

Religious Psychosocial Healing for the Trauma of the Children of the Terrorists

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Abstract

This study aims to reveal the trauma-healing process with a religious psychosocial approach to the children of the terrorists. Qualitative method is used to describe the trauma healing process analytically. The subjects in this study were 10 children of perpetrators of acts of terrorism in Surabaya, Magetan, Banten, and Bogor, who were cared for at the Islamic Boarding School, the Central Java Fostering House, Indonesia. Data collection techniques include in-depth interviews,

observation, and documentation. This study found that the children of the terrorists have traumas in the form of feelings of excessive threat, remembering repeated and continuous events, and feeling helpless. To get rid of this trauma, the Central Java Islamic Boarding School conducted trauma healing with a religious psychosocial approach through three phases. First, creating a sense of security and stabilizing emotions. Second, training the children to make peace with the trigger of the trauma. Third, training the children to naturally socialize with the pesantren, school, and community environment. The novelty of this research lies in the integration of psychological, social, and religious approaches in trauma healing. The implication of this research is to enrich the trauma-healing model of the children of the terrorists.

Keywords: The Children of the Terrorists, Violent Trauma, Trauma Healing, Religious Psychosocial Approach.

A. Introduction

The 2019 Global Terrorism Index report by the Australian Institute of Economic & Peace (IEP) stated that the number of people who died due to terrorist crimes was 15,952 people (Global Terrorism Index, 2019). The most recent suicide bombing in Pakistan's Peshawar Mosque on March 4, 2022, killed 56 people and injured 194 (Iswara, 2022). In Indonesia, acts of terrorism are still a real threat (Galamas, 2011). For example, the suicide bombings at 3 churches in Surabaya on May 13, 2018, killed at least 10 people and injured more than 40 people, in addition to 3 suicide bombers who also died. One of the bombers was even a young mother holding her two toddlers (Kriswanto, 2018). A suicide bombing was also carried out by a husband and wife at the Makassar Cathedral Church on March 28, 2021, causing 20 people to be injured

(Rahma, 2021). These incidents imply that the danger of terrorism, both at the international and national levels, still exists and even escalates.

Acts of terrorism have a negative impact on society. The impact of terrorism is not only experienced by the families of the victims, but also by the children of the bombers (Kruglandski, 2009; Albrecht, 2007). The children of terrorists experience psychological trauma, especially concerning violence committed by their parents (Boulanger, 2008; Miller, 2006; Shah *et al.*, 2021). Psychologically, children who are in a vortex of violence have a deep traumatic impression of terror incidents (Bracher, 2004; Ulman & Brothers, 2013). These children are likely to have difficulty in adjusting to society. The difficulty of adjustment is because terrorists' children have been given a negative stigma in society. Stigma is the process of identifying a person's attributes which are then attached to these people (Scheid & Brown, 2010; Stafford & Scott, 1986). Negative stigma on a person will leave an imprint for a long time and even tends to be permanent (Scheid & Brown, 2010).

Psychological trauma of children affected by terrorism has an impact on the subconscious memory of violence that can appear at any time (Crespo & Fernandez-Lansac, 2016; Lubit *et al.*, 2003). Trauma, both physical and psychological injuries, will cause unfavorable conditions and cause responses to certain conditions differently (Asmundson & Katz, 2009; Okifuji & Skinner, 2009; Vincent, 2003). In the psychological trauma of physical and verbal violence by the community against children who are victims of terrorism, their responses are different and can change according to environmental attitudes toward these children. Thus the

memory of violence can re-appear at any time (Boulanger, 2007; Scaer, 2014).

In this context, trauma healing which seeks to internalize anti-violence values for children victims of terrorism is urgent work to do (Gayatri & Kosasih, 2019). Trauma healing aims to eliminate the trauma of violence and eliminate negative stigma through value transformation, value transactions, and trans-internalization (Suprpto *et al.*, 2021). One of the institutions that carry out this method is the *Foster House* Central Java Indonesia Islamic Boarding School. At this Islamic boarding school, trauma healing was carried out in the form of nurturing 10 children of terrorists from several regions in Indonesia.

Arimbi's research revealed that terrorists' children experienced negative stigma so that some closed themselves off from the environment, but others responded with achievements and wide association in society (Arimbi, 2016). Nugraha complemented Arimbi's research, especially on aspects of the impact of acts of terrorism on collective punishment for women and children, as well as boarding schools to protect them (Nugraha, 2016). This research strengthens the study of Arimbi and Nugraha on the integration of religious psychosocial approaches on the negative stigma against the children of the terrorists. Aliyah and Mulawarman revealed that terrorism caused trauma to children. They offered to counsel using the Systematic Literature Review (SLR) method (Aliyah & Mulawarman, 2020). Hidayat and Husna added that the role of community leaders and *ulama* (Islamic scholars) at the local level played a significant role in the resilience of the families of the terrorists (Hidayat & Husna, 2021). Firmasyah discussed the deradicalization

program carried out by National Counterterrorism Agency (BNPT) in the form of guidance on religious insight, national insight, and general social rehabilitation (Firmansyah, 2019). Firmansyah's study was more juridical in terms of its implementation in the field. This research offers a new approach, different from the SLR of Aliyah and Mulawarman while at the same time sharpening Hidayat and Husna in terms of the role of the local ulama. The new approach is in the form of handling three aspects of post-traumatic healing, namely fear, recurring memories, and helplessness in a more comprehensive manner. This research also reveals a new pattern of deradicalization, which is different from what was done by BNPT, as stated in Firmansyah's study. The pattern of deradicalization of the BNPT was based on formal state policies, while the religious psychosocial pattern was more based on the local wisdom of the community.

The theory used to analyze the trauma of violence experienced by the children of the terrorists is the theory of Judith Lewis Herman. This theory states that trauma inevitably results in a loss. Even those who are lucky to be able to physically avoid injury still lose their internal psychological structure in the form of a loss of security and love (Herman, 1997). He reveals that there are three main symptoms of trauma, namely (a) hyperarousal or feeling excessively threatened; (b) intrusion or remembering events repeatedly and continuously; and (c) constriction or feeling helpless (Herman, 1997). This theory is used to explain the feelings of loss of parental affection experienced by the bombers' children. This theory is also adequate to explain the feelings of terrorists' children. Children feel

overly threatened, easily remember the past, and experience hopelessness and even helplessness. Furthermore, Herman states that trauma healing is carried out in three phases: (a) security and stability, namely building a sense of security and stability; (b) remembrance and acceptance, namely remembering the past to be accepted; and (c) reconstruction of relationships, namely building relationships with other people (Herman, 1997). This theory is chosen because it is relevant to describing children's mental condition and the pattern of parenting carried out by Islamic boarding schools. This theory emphasizes both the pre-condition aspects in the form of maintaining emotional stability, conditioning in the form of accepting values, and post-conditioning in the form of maintaining social relationships.

This study aims to reveal the trauma healing process in eliminating the trauma of violence in terrorists' children, to be constructed into a pattern of trauma healing for children who are victims of social violence in general. Thus, its contribution can be developed in the scientific development of education, especially parenting for groups marginalized by social, political, and economic systems. This research also contributes to the National Counterterrorism Agency (BNPT) in implementing deradicalization and counter-radicalization for the children of the terrorists. Several orphanages for abandoned children and the children of the terrorists can benefit from this research.

This type of research is qualitative with the main characteristics of an analytical depiction of phenomena (Miles *et al.*, 2014; Geertz, 1973). This study analytically describes trauma healing in the children of the terrorists, as well as

providing deep meaning for it. The main subjects of this study were 10 children of the terrorists from Surabaya, Magetan, Banten, and Bogor. Three data collection methods are used: in-depth interviews, observation, and documentation. In-depth interviews were used to collect direct data on 10 children of the terrorists, 2 caregivers, 2 administrators, 3 foster siblings, 1 counselor, 1 teacher, and 1 guardian of these children. The interviews took place from August 2021 to October 2021. Observations were used to directly observe the activities of the children and their caregivers at the *pesantren* (Islamic boarding school). The documentation method was used to examine the children's population documents, pesantren documents, and other relevant documents. The main data sources in this study are the words, actions and attitudes of the research subjects, so that in-depth interviews and observation are the main data collection methods.

Data analysis used the following steps: (1) data reduction; (2) data presentation; (3) drawing conclusions (Miles Matthew *et al.*, 2014). Data on the trauma of violence against the children of the terrorists, and data on the implementation of trauma healing, are reduced by selecting and categorizing data based on the focus of the problem. Furthermore, the data resulting from the reduction is presented in the form of data exposure and concluded as a result of the analysis. The validity of the data is checked through triangulation of sources and methods (Moleong, 2021). Triangulation of sources is done by checking and comparing data from children, caregivers, administrators, foster siblings, teacher, counselor, and guardian. While the triangulation method is done by checking the data with three different methods: in-depth

interviews, observation, and documentation. Interview data were rechecked with observation and documentation data, or vice versa. The factual conditions in the *pesantren* are used as a database and validated according to the triangulation rules.

B. Condition of the Central Java *Foster House* Islamic Boarding School

The *Foster House* Islamic Boarding School is located in the eastern part of Semarang City, Central Java Province. This Islamic boarding school was founded in 2007. Initially, this *pesantren* was an orphanage that accommodated orphans and neglected children. Along with the passage of time and demands from the community to develop the orphanage into a boarding school, in 2015, the *Foster House* Islamic Boarding School was officially declared. Thus, the *pesantren* is the result of the transformation of the orphanage. Departing from such a journey, the *pesantren* puts its vision, mission, and goals to remain on the path of caring for neglected children. In the concept of *pesantren* management, neglected children have several clusters: (a) biologically neglected, namely orphans; (b) economically neglected, namely underprivileged children; (c) lovingly neglected, namely those whose families are broken homes; and ideologically neglected children, namely children from families of terrorist perpetrators (Gf, interview, August 28, 2021).

This boarding school is affiliated with the *Nahdlatul Ulama* (NU) organization, where all of its administrators and caregivers are NU activists. The nuances of NU's can be seen in the formulation of the vision, mission, and goals of the *pesantren* as well as the program of activities developed.

In the *pesantren* document, it is stated that the vision of the *Foster House* Islamic Boarding School is to create a boarding house that becomes a reference in assisting orphans, *dhu'afa*, and neglected children in their efforts to promote Islam, *rahmatan lil alamin 'ala tariqah Ahlissunnah wal Jamaah Nahdlatul Ulama*. According to Ms, one of the administrators, the vision was set because the founders wanted to embody the humanitarian vision of NU's *aswaja* values (Ms, interview, August 21, 2021). The goals and objectives of the *pesantren* were formed based on this concept, namely "to care for the children of the poor, both orphans, abandoned children, children who are victims of violence and terrorism, so that they can become successful people, become pioneers of progress and humanity in the midst of society" (Visi, Misi, dan Tujuan *Pesantren* Rumah Asuh, 2019).

The *Foster House* Islamic Boarding School has 57 students from various social backgrounds. There are orphans, children from underprivileged families, children whose parents have problems, and some children from terrorists. The *santri* (someone who follows Islamic religious education in *pesantren*) simultaneously in the *pesantren* tradition, live and socialize together with fellow students, caregivers, foster siblings, and the surrounding community. This boarding school is integrated with the community environment. There is no fence or barrier between the *pesantren* complex and the community.

Like other NU *pesantren*, the programs and activities of this *pesantren* are thick with traditional-moderate religious styles such as recitation of the *kitab kuning*, *bahsul masail*, memorizing the Qur'an, reading *salawat*, *tahlil*, *yasin*,

manaqib, and others. *Pesantren* also periodically hold general recitations, such as commemorating the Prophet's birthday, Isra' Mi'raj, the *Nuzulul Qur'an*, and others. Besides containing activities as usual in NU typical *pesantren*, this *pesantren* provides additional soft skills lessons, entrepreneurship training, English, and computational thinking.

The *Foster House* Islamic Boarding School develops a tradition of religious moderation. The religious moderation developed is characterized by four main pillars: love for the homeland, anti-violence, tolerance, and respect for tradition (Badan Litbang dan Diklat Kementerian Agama RI, 2019). Specifically, the *pesantren* fosters a sense of love for the homeland in the *santri* through activities to commemorate national holidays, getting *santri* used to singing the song "*syubbanul wathon*" at every *pesantren* event, and organizing a speech competition on the theme of love for the homeland. Meanwhile, the attitude of anti-violence and tolerance is taught through the teaching of books and habituation in association. The strengthening of the attitude of respect for tradition is carried out by visiting the graves of the saints and participating in community activities such as *slametan*, *mertideso*, and *sadranan* (Gf, interview, August 28, 2021).

The *Pesantren* stands on an area of approximately 1,800 m², integrated with the residential community. There are 8 rooms in the male student complex and 12 rooms in the female student complex which is about 500 meters away. Each room is occupied by 4-5 students. The children of the terrorists are not isolated in their placement but mingled randomly in the general *santri* rooms. In every 2 rooms, there is one foster brother, except for the room occupied by the

terrorist's children, one foster brother is placed. The foster brother accompanies the children of the terrorists almost 24 hours a day. According to Th, one of the foster brothers, with such a pattern, those children can socialize with other students at any time without being constrained by negative stigma, as well as psychological and religious assistance at any time (Th, interview, October 7, 2021).

The existence of the children of the terrorists in this *pesantren* is a collaboration with BNPT, the Indonesian Ministry of Religion, and the Indonesian Ministry of Social Affairs since the end of 2018. The roles of each in the collaboration are as follows. Islamic boarding schools provide religious guidance, raise children to normally live in a social environment, and provide psychological assistance. Islamic boarding schools also provide basic needs for children such as food, drink, shelter, and daily equipment, including the cost of transportation to and from school every day and school fees. The role of the Ministry of Religion is to facilitate and ensure that these children can attend school in educational institutions under the auspices of the Ministry of Religion, namely *Madrasah Ibtidaiyah* and *Madrasah Tsanawiyah*. The role of the Ministry of Social Affairs is more related to formal legal responsibility for the existence of these children. The role of the BNPT is to provide protection for these parenting activities. The specific reason why the BNPT has entrusted these children is due to the relations of several *pesantren* personnel who happen to be academics observing terrorism. The BNPT has a trust that the *pesantren* can become a foster home for children. Regarding funding from BNPT, there is no specific and explicit agreement. In practice, over time,

BNPT personnel came to make donations voluntarily and incidentally several times.

The *Pesantren* accepts care as part of its efforts to deradicalize the children's religious ideology. The main reason the *pesantren* accepts these children is for humanitarian reasons. One of the administrators gave an argument that the children of the terrorists were not responsible for the sins of their parents. If no one paid attention, their futures would be bleak, and they could even fall into the path of terrorism like their parents, so they must be fostered (Zr, interview, August 24, 2021).

Acceptance of children was carried out in three periods: 7 children in November 2018, 1 child in January 2019, and 2 children in March 2021. The acceptance process is based on the agreement between the BNPT and the Islamic Boarding School with the approval of the children's families. At the time of handing over the children, the BNPT representative stated that the children, apart from receiving negative stigma from the community, also experienced the trauma of violence due to witnessing acts of terrorism committed by their parents. Even some children had been exposed to the ideology of terrorism by their parents (Zr, interview, August 24, 2021). The trauma of acts of terrorism was quite imprinted on their memory. The *Pesantren* took care of the children of the terrorists to relieve the trauma they had endured.

Table 1. Identity of the Children of the Terrorists

No.	Name (Initial)	Gender (M/F)	Age (y.o)	Scholl & Grade	Name of the Father (Initial)	Additional Information
1	Dv	F	15	State Vocational High School Grade XI	Is	The Father is the Bomber in Magetan
2	Fr	F	12	Private Islamic Elementary School Grade VI	Is	Dv's younger sister
3	Hk	M	9	Private Islamic Elementary School Grade III	Is	Fr's younger brother
4	An	M	17	Vocational High School Grade XI	Af-Ps	The parents were the terrorists at an apartment in Surabaya
5	Fz	F	14	State Islamic Junior High School Grade IX	Af-Ps	An's younger sister
5	Hd	M	12	Private Islamic Elementary School Grade VI	Af-Ps	Fz's younger brother
7	Ai	F	10	Private Islamic Elementary School Grade V	Tm-Te	Her parents were the suicide bomber at the police headquarter in Surabaya

8	Rt	F	15	Private Islamic Junior High School Grade IX	Ar	Her father is the stabber of the Minister Wiranto in Pandeglang Banten
9	Um	M	14	School dropped out	In	His parents were terrorists seized in Bogor
10	Hr	M	12	School dropped out	In	Um's younger brother

C. Violence Trauma of the Children of the Terrorists

The violence experienced by terrorist children results in trauma in the form of a loss of security and love. There is a difference in the trauma symptoms in the age category. Trauma experienced by children under the age of 12 shows the main symptom of loss of affection. Whereas children over 12 years of experience undergo more trauma in the form of a deep fear of the memory of violence. According to Herman (1997), there are three symptoms of trauma experienced by victims of violence: (a) hyperarousal; (b) intrusion; and (c) constriction (Herman, 1997).

1. Hyperarousal

Hyperarousal means feeling excessively threatened. The children of the terrorists who are being cared for at the *pesantren* are seen to be traumatized by violence. The trauma of violence begins with excessive fear of a violent situation, both physical and verbal, that has been seen or experienced.

The terrorist children when they first came to the *pesantren* seemed afraid of the people they met. One of the caregivers at the *pesantren* stated that when the children first arrived, they seemed afraid to meet other people and were closed and behaved like people who had a certain trauma (Mz, interview, August 30, 2021). They show a moody, aloof, and difficult-to-socialize personality (Ir, interview, September 8, 2021). In line with Mz and Ir, a foster brother named Dz stated that at the beginning of the first year when the children came, they were frightened when they saw guests at the *pesantren* in police uniforms, because the parents of terrorist children had a lot of dealings with the police (Dz, interview, October 9, 2021). The state of fear when seeing the police lasted for a long time has not even completely disappeared until now. Gf, one of the caregivers, said:

Honestly, until now they are (some) still traumatized. Still really hate the police. For them the police are their enemy. Thus, some are still afraid. Sometimes there are *babins* (police unit) who are asked by the *Densus* (Anti-terrorist Specific Detasement) to just visit them and give them a snack to make them happy so that their blood pressure is a little lower. So they are still traumatized by the police. (Gf, interview, August 28, 2021)

Some children who had seen the trauma their parents suffered or who had personally experienced violence in the form of being yelled at or beaten still retained traumatic memories associated with this violence (Th, interview, October 7, 2021). These events

cause excessive anxiety and fear. Even if the fear is so excessive, when they see incidents of non-physical violence, they feel afraid, like seeing a schoolmate being scolded by their teacher.

Violent incidents or witnessing violence against children are things that continue to make them afraid of triggering conditions excessively (van Der Kolk & Fisler, 1995). This can be seen in their awkward behaviors and even fears of seeing new people they have not known previously. Some children of the terrorists in the *pesantren* in the first 3 months did not want to meet people they did not know (Dz, interview, October 9, 2021). When asked why those children were afraid, the reason was that those new people for them were bad people (Rt, interview, September 24, 2021). Children perceived all unknown people as a threat to themselves. This kind of fear of excessive threats was the result of the physical and verbal abuse he had experienced in the past.

2. Intrusion

Children who are victims of child abuse remember events over and over again. They find it difficult to forget their past experiences. For children, psychological trauma due to violence will be carried over into adulthood (Bushman & Huesmann, 2006) Terrorist children are deeply traumatized by the violence of acts of terrorism.

Terrorists' children are traumatized by the terrors perpetrated by their parents. At first, the children did not think that their parents would commit acts of terrorism. The child's surprise at the actions of his parents makes

his or her memory record events relatively permanently (Fonagy, 2004). Ai, took part in the action by her parents when they blew themselves up at the Surabaya Police Station. Luckily Ai bounced back and was saved before the bomb exploded. Ai stated that the trauma still lingered in her memory (Ai, interview, September 24, 2021). Psychological trauma due to violence will be difficult for children to remove and even carry over for a long time. When children recall past events that caused trauma, the trauma will reappear, leading to psychological disorders and problems (Ayers, 2007). Among these psychological issues include anger, vindictiveness, and even a tendency to cover up or a preference for lying. In this case, the children of the terrorists show apathy, lie, unfriendly, and get angry easily (Ir, interview, September 8, 2021).

Trauma-triggering factors determine the frequency of recurring memories and influence behavior in the future (Bariah, 2019). Hd, for example, if questioned about his parents, would spontaneously show an angry face and avoid answering. This attitude was an expression of disapproval of his parents' past story being revealed again (Th, interview, October 7, 2021). Memories of past violence cause a person to be demonstrative, easily provoked by emotions and other mental disorders (Sumartiningsih, 2019; Fallot, 2013).

3. Constriction

The feeling of helplessness over the difficult situation experienced by the terrorists' children is the culmination of the trauma of violence they suffer. This

triggers a desire for revenge. The feeling of wanting revenge can arise at any time. Children who witness high-intensity violence such as acts of terrorism cause deep psychological trauma and can sometimes push their subconscious to commit acts of violence again. (Stein, 2013; Weissman *et al.*, 2010)

Revenge can lead to demonstrative attitudes for children. An, a son of a suicide bomber who witnessed his father's actions, until several years after the incident, still remembered the past events, even expressively, he still showed a grudge against the police. (An, interview, September 21, 2021; Rt, interview, September 24, 2021). Mn once witnessed a child being alone while drawing his father's face while writing longing sentences to his father. These children held a grudge against the police, but felt powerless, so they just wrote it down in a note. Mn said, "I once met a child, he drew the faces of three people, when I asked whose picture there were, the child answered father, mother and brother, I miss and want to help father" (Mn, Interview, August 29, 2021).

Feelings of helplessness will result in an attitude of despair. At first, the children seemed resigned to the situation that befell them. This could be seen in the symptoms that seemed like not talking much, following what the foster brother said even though sometimes it was not in accordance with his wishes, and being indifferent to every event. According to Th, the children were sometimes 'angry' they did not want to do something that their foster brother asked them to do, but in the end, they were forced to do it (Th, interview, October 7, 2021).

The feeling of helplessness of the terrorists' children deepens when they receive negative stigma from society (Yang *et al.*, 2007). Ai is an example of this case. When her grandfather was about to take her home and sent her to a private school in her hometown, the school refused to accept her on the grounds that she was a child of a terrorist. Likewise, the community where the child came from, also objected to receiving her back for the same reason (Gf, interview, August 28, 2021). Ai's experience was also experienced by several other terrorist children. The strength of this stigma further exacerbated children's sense of helplessness in dealing with community culture. Pesantren offers treatment as part of long-term trauma rehabilitation utilizing a mix of psychological, social, and religious approaches to eliminate this trauma.

D. Trauma Healing: A Combination of Psychological, Social, and Religious Approaches

Trauma healing is a post-traumatic healing process experienced by a person, so that he can continue his life properly without the shadow of the incident (Kusumandari, *et.al.*, 2019). Trauma can be caused by several events such as: serious illness or injury, death of a loved one, experiencing violence or witnessing violence. These events can cause a person to experience post-traumatic stress disorder (PTSD) (Trappler, & Newville, 2007). PTSD must be treated quickly and appropriately so as not to interfere with the survival of the victim. PTSD experienced by the terrorists' children is mainly related to experiencing acts of violence or witnessing

violence in the form of acts of terrorism. Herman (1997) states that the handling of PTSD in the form of trauma healing is carried out in three phases: (a) security and stability; (b) remembrance and acceptance; and (c) reconstruction of relationship (Herman, 1997).

1. Security and Stability

Security and stability is the stage of building a sense of security and emotional stability for the victim. The children of the terrorists psychologically experience the emptiness of love from their parents. They feel insecure and emotionally unstable. To eliminate this, the *pesantren* assigns foster siblings to accompany them every day. Foster siblings are chosen by the *pesantren* from among students who have a volunteer spirit (Ir, interview, September 8, 2021). The foster brothers or sisters become a place to express feelings. Foster siblings also direct their interactions with fellow students, and the community around the *pesantren*. The role of foster siblings is to provide religious guidance, in the form of worship and accompanying religious activities (Interview, Dz, October 9, 2021). With a 24 hours per day psychological assistance, the emptiness of love from their parents can begin to be resolved. Each foster sibling lives together in one room with 2-3 children. Thus, daily needs, including pocket money, study needs, worship habits, reading materials for religious teaching, and the daily behavior of children are under the foster sibling care. In this way, foster siblings are free to provide psychological assistance, especially when

children experience symptoms of trauma, for example, by calming, advising, inviting them to pray, and inviting recitations in the community.

Besides that, some caregivers replace the role of their parents in the *pesantren*. The caregivers at this *pesantren* are the guardians for all students. The students place caregivers as their parents while in the *pesantren*. Likewise, the terrorist children in this *pesantren* feel protected by the presence of caregivers. One of the children stated that our needs are met by the caretaker father and mother (Ai, interview, September 24, 2021).

Caregivers also provide an example of daily life with love. They teach the values of tolerance, non-violence, respect for community culture, and love for the homeland. The method used by the *pesantren* in teaching moderation among children is through teaching and habituation (Mz, interview, August 30, 2021). (Gf, interview, August 28, 2021). At the *pesantren*, Children are taught how to get along well, how to worship, and have noble character. The study of religious books is also chosen with Islamic nuances, the nuances of love or *rahmatan lil 'alamin*. These books are commonly used among NU, including: *'aqidah al-'awam*, *safinah al-najah*, *fathu al-qarib*, *ta'lim al-muta'allim*, and *akhlak li al-banin*.

The existence of foster siblings and caregivers in carrying out assistance to the terrorists' children is supported by the role of counselors. Periodically, foster siblings coordinate with counselors to provide accurate psychological treatment. Counselors provide input to foster siblings regarding specific matters in maintaining

the children's emotional stability. Counselor Wh said that the children need to be protected from their feelings so that it is not easy to remember their past (Wh, interview, September 10, 2021).

To maintain emotional stability, the *pesantren* also carry out various activities such as outbound, speech exercises, and skills training. Another activity to keep emotions in check is to involve them in sports competitions between Islamic boarding schools. During outbound and sports competitions, children feel happy and comfortable (Hd, interview, September 21, 2021). These kinds of social-recreational activities can help children in the stability-building phase.

In building this emotional stability, in addition to psychological and social approaches, religious approaches are also emphasized. Religious approach is used to strengthen emotional and spiritual control of children (Grangvist, 2014). The *Pesantren* provides Islamic teachings that promote compassion or *Islam rahmatan lil 'alamin*. *Islam rahmatan lil 'alamin* in the Islamic tradition is also known as *wasathiyah Islam* which balances individual piety with social piety and gets used to being tolerant (Shihab, 2019). *Islam rahmatan lil 'alamin* is manifested in a *pesantren* environment by practicing religious traditions such as *istighatsah*, *tahlilan*, *yasinan*, grave pilgrimage, the commemoration of religious holidays, and others (Mz, interview, August 30, 2021).

The curriculum given to the terrorists' children in this *pesantren* is generally the same as for other students.

Some basic religious books such as the *Qur'an*, *hadith*, *fiqh*, creed, and morals are taught to them without being distinguished whether the students are from the terrorists' families or from ordinary people (Gf, interview, August 28, 2021). The specific study added to them is the cultivation of love for the homeland and love of peace with the approach of religious arguments. Caregivers specifically guide how to understand the postulates of love for the homeland and peace. In conveying the arguments for love for the homeland, caregivers sometimes encounter difficulties. Especially for children who have been exposed to a deep ideology of terrorism, the process of internalizing the values of patriotism is initially mental. This is because, from the start, their parents have indoctrinated those children that the Republic of Indonesia (NKRI) is an infidel state (Gf, interview, August 28, 2021). The terrorists believe that Islam must be defended from the misconduct of the government (Afriyanti, 2012).

Through religious habituation in the style of NU, the internalization of peaceful and tolerant religious values in children can be formed. In the NU *pesantren* tradition, accommodation of local culture is a matter of concern. In this *pesantren*, grave pilgrimage activities, *nyadran*, *halal bihalal*, and so on are carried out. Children are involved in these various activities (Mz, interview, August 30, 2021). With this involvement, children can get used to respecting the culture of the community. This kind of thing is not usually taught by their parents. With the involvement of this kind of activity, the *pesantren* hopes that the children

can internalize the values of love for ancestral traditions. Love for tradition is expected to make people wise in religion (Gf, interview, August 28, 2021).

This first phase takes a relatively long time, almost a year (Gf, interview, August 28, 2021). Indicators of the success of this phase include: the children seeming to feel comfortable hanging out with their foster siblings and caregivers. They also do not show a closed attitude anymore. They also want to go to school and can participate in learning activities (Mz, interview, August 30, 2021). After the first phase is considered successful, where a sense of security and emotional stability has been maintained, the next phase is carried out.

2. Remembrance and Acceptance

In this second phase, terrorist children are trained to get used to the triggers of trauma and begin to be taught to accept the situation as normal. This is done gradually because it is not easy for them to immediately accept the reality of violence in their past (Gf, interview, August 28, 2021). In implementing this phase, *pesantren* uses psychological, social, and religious approaches.

The psychological approach is carried out by preparing the emotions and stabilizing the children's psychology so that they are mentally ready to meet trauma triggers. How to do with individual assistance to them? Assistance, in this case, is also combined with a religious approach, namely the provision of religious advice that contains love, not to hate, let alone hold grudges. To

build readiness to make peace with conflict triggers, children are invited to carry out routine *zikr* activities at Islamic boarding schools. This is felt to help the children in maintaining emotional stability, especially in accepting past circumstances or events because it is believed to be God's provision (Mz, interview, August 30, 2021).

As for the social approach in this second phase, the *pesantren* carries out several activities, such as getting used to meeting people who are not yet known. Almost every week, guests from various backgrounds visit to make donations at the *pesantren*. The *Pesantren* also often receive visits from BNPT officers. Children generally know them as policemen. Children are trained to get used to meeting them in order to get used to the triggers of the trauma. The method taken by the *pesantren* is that the children are accustomed to shaking hands and serving drinks to the police guests (Mz, interview, August 30, 2021). In the end, the children are able to accept the existence of the police. This is a sign that these children are able to live side by side with one of the triggers of the trauma.

Another activity to familiarize children with accepting their past is to accept requests for visits to several government agencies at compensation events. The students are also included in the compensation activities at the police station several times. One time, the local police chief took the children for a vacation to the Mall (Gf, interview, August 28, 2021). At first, some children did not want to follow because they were afraid. However, in the end, with the direction of the foster brothers, those children were brave to join (Dz, interview, October 9,

2021). The process of remembrance and acceptance is a relatively difficult phase because it requires mental strengthening of those children.

3. Reconstruction of Relationship

The final phase of trauma healing is relationship reconstruction. In this phase, children begin to be taught how to rebuild relationships with others. Initially, it was still difficult to build relationships with other *santri* friends. For example, they still like to be quiet, aloof, and even reluctant to be with their friends in one meeting (Th, interview, October 7, 2021). In this final phase, the *pesantren* emphasizes the social approach.

The social approach is carried out by bringing terrorists' children into a wider association. Starting with their friends at school. At school, they were introduced to new friends, including teachers. At first, it was still awkward. One of the teachers at the school said that when they first came, the children looked scared and awkward in communicating with teachers and friends (Kh, interview, September 12, 2021). As time went by, the terrorists' children finally got to hang out at school, even though it still seemed awkward sometimes.

Socialization for the terrorists' children is also carried out by providing opportunities for children to get along with the community around the *pesantren*. Because the *pesantren* complex with the surrounding community does not have a guardrail, the children hang out with the surrounding community. Every congregational

prayer in the village mosque, they blend into one with the neighborhood (Ir, interview, September 8, 2021). In social encounters with the congregation in the mosque like this, the children feel accepted by their environment.

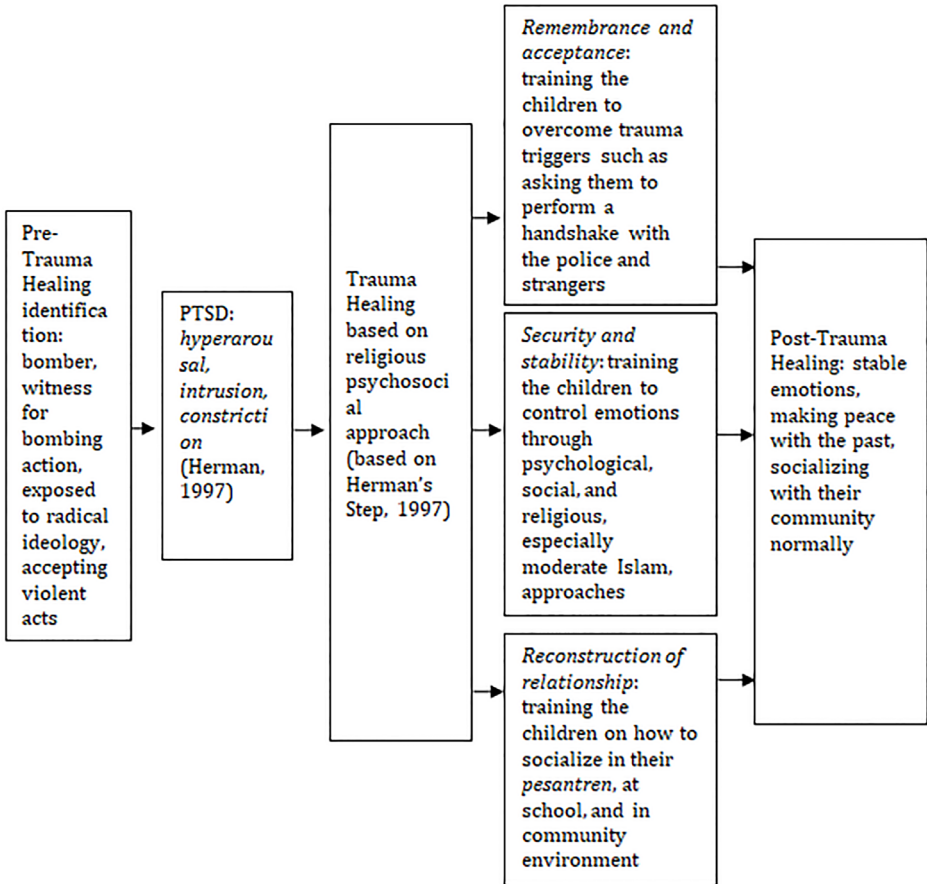
More broadly, those children of the terrorists and other Islamic boarding school students often attend donation activities from several government and private organizations. In these kinds of activities, those children feel they have been accepted by society. On the other hand, the community has also become part of the social trauma healing process. Handling children of terrorism must be carried out together with a whole community approach (Owojori *et al.*, 2020) conduct, scope, and outcomes of Nigeria's counterterrorism efforts to a critical analysis. This work adopted qualitative research methods (primary and secondary data collection).

The psychological and religious approaches in this last phase are integrated with the social approach. In the social approach, children are routinely included in recitation at the neighborhood mosque. When listening to religious lectures at the mosque, children's psychology can usually be touched by moderate Islamic views, not extreme ones. In this *pesantren* tradition, after the children take part in the recitation, it is continued with *bahtsul masail* activities, namely discussing the studies that have been delivered during the recitation and other themes. One of the caregivers said that it is traditional for the children at this *pesantren* to join congregational prayers and take part in recitations at the mosque and *bahtsul masail* activities (Gf, interview, August 28, 2021).

The indiscriminate treatment of the children of the terrorists has been able to gradually make those children feel that they have been accepted by the wider community, without any negative stigma. This condition has contributed to the children forgetting the trauma of their past violence. With this social approach, children seem more open in socializing, and not as awkward or closed as they were when they first arrived.

By carrying out three phases of trauma healing through a combination of psychological, social, and religious approaches, the trauma of the terrorists' children has been resolved relatively permanently. The trauma of violence from their parents' acts of terrorism gradually began to disappear. After a span of three years, from 2018 to 2021, those children of the terrorists have been able to resume their lives in the midst of society.

Figure 1. Trauma Healing Scheme for Terrorists' Children



E. Conclusion

This study found that terrorists' children experienced deep trauma from the violence and acts of terrorism committed by their parents in the past. Such trauma was disclosed in several symptoms, such as hyperarousal, intrusion, and constriction (Herman, 1997). Hyperarousal appeared in the way these children isolated themselves,

were being closed to everyone, felt inferior, and were afraid of meeting people, especially the police. In contrast, intrusion was evident as they became petulant, vindictive, apathetic, and unfriendly. Constriction was seen as they tended to become more sensitive, desperate, and eager to take an act of revenge, especially to the police. The trauma could emerge at any time as long as there were triggers — symbols that lay deep in the trauma — such as seeing the police. This trauma also created memories to act on behalf of their past grudges. For example, there were children who, when remembering their father who had died due to being shot by the police, held deep hatred towards the police and wanted to take a revenge.

The pattern of trauma healing for terrorists' children as developed at the *Foster House* Islamic Boarding School integrated psychological, social, and religious approaches. The integration of the three approaches was carried out in three phases: *security and stability*, *remembrance and acceptance*, and *reconstruction of relationship* (Herman, 1997). Security and stability phase focused on giving the children psychological assistance by providing shelter to replace the role of parents and monitoring counselors as well as religious assistance through religious teaching with nuances of love. Meanwhile, the remembrance and acceptance phase was intended to help them gradually accept their past through some teachings, such as how to serve drinks to guests and meet with the police at various activities. The reconstruction of the relationship phase was carried out by providing opportunities for children to naturally socialize with their friends in their *pesantren*, at schools, and in the wider community.

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Interviews

An interview with Ai, the terrorists' children, Central Java, September 24, 2021.

An interview with An, the terrorists' children, Central Java, September 21, 2021.

An interview with Dz, the foster sibling, Central Java, October 9, 2021.

An interview with Gf, the caregiver, Central Java, August 28, 2021.

An interview with Hd, the terrorists' children, Central Java, September 21, 2021.

An interview with Ir, the foster sibling, Central Java, September 8, 2021.

An interview with Kh, the teacher, Central Java, September 12, 2021.

An interview with Mn, the guardian, Central Java, August 29, 2021.

An interview with Ms, the administrator, Central Java, August 21, 2021.

An interview with Mz, the caregiver, Central Java, August 30, 2021.

An interview with Rt, the terrorists' children, Central Java, September 24, 2021.

An interview with Th, the foster sibling, Central Java, October 7, 2021.

An interview with Wh, the counselor, Central Java, September 10, 2021.

An interview with Zr, the administrator, Central Java, August 24, 2021.