of Saifuddin Zuhri from a Yemeni migrant, to use the car bomb at breakfast time for the hotel guests.¹⁰ The bomber of the Az Zikra Mosque, Muhammad Syarif, motivated by Pepi Fernando (the book bomber) and Sigit Qordhawi (the Hisbah Team Leader)

Islamophobia: Demonizing the Muslim "Other" (Maryland: Lexington Books, 2015), 87.

⁸Hamidin Haji Amin, *Wajah Baru Terorisme* (Jakarta: Gramedia Pustaka Utama, 2020), 143.

⁹Nengah Bawa Admadja, *Ajem Bali: Gerakan, Identitas Kultural, dan Moodernisasi* (Yogyakarta: LKiS, 2013), 371.

¹⁰As'ad Said Ali, *Al-Qaeda: Tinjauan Soal Politik, Ideologi, dan Sepak Terjangnya* (Jakarta: LP3ES, 2020), 266.

by wearing a waist bag filled with bombs.¹¹ The perpetrators of the Starbucks bombing, namely Ahmad Muhazan and Afif (Sunakim) threw bombs at the police post and used backpack bombs.¹² The bomber at the Surakarta police headquarters, Nur Rohman, rode a motorcycle, he was known as a follower of Arif Hidayatullah (the ISIS network).¹³ The perpetrators of the Kampung Melayu bombing were carried out by Ahmad Syukri and Ichwan Nur Salam (members of the Jamaah Ansharud Daulah [JAD] network). While the bombings in Surabaya, the first incident, Anton Ferdiantono with his wife Puspita Sari and their child Rita Aulia Rahman carried out a suicide bombing at his Rusunawa house in Sidoarjo. Second, the perpetrator of the Pantekosta Church bombing, Dita Suprianto, was carried out by hitting a car loaded with bombs into the church. The third incident, the Church of Santa Maria was carried out by Yusuf Fadhil and Firman Halim (both children of Dita Suprianto) by carrying a bomb on a motorbike zooming down into the church. Fourth, the bombers at Gereja Kristen Indonesia (Indonesian Christian Church, GKI) Surabaya were carried out by Puji Wastuti (his wife Dita Suprianto) with their children Fadhila Sari and Famela Rizqita came to the church by tying the bomb around their waist to enter the church.¹⁴

B. Discussion

1. Terrorism in the Perspective of Neuroscience

Neuroscience is a patron of the human psyche in managing the structure and function of the nervous system. Nervous is

¹¹Sarlito Wirawan Sarwono, *Terorisme di Indonesia dalam Tinjauan Psikologi* (Jakarta: Pustaka Alvabet, 2012), 73.

¹²Aman Abdurrahman, *Tokoh Utama Terorisme Indonesia* (Jakarta: Tempo Publishing, 2019), 64-65.

¹³Wardah Yuspin, et al., *Stigmatisasi Terorisme: Telaah Hubungan Negara dan Islam* (Surakarta: Pustaka Muhammadiyah, 2020), 69.

¹⁴Abdul Jamil Wahab, *Islam Radikal dan Moderat: Diskursus dan Konstestasi Varian Islam* (Jakarta: Elex Media Komputindo, 2019), 121.

related to sense self-sensitivity, making conclusions, action, and consideration. The negative qualities of human behavior include predators, aggression, anger (emotions), and rebellious. Neuroscience describes reason as a manifestation in the process of life that provides suggestions for the birth of a strategy to respond to an action.¹⁵ A stable neuroscience study will encourage the brain to behave in a *fitrah, nafs, qalb, spirit*, and *'aql* behavior.¹⁶ While unstable neuroscience, the brain's assumption is strongly pushed into being rude, brutal, and sadistic.

The development of dominant religious behavior in sub-groups even occurs in individual freedom or autonomy which causes religious patterns to develop towards a fundamentalist view rather than normal religion. The *sacred canopy* has the same meaning as *sacred umbrellas*, namely, the social order has a close relationship with religious preference or religious commitment. The facticity of religion cannot be controlled where it develops at the level of for itself or in itself. Sacred according to Berger is a mysterious quality that has great power while the sacred cosmos does not function legitimacy but the sacred canopy runs under the shadow of a legitimacy function causing religion to be drawn into peace or drawn into violence according to neuroscience that has been formed in the soul of a person/group even leading to religious competition. Sacred canopy states that every social occurrence of religious erosion is due to different levels of consciousness so religion is often interpreted subjectively, so outsiders' roles are wide open in initiating the religion.¹⁷ *Sacred umbrella* reveals the relativity of religion will fall into claims of other truths or beliefs. Insiders are known as formulators or followers of the old formulaic

¹⁵Stephan J. Gislason, *Neuroscience Notes* (Canada: Pesona Digital Book, 2011), 12-13.

¹⁶Suyadi and Muhammad Jailani, "The Concept of *'Aql* and Brain in Qur'an and Neuroscience: a Concept Analysis of *Nasiyah* in Salman's Tafsir, *Ilmu Ushuluddin* 8, No. 2 (2021): 257. DOI: <https://doi.org/10.15408/iu.v8i2.22663>.

¹⁷Titus Hjelm (ed.), *The Peter L. Berger and The Sociology: 50 Years After the Sacred Canopy* (New York: Bloomsbury Academic, 2018), 5-21.

doctrines or outsiders using new doctrines to fight for greater religious participation.¹⁸ Therefore, religion is seen as an ideology in the sense of the constitution but falls into the meaning of ideology as a character that is dominated by the thoughts of a person/group, so it will enter into “false consideration” or “bad faith” which is then used as an ideology.¹⁹ For example, it is not permissible to marry in one clan as historical or sociological legitimacy, while in Islam it is not permissible to marry in the same line (one descendant) and is not limited to marriage in one clan. So right and wrong in religion depend on individual explanations. Likewise, the terrorist view that allows suicide bombing is seen as an ideology of bad faith based on one person’s explanation, not various comparisons of explanations.

Widodo even stated that terrorists are weak towards authentic Islamic studies so they are pushed into a hard religion. This is proven by the most recent terrorist act in 2021 carried out by newlyweds who exploded a suicide bombing at a Catholic church in Makassar, this is considered a lone wolf action. People are trapped in terrorists as a result of friendship and marriage so they fall into a brutal militant attitude.²⁰ Agussani believes in twisting the terrorist interpretation of *jihad*, *syahid*, and *qital*, in which *jihad* is interpreted with a suicider, *syahid* interpreted with a bride, and *qital* interpreted with blood to westerners. This interpretation is categorized as a pervert (abuse) of the path of Islam.²¹

The characteristics of terrorism in Indonesia are not religious experts who master the teachings of Islam accurately. They include people who drop out of work without a livelihood, so these are

¹⁸Hjelm, 20.

¹⁹Peter L. Berger and Thomas L. Luckmann, *The Social Construction of Reality: a Treatise in The Sociology of Knowledge* (USA: Penguin Books, 1991), 21.

²⁰Pujo Widodo, et al., “Women’s Involvement in Terrorism in Indonesia from a Psychological and Legal Perspective”, *Journal of Positive School Psychology* 6, No. 5 (2019): 4.569.

²¹Agussani, “Islamic Radical Polemics and Terrorism in Indonesia from the Perspective of Islamic Figures and Literature”, *IJEMS: Indonesian Journal of Education and Mathematical* 10, No. 1 (2020): 88.

identified as low-class terrorists or middle-class terrorists. Thus, the tendency of neuroscience terrorists in Indonesia are not religious experts (outsider), so every outsider will use the hermeneutic of percussion of war by reversing the meaning of the verses of *syahid*, *jihad*, and *qital* (killing people) taking interpretation in the form of *tahrif* (deviating meaning) to find an easy way to heaven. The sympathetic nervous system in the terrorist's psyche does not function properly, resulting in measuring the emergency of each soul so that it is easy to fall into mental restraint (inhibition) and eventually switch to hemianopia (blindness). Damage to the hippocampus will change the navigation of the terrorist psyche, and arrange for switching memory functions to holographic reasoning by looking for an outlet.²² All terrorist acts end in the wrath of everyone including Muslims and non-Muslims because the victims are innocent people.

Terrorism is not influenced by Schizophrenia (mental disorder forming emotions) even though it stays away from human associations. Microtubule-Associated Protein 2 (MAP2) is useful in creating a stabilizing dendritic effect that drives the hippocampus so that it does not feel isolated from society which may not triggers brutal and sadistic attitudes. Loss of MAP2 will cause a person to change his behavior almost the same as people with schizophrenia. Dendritic is determined from MAP2 while synaptic is controlled by The Brain-Derived Neurotrophic Factor (BDNF). BDNF increases stress on the hippocampus. BDNF as a regulator between past experiences with depression. At the synaptic end as the junction of the terminals arranged by dendritic.²³ This is where a terrorist decides on sadistic traits are decided when synaptic weakened due to increased emotions from the effects of motivational influences,

²²Gretchen M. Reevy, *Encyclopedia of Emotion* (California: Greenwood Publishing, 2010), 307. Thomas Frodl (ed.), *Systems Neuroscience in Depression* (UK: Academic Press, 2016), 153-157.

²³Frodl.

speeches, and briefings causing dendrites to be unable to dampen. The synaptic response is like that of a fish capable of wagging its tail very quickly when running away from a predator. Synapses are capable of transferring brain membrane potentials to action potentials. Dendritic as a filter provides a social stimulant, dendritic weakness is easily ignited by rude and brutal attitudes.

Saudi Arabia's terrorist targets are Saudi Arabia's government offices or the American Ambassador's office, places visited by Westerners, police posts, and Syi'ah. While the targets of pro-ISIS, pro-Taliban, and pro-Al-Qaeda terrorists are almost the same in every movement.²⁴ Meanwhile, terrorist targets in Indonesia are generally carried out by lower to middle class terrorists, only targeting churches, Christmas Day, hotels, or restaurants where Westerners hang out. The way to distinguish between pro-ISIS terrorists and domestic terrorists is from the way they assemble the black powder for the explosives and the way they choose the suicide bombing locations.

2. The Anomaly of the Terrorist Mind-Set

Terrorists are identical to militant jihadists who encourage one's soul to be fearless without limiting the hippocampus thus driving the brain's way of thinking unable to consider the aftermath of the brutal action. Excessive belief in physical *jihad* and movements must be carried out without considering the big consequences because it kills many people while the targets are innocent victims. So Amrozi in the Bom Bali I was motivated by *dyspraxia* (carelessness) which resulted in *hemianopia*. Militant jihadists interpret the words as *qital*, *jihad*, and *syahid*. Meanwhile, according to the rules of *fiqh*, *qital* is launched when life is threatened with a certainty of the enemy faced and not due

²⁴Sumanto Al-Qurtubi, *Terrorism and Counter Terrorism in Saudi Arabia and Indonesia* (Singapore: Palgrave MacMillan, 2022), 10.

to excessive fear which then kills people.²⁵ The law of killing other people is forbidden unless for them there is evidence of *qisas* (retaliation) treatment that is regulated or decided by a judge.²⁶ All sects of *fiqh* autonomously say that killing is forbidden (*haram*), let alone killing oneself or an infidel.²⁷ In Indonesia, the minister asked the media not to call Amrozi a hero.²⁸ The terrorist acts of Ali Imron, Amrozi's brother, is a veteran in the Taliban machete in Afghanistan who later became the Bali bomber.²⁹

Amrozi is known as a middle-class terrorist in Indonesia. However, there are other types of Indonesian terrorism, they are phantom cell structure as suicide bombing in Surabaya and lone wolf terrorist as the Solo Laskar Hisbah terrorist network that take a mosque to be its office, whose leader is Sigit Qardhawi. He was shot dead in Mei 2011. Farhan group also belong to lone wolf terrorist which arrested by Densus 88 (Indonesian National Police Counter-Terrorism) in August 2012. Third, returnee terrorists, such as Bahrum Naim is Suriah alumnus. He was appointed to belong to the ISIS network in Indonesia and arrested by Densus 88 (Indonesian National Police Counter-Terrorism) in November 2010. Likewise, Abu Walid belongs to the ISIS network in Indonesia.³⁰ Identically, the lone wolf does not have a target, but only non-militaries as its target.³¹

²⁵Asy-Syairazi, *al-Mazhab fi Fiqhu al-Imam asy-Syafi'i* (Beirut: Dar al-Kitab al-'Alamiyah, 1416 H/1995 M), 425.

²⁶Asy-Syafi'i, *Kitab al-Umm*, ed. Rif'at Fauzi Abd al-Muthallib (Cairo: Dar al-Wafa' ath-Thaba'ah wa an-Nasyr wa at-Tauzi', 1422 H/2001 M), Volume 3, 638.

²⁷Al-Jaziri, *Muhtashar al-Fiqhu 'ala al-Mazhabu al-Arba'ah*, ed. Ibrahim Muhammad Ramadhan (Beirut: Dar al-Qalam, n.d.), Volume 1, 308-311.

²⁸Sorin Adam Matei and Brian C. Britt, *Structural Differentiation in Social Media: Adhocracy, Entropy, and the 1st Effect* (Switzerland: Springer, 2017), 240.

²⁹Nils Bubandt, *Decration, Corruption, and the Poliotics of Spirits in Contemporary Indonesia* (New York: Routledge, 2014), 43.

³⁰Abdul Jamil Wahab, *Islam Radikal dan Moderat: Diskursus dan Kontestasi Varian Islam Indonesia* (Jakarta: Elex Media Komputindo, 2019), 77-85.

³¹Stanislaus Riyanta, "Shorcut to Terrorism, Self Radicalism, and Lone Wolf Terrorists Acts: a Case Study of Indonesia, *Journal of Terrosm Study* 4, No. 1 (2022): 6. DOI: <https://doi.org/10.7454/jts.v4i1.1043>.

Bakti explained that ISIS teachings and movements come to Indonesia via the internet. ISIS promotes the Islamic state while Al-Qaeda promotes the *fi sabilillah* movement. Followers of ISIS have the *iungens* position (the greatest actor), below them, there is the *tertius* position (controlling actor), then the bomber is in the *gaudiens* position (breaker).³² The *iungens* is a position that gives briefings, motivation, and lectures to build militant character to the *gaudiens*. The *gaudiens* are often recruited people without jobs, with low religious knowledge, and willing to be militant. Nurdin M. Top is the *iungens* of Amrozi (Bom Bali I), Azhari is known as the *iungens* of Ayid Hidayatullah (Bom Bali II), the Ritzl Carlton hotel bomb, Nurdin M. Top is the *iungens* of Nana Ikhwan Maulana who as the *gaudiens*. Pepi Fernando as the *iungens* of Syarif, Arif Hidatullah of Nur Rohman, Anton Ferdiantono of his family, Dita Suprianto of his family.

Terrorist groups in Indonesia have communication links within their fellow terrorists, such as Jamaah Islamiyah and Neo-Jamaah Islamiyah.³³ Extremists, radicalists, and terrorists, generally, are triggered by something that gets in and reorganized the normal thought caused by the briefing of emotion raising so that the thought is covered up by negative asceticism to become a holy warrior. The Holy warrior is grown caused by militant asceticism pressured that change a person to be a God soldier with lean on a closed main term religion. This attitude is looked at as a manifestation of Robin Hood's heroism as if doing good in the name of standing up for Islam that was oppressed by the spirit militant asceticism possessed.³⁴

³² Agus Surya Bakti, et al., "Tertius Integration for ISIS Terrorism Prevention in Indonesia: a Study of Structural Holes Theory", *Open Journal of Social Science* 10, No. 1 (2022): 76-78. DOI: <https://doi.org/10.4236/jss.2022.101006>.

³³ Agus Surya Bakti, et al., "Social Network Strategy to Counter Acts Terrorism in Indonesia: a Structure Hole Study", *Jurnal Komunikasi: Ikatan Sarjana Komunikasi Indonesia* 6, No. 2 (2021): 319. DOI: <https://doi.org/10.25008/jkiski.v6i2.603>.

³⁴ Flagg Miller, *The Audacious the Ascetic: What the Bin Laden Tapes Reveal About Al-Qa'ida* (Oxford: Oxford University Press, 2015), 30-33.

There is also, terrorism motivated by brainwashing. This act is intended for housewives and government employees, such as Laela Febrian alias Lian, who is 26 years old. She was lost in 2011 and found at a mosque in Puncak Jakarta. The suicide bombing at Sarinah was done by Rico Hermawan, Sugito, and Dian Joni Kurniadi, the other case of brainwashing. Also, a suicide bombing at Starbucks Cafe, they are Ahmad Muhazan, Muhammad Ali, and Afif alias Sunakin.³⁵ All of them were not Islamic boarding schools and the middle eastern alumni, also were not returnees and relocators which is a terrorist method evolution that involves family members as in Surabaya and Jakarta have been mentioned.³⁶

The terrorist maneuver is individual, so often mentioned as lone actors, mainly in every undetected action by every security party which this action, however, gives a big impact on its places that take a big victim. This quiet action suggests Islamophobia, an illusion of psychic fear towards the discomfort of the human soul caused by the emerging trauma. Finally, all Muslim accumulated as terrorists, extremists, and radicals spreading.

Terrorists have a small group that is very committed to a closed recruitment system that is difficult to detect, from intelligence espionage to the peak of suicide bombings. Fenton urges the government to make firm decisions towards terrorists to complete the breaking of the chain.³⁷ Kusuma emphasized that counter-terrorism must be carried out with repressive policies to deny all terrorist networks until their roots.³⁸ In contrast to Wahyuni who asked for counter-terrorism to use a new order, which is supervisory law that must be handled through repressive intelligence operations

³⁵Prayitno Ramelan, *Ancaman Virus Terorisme: Jejak Teror di Dunia dan Indonesia* (Jakarta: Grasindo, 2017), 213.

³⁶Ramelan, 143.

³⁷Adam James Fenton, "Change and Continuity in Indonesian Islamist Ideology and Terrorist", *Al-Jami'ah* 52, No. 1 (2021): 9. DOI: <https://doi.org/10.14421/ajis.2014.521.1-24>.

³⁸Ardli Johan Kusuma, et al., "The Construction of the Indonesian Government's Repressive Counter Terrorism Policy", *Otoritas: Jurnal Ilmu Pemerintahan* 9, No. 2 (2018): 111. DOI: <https://doi.org/10.26618/ojip.v9i2.1845>.

by the police and preventive by Badan Nasional Penanggulangan Terorisme (The National Counter-Terrorism Agency, BNPT).³⁹ Bakry emphasized that terrorist acts, considering that their actions create maneuvers by looking for large victims, make it necessary for terrorists to be given the death penalty, *ta'zir (lesser penalty)*, imprisonment for life, isolation, boycott, confiscation, and even crucifixion.⁴⁰ Firmansyah asked BNPT to deal with terrorists with hard power, while Muhammadiyah as the second largest organization in Indonesia wants to handle them with soft power.⁴¹ Furthermore, Apromico asked the government to sort out in dealing with terrorist combatants which must choose the option of law enforcement strategies with a combination of "hard approach and soft approach".⁴² Because of this, Fenton sees that government policy has changed after the suicide bombing that occurred at the Ritz Carlton Hotel, the Indonesian government has increased state security, enforcing hard power on terrorists by giving *Densus 88* (Indonesian National Police Counter-Terrorism) the authority to shoot to kill.⁴³

A terrorist and radical, previously, did not inherit the violence gene in the prenatal phase, has a natural innate behavior, but the violent attitude is raising, hugely, at the postnatal phase, changing the action caused by every war hermeneutics interpretation

³⁹Fitri Wahyuni, "Causes of Radicalism Based on Terrorism in Aspect of Criminal Law Policy in Indonesia", *Jurnal Hukum dan Peradilan* 8, No. 2 (2019): 209. DOI: <https://doi.org/10.25216/jhp.8.2.2019.196-213>.

⁴⁰Muammar Bakry, et al., "Strengthening the Cyber Terrorism Law Enforcement in Indonesia: Assimilation from Islamic Jurisdiction", *International Journal of Criminology and Sociology* 10, No. 2 (2021): 1.273-1.274. DOI: <https://doi.org/10.6000/1929-4409.2021.10.146>.

⁴¹Firmansyah and Arief Hidayat, "Pendekatan Advokasi Muhammadiyah dalam Penanganan Terorisme di Indonesia", *Journal of Political Issues* 2, No. 1 (2020): 15.

⁴²Apromica, et al., "Crime Prevention Strategy of Terrorism Crime in Indonesia: Case Study in Sukoharjo", *Jurnal Daulat Hukum* 2, No. 4 (2019): 586. DOI: <http://dx.doi.org/10.30659/jdh.v2i4.8387>.

⁴³Adam James Fenton, "Change and Continuity in Indonesian Islamist Ideology and Terrorist", *Al-Jami'ah* 52, No. 1 (2014): 12. DOI: <https://doi.org/10.14421/ajis.2014.521.1-24>.

and breaking fiqh understanding (dominant outsider), weak in understanding the accuracy of the legacy of Tafsir, Fiqh, and Hadis (insider). Only the misinformation due to mental instability that is easy to change brutal attitude, just because through briefing suggestions distort the meaning of *syahid* and *jihad*. Balanced *fiqh* understanding is needed for everyone so as not to seek the justification of self-radicalism.⁴⁴

Prenatally, Amrozi was contaminated with mind changing from peaceful to violent and his parents did not inherit the knowledge of making bombs. However, Amrozi, postnatally, knew the institutional changes with natural education in the Afghanistan war so he inherited various knowledge of bomb-making and his migrants to Malaysia also inspired suicide bombings discussion from Malaysian terrorism such as Noordin M. Top and Azahari.

Religious independence in a terrorist is still not concrete where priority actions (good deeds) are more abandoned due to psychological pressure due to the sympathetic nervous system imagining an illusionary urge. Every shaky effect of neuroscience brings patients into problems of *incoordination* (loss of control), *dyspraxia* (sloppy), *hemianopia* (dark eyes), and *dysphasia* (loss of speech communication skills) so there is a trauma and stress attitude that leads to revenge with words or action.⁴⁵ Lack of neuroscience skills will cause shock in neuropsychology, neuropathology, and neurospirituality. Neuroscience lays down self-discipline by working hard to regulate mental aggressors and unstable attitudes. Mental terrorists do not play a role in neuroscience because Western hateful emotions are embedded in their souls so emotions weaken their dendritic and synapses.

⁴⁴Lathifah Munawaroh and Junaidi Abdillah, "The Responsiveness of *Fiqh* and Its Local Wisdom of *Pengajian Pitulasan Menara Kudus*", *ADDIN: Media Dialektika Ilmu Agama* 16, No. 1 (2022): 39. DOI: <http://dx.doi.org/10.21043/addin.v16i1.13590>.

⁴⁵Douglas McBean dan Frederike Van Wijck (ed.), *Applied Neuroscience for the Allied Health Professions* (Edinburgh: Churchill Living Stone, 2013), 2.

If terrorists want to democratically debate their hatred of Western so that the existence of their soul between extremists and experts can find a misconception point with Western monoliths (coherent with democracy, human rights, equality, and separation of religion and state) that it will soften even though it is difficult to fuse between democracy and sharia or Islam values.⁴⁶ At least, there is no debate effect in improving the neuroscience terrorist, radical, and extremist towards *privateholic* shifts to *sociohood*.

3. Neuroscience Suggestion towards Terrorist Psychopathic

As for neuroscience, it can be illustrated as a driver of awareness, and self-sensitivity that resembles free will to encourage doing one's best or looking for problems from the mind's emotions. When people go to a restaurant, they will see the menu that their cognitive neuroscience competition appears to create competition for the most dominant appetite desire. Their mind, automatically, will look for the most special dish which is a decision based on emotional signals from the body. Then came the whisper of soul, hopefully, the next dish is better than the other dishes. At that time, the innate wisdom of one's soul comes to be integrated into the powers of love.⁴⁷

However, neuroscience will be easily ignited by emotions that are understood in divorce which is done at the top of emotion "blinded eyes" meanwhile the person who is divorced has proven his/her love by doing good and meritorious things to him/her. However, the highest emotion has blinded the eyes to say *talaq* (divorce in Islam). After a few days, when the mind has been fresh, then it feels that there was something wrong with the way of thinking, then regrets it. This is neuroscience which is always late due to the habit of prioritizing emotions to maintain false self-esteem.

⁴⁶Robert A. Burns, *Christianity, Islam, and the West*, 106.

⁴⁷Mario Beauregard and Denyse O'Leary, *The Spiritual Brain: a Neuroscientist's Case for the Existence of the Soul* (New York: Harper One, 2007), 4.

Terrorism is labeled as an abnormal criminal that targets innocent people. Terrorism action is an extraordinary crime. This is not detected when the tactic and strategy are run by the terrorist. In the theory of sacred canopy perspective, religion shapes the social path. Terrorists, extremists, and radicals are the results of the over-interpretation of religion, causing a social intersection due to anomalies in responding to Western superiority over Islam. West, identically, as social freedom, mini clothes, infidel, capitalist, which on a terrorist perspective is seen as halal blood.

Neuroscience maintains and predicts an emotional condition to avoid the violent, Near-Death Experience (NDE) and The Vasicular Monoamine Transporter 2 (VMAT2). Controlling through NDE, the soul is dealing with suspended animation of conscious and unconscious imagination following its dreams which states the experiences have different qualities from its dreams.⁴⁸ In VMAT2 analysis it is stated that humans have distinguished mind filters that can predict consciousness by monoamine signals (causing depression). This monoamine signal causes dopamine (emotion regulator), serotonin (mood regulator), and noradrenalin (stress generators) to strengthen awareness. The result is to replace self-radicalism by the way of front-back communication of the brain network that leads it to find joy, soul fulfillment, and peace. The Divine soul (God gene) generates the suggestion of self-transcendence to awaken self-spirituality and self-religiosity.⁴⁹

Neuroscience is used to measure how the action has the potential to human labilize between the choice of being a wild or tame animal. So, emotional intelligence is really needed to end the dehumanizing attitude of every violence.⁵⁰ Good neuroscience

⁴⁸Mark Fox, *Religion, Spirituality, and the Near-Death Experience* (New York: Routledge, 2003), 143.

⁴⁹Robert C. Fuller, *Spirituality in the Flesh: Bodily Sources of Religious Experiences* (New York: Oxford University Press, 2008), 76.

⁵⁰Predag Dojčinovič, *Propaganda and International Criminal Law: from Cognition to Criminality* (New York: Routledge, 2019), 123.

is characterized by medical ethics by the way of controlling the self-ethical towards things that are not acceptable. Without neuroscience, controlling cognition, emotion, motivation, and performance are difficult.⁵¹ Neuroscience exists to bring to the central brain, neurophilia (brain news receiver) which from here the soul reduces the mind with therapy and self-intervention.

Anti-social behavior and violence in men are triggered by the weakening of polymorphism in Monoamine Oxidase (MOA). The low load of dopamine and the low concentration of serotonin triggers violent behavior in a person. Displacement of dopamine causes aggressive behavior, and the dopamine getting lower triggers anger. Amygdala is part of the brain that controls emotion, meanwhile somatosensory is like a sense system that detects pressure, cortex is associated with the thalamus and ganglia structure that processes the sending and receiving of information that at last regulates perception. Cortex is related to psychopathy, an area of inhibition of consideration and plans which in turn gives rise to emotional, empathy, prosocial, and the ability to separate between problematic actions and legal consequences. Violent and aggressive killers are influenced by epilepsy (a disorder of the central nervous system due to pressure from information) causing excessive electrical activity in the brain.⁵²

Neuroscience discusses the brain is the problem of intelligence. Intelligence causes the problem of violence. The importance of the quantum of force begins with the quantum of the drive is the effect of very driving, willing, effecting, and owing of language captured from externally such as a reading the book of jihad, briefing to become a substitute in heaven, motivation of martyrdom pleasure as a dream, or ignited by jihad orators.⁵³

⁵¹ Andrew Reid Fuller, *Psychology and Religion: Classical Theorist and Contemporary Developments* (Maryland: Rowman and Littlefield Publisher, 2008), 303.

⁵² Colin R. Martin and Victor R. Preedy (ed.), *The Neuroscience Dementia: Diagnosis and Management in Dementia* (California: Academic Press, 2020), Volume 1, 696.

⁵³ C.U.M. Smith and Harry Whitake, *Brain, Mind, and Consciousness in the History of*

A terrorist's neuroscience will be carried away in polymorphism causing the soul to imagine a more beautiful hope that is being heard from the external language. A good neuroscience journey will go beyond the conscious bias of excessive expectation but neuroscience effectively controls memory or the idea that spreading memories of self-desire towards the original characters (innate) to achieve the most useful goals. It does not mean that we no longer rely on the truth without overturning what we already understood where we must really know the working of memory. So, it should be that the situation of endospins (worsening emotions) and enkephalins (interesting or happy ways of working) can stimulate emotion. There is a predominance in the limbic system that controls emotion, motivation, and behavior so that fear persuader, namely the amygdala (trauma persuader) and hippocampus (emotional navigation). The formation of morphic resonance (trustworthy thinking habits) and holographic resonance (relaxed thinking) and astral light (interest in attractive things) can be grown.⁵⁴

Self-radicalism occurred in Surabaya at the Wonokromo Sector in August 2019 attacking the police with sharp weapons. The Suicide bomber took place at the Medan Big City Resort Police Headquarters in November 2019 so that Husain's wife does a suicide bombing with her child in Sibolga, which was the Jamaah Asharud Daulah Network due to being pressured by Densus 88 (Indonesian National Police Counter-Terrorism) in March 2019. Every suicide bombing (lone wolf) was exposed to the concept of radicalism as happened in Central Java at the Kartasurya Police Post, Sukoharjo.⁵⁵

Because extremists, radicals, and terrorists need cognitive neuroscience to provide enlightenment explaining the holistic meaning that does not exceed the meaning of the Qur'an and

Neuroscience (London: Springer, 2014), 333.

⁵⁴Susan J. Blackmor, *Seeing Myself: the New Science of Out of Body Experiences* (London: Robinson, 2017), 85.

⁵⁵Dedi Prasetyo, *Aksara Presisi Membangun Polisi: Kolaborasi Pemikiran Teknokrat Kepolisian Depok* (Jakarta: RajaGrafindo Persada, 2021), 536.

Hadith so that it is more not causing tragedy than strategy. Priests, preachers, spiritual teachers, and educators need to change the ways of violence in religion towards a moral and ethical approach in addition to dialectics to subvert hard hearts. The increase in developmental neuroscience finds ways in humans even though the effort is hard but will be carried out wisely even for a long time gradually undergoing significant changes. The beliefs damage, behavior, opinions, and ways of worship should not be countered by emotional damage as well. The soul or mind can think and inspire and receive positive, peaceful, gentle, respectful born response signals of creating stimulant competent emotions. Souls which are influenced by the principles or ideology of Al-Qaida, the Taliban, and ISIS are very evident to have a dehumanizing temperament. Behavioral neuroscience, including anxiety over Western behavior, is unable to contain one's emotions, resulting in clashes and conflicts in the name of inconsistency with social adjustment.

In Indonesia, terrorism in the eyes of Densus 88 (Indonesian National Police Counter-Terrorism) is legal to shoot on the spot without the assumption of a presumption of innocence to become a terrorist being the target of legal blood.⁵⁶ In Islamic *fiqh*, halal blood, if someone is in a condition that is in serious danger of being killed, then this situation allows *fiqh* to allow halal blood as an effort to defend themselves. In international law, the war on terrorists ignores the principle of presumption of innocence because the unstable situation caused by the terrorist target is often random.⁵⁷ Terrorists often target places frequented by Westerners as targets for suicide bombings. Terrorist psychology in the aspect of neuroscience affects him to challenges and excitement.⁵⁸ Terrorist

⁵⁶ Remarcho Mainaky and Fakhlor, "Kewenangan Detasemen Khusus 88 Anti Teror dalam Menangani Aksi Tindak Pidana Terorisme dalam Perspektif Hak Azasi Manusia", *Jurnal Ilmiah Publika* 10, No. 2 (2022): 234. DOI: <http://dx.doi.org/10.33603/publika.v10i2.7512>.

⁵⁷ Charles Townshend, *Terrorism: a Very Short Introduction* (Oxford: Oxford University Press, 2018), 7.

⁵⁸ Edward D. Dumbor (ed.), *Indoctrination to Hate: Recruitment Techniques of Hate Group and How Stop Them* (California: ABC-CLIO, 2022), 206.

acts carry out criminal maneuvers in civilian areas so that terrorist missions are similar to war terror which are more appropriate to be handled by Tentara Nasional Indonesia (The Indonesian National Army, TNI) so that people feel more comfortable.⁵⁹ The government organization The National Counter-Terrorism Agency (BNPT) changed the term radical mindset to the term terrorism network. The term terrorism network makes it easier for legality to act decisively in the field.⁶⁰ In addition, as many as 50 State Islamic Higher Education admit that terrorists had threatened Pancasila, the ideology of Negara Kesatuan Republik Indonesia (The Unity State of Indonesia, NKRI).⁶¹

A terrorist is a person with a terrible mental illness. The hippocampus of the terrorist who was willing to become a suicide bomber was influenced by the briefing so it became interested in becoming a “bride” as a fast way without charity to heaven.⁶² Terrorists interpret Qur’an according to their interests.⁶³ Terrorists have an alienated religiosity so that their anti-social behavior causes neuroscience that pushes their dendritic and synapses which can send car bombs (Bali bombing), Pepi Fernando bombed the book packages on Jalan Utan Kayu in East Jakarta in 2011, and Dian Yulia Novi carried out the pot bomb (cooker bombing). Dian as the *gaudiens* and Bahrum Naim as the *iungens* and Suyanto (Abu Izza) as the *tertius*.⁶⁴

⁵⁹Mansur Djuned, et al., “The Social Impact of Expanding the Indonesian Military Mandate on Counter-Terrorism”, *Aspirasi: Jurnal Masalah-masalah Sosial* 13, No. 1 (2019): 108. DOI: <https://doi.org/10.46807/aspirasi.v13i1.2987>.

⁶⁰Rasikhah Md. Khalid and Ainul Jaria Maidin (ed.), *Good Government and Sustainable Development Goal in Southeast Asia* (New York: Routledge, 2022), 87.

⁶¹Muhammad Fakhruddin Yusuf and Miftahuddin, “Communication Design of Ma’had Jami’ah Preventing Radicalism in IAIN Salatiga”, *ADDIN: Media Dialektika Ilmu Islam* 14, No. 1 (2020): 319. DOI: <http://dx.doi.org/10.21043/addin.v14i1.7309>.

⁶²Sumarwoto, et al., “The Concept of Deracalization in an Effort to Prevet Terrorism in Indonesia”, *Unifikasi: Jurnal Ilmu Hukum* 7, No. 1 (2020): 35. DOI: <https://doi.org/10.25134/unifikasi.v7i1.2703>.

⁶³Mahfud, et al., “Religious Radicalism, Global Terrorism, and Islamic Challenges in Contemporary Indonesia”, *Jurnal Sosial Humaniora* 11, No. 1 (2020): 8. DOI: <https://doi.org/10.12962/j24433527.v11i1.3550>.

⁶⁴Sekar Ayu Aryani, “Radicalism: the Dynamic of an Ex-Terrorist’s Religiosity”, *IJIMS*:

The only way to counter terrorism is to motivate every religious soul of terrorists, radicals, and extremists by stopping the practice of hard-line Islam (Islamophobia) which is suggested into straight path Islam (Islamophilia) by enriching Islamic insight, especially the mindset of *mazhab* which is very clearly forbidden murdering even if it is an infidel. In every Islamic boarding school, it is taught that it is absolutely forbidden to commit murder, including accidental killing, such as throwing stones into the forest and hitting people to death, shooting at animals and hitting people to death, being hit by people to death, kicking people to death, hitting people with a sweeper to death or gang up on people to death. This is very clearly discussed in *fiqh* books, especially the *qisas* chapter and the *diyāt* (fines) chapter in every Islamic boarding school such as the *Bajuri* book (taught in the second grade), the *l'annah ath-Thalibin* book (taught in the third grade), the *Mahalli* book (taught in the fourth grade), and the *Syarh Bujairimi* book (taught in sixth grade). All of these books are well studied in traditional Islamic boarding schools, especially for people who are prepared to become future *ulama*. If then a student becomes a terrorist, it is really impossible because a student is forged for 5 years in the *qisas* and *diyāt* chapters causing neuroscience to imagine mortal sins that cannot be repented of. Because of that, the terrorist acts committed by Amrozi, Ali Ghufron (Muklas), Imam Samudra, and other terrorists never studied the *qisas* and *diyāt* chapters. For those who have studied the *diyāt* and *qisas* chapters, it is very clear how neuroscience is formed will avoid all behaviors that lead to accidental murder.

Even an orientalist such as Annemarie Schimmel has the principle that Islamophilic (likes Islam) with his argument that there is indeed a controversy in Muslim society between refusal and acceptance, and rejection becomes an accumulation in Muslim

reality. Thus, Schimmel rejected the attitude towards Islamophobia in 2008 by trying to block the Pro Cologne alliance movement which was attended by fifteen thousand demonstrators who mobilized against Islamophobics. Schimmel concluded that most agitation (incitement to riots) arises from the extreme right and radicalism reacting through the internet and right-wing parties.⁶⁵

Terrorist, extremist, and radical characters have self-evident truth traits and emotional souls that are vulnerable to individuals (individual susceptibility) to objects and behavior.⁶⁶ Neuroscience encourages change with various variations of modern and progressive enlightenment to turn from an unstable and brutal attitude to a stable and ethical one. Muslim societies have tried to offer complementary solutions between the West and Asia but have always failed due to differences in spiritual transformation, community progress, religious reform, and material well-being.⁶⁷

C. Conclusion

Terrorism includes extremists and radicals, way to deal with their emotions requires a *cognitive neuroscience* approach so that they do not change holistic interpretations, do not exceed the authenticity of the Qur'an and Hadith, and do not turn emotions into tragedies and strategies. Self-enlightenment based on *morphic resonance* (accurate understanding habits), *holographic resonance* (clean thinking method), and *astral light* (interest in interesting effects) can be felt in the heart. *Neuroscience* as the central point of the brain can make *neurophilia* (receivers of information in the brain/brain news) record well, so that the mind accepts therapy and does not intervene, and can issue a radical attitude of self to

⁶⁵ Kai Hafez, *Islam in Liberal Europe: Freedom, Equality, and Intolerance*, trans. Alex Skinner (Maryland: Rowman and Littlefield, 2014), 152-153.

⁶⁶ Imran Awan, et al., *Terrorism in the Classroom: Security Surveillance and a Public Duty to Act* (Switzerland: Springer, 2019), 80.

⁶⁷ Yusuf al-Qaradhawi, *Islamic Awakening between Rejection and Extremism* (USA: The International Institute of Islamic Thought, 2010), 141.

an attitude of happiness, peace, and fulfillment of the soul's will. The sense of "owning God" (God gene), is suggested to be *self-transcendence*, improving his religiosity and spirituality. Terrorists, even radicals and extremists, prioritize the "*congregation of lawmen*" to eliminate religious exclusivity to grow adjustive, adaptive, and integrative characteristics. Adherents of religion should prioritize "*cleaner*" (beauty) and "*neater*" (tidiness).

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